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THE

CHURCHMAN

JANUARY, 1881.

ART. I.—NEW-YEAR RESOLVES.

THIS morning dawns, the parent of most serious thought. We pass the boundary which separates a year departed and a New Year commencing. We thus are taught that the sands of life are quickly falling, and that the end of time advances with untiring step. If we look backward, we are met with a train of humiliating evil. If we look onward, the uncertainty of continuance here, and death's tremendous issues, confront us. On each side, then, our eyes rest on solemnities. Surely we are now prompted to adopt plans of amended life, and to resolve that the New Year shall indeed be a year of newness. The field of amendment is most spacious. Weeds show their hateful heads where flowers should bloom. Where shall improved culture find commencement? Selection from abundant matter must be made, and many points of intensest interest and gigantic magnitude must be excluded. We shall be guided to a wise choice by consideration of our present spiritual state.

Let, then, self-scrutiny present a truthful mirror. We are babes, when for the time we should be full-grown men. We are weak and sickly, when we should be strong and vigorous. We grovel in the dust, when we should be soaring on eagles' wings in the highest regions of celestial light. We play with toys, when we should brandish the sword of the Spirit. We appear as dull orbs in the canopy on high, when we should reflect brightly the rays of the Sun of Righteousness. Grace seems scarcely in the bud, when it should be as the full-blown flower. Our walk is tottering, and perhaps backsliding, when we should firmly stride as giants in the upward way. Our conduct is ambiguous, when our examples should call to the faith and service of the blessed Jesus. Our ignorance merits the rebuke, "Have I been so long time with you, and yet hast thou not

known Me?" We rather savour of the world than of Him whose Name is as ointment poured forth.

In forming resolves of amendment, our first inquiry then should be, What is the cause of this immaturity? Children are feeble when food is insufficient or without nutrition. Our souls may be impoverished because we daily gather not the manna from above. We may desert the banqueting-house of heaven, to feed upon the husks and poisonous berries of the world. We may desert the fountain of living waters for leaky cisterns. We may too rarely or too feebly ponder the life-giving, the strength-imparting, the invigorating, the exalting revelations of the Book of Life. We may ignore, or fall short in understanding, our high calling, as the sons of God, the joint-heirs with Christ, the sheep of His pasture, the spouse of His love, the jewels of His mediatorial crown, the temples of the Holy Ghost. We may have received unto life the tidings of salvation through the work and merits of the Lord Jesus. We may believe in all the articles of the Christian faith. Thus we may have been delivered from the powers of darkness, and have been translated into the kingdom of grace. But we may be lingerers at the threshold of the glorious palace of light, when, pressing onward, we should have derived vigour and power and strong consolation from the vast stores within. If such be the cause of stinted growth, the remedy is clear. If we are impoverished because we feed not, it is surely our wisdom on this morning to resolve that we will be dwarfs no more: that we will no longer allow the grand truths of revelation, so largely, richly, profusely and gloriously made, to be so poorly realized: that we will not be as the swine trampling pearls beneath our feet.

The main remedy will be deeper study of the Gospel's glorious truths. Let, then, the resolution be firmly made, that we will be more conversant with the deep things of God. Every announcement should be grasped with the firm hand of faith. Amid the truths which here meet our adoring gaze, our Heavenly Father's love is foremost. This note sounds most loud, sweet, awakening, enchanting. It surely claims our foremost thoughts this year. It is the very atmosphere of heaven. It beamed over the family of the redeemed before time was: it shall as brightly beam when time shall be no more. It had no cradle: it shall have no grave. It had no birth: it shall have no death. It is coëval and commensurate with "I Am that I Am."

Discerning this unfathomable spring, we should next drink deeply of the life-giving streams which descend from it. Here we are called to ponder God's eternal purpose and sure decree, and all the provisions of the Covenant of Grace. A feast of fat things is spread before us. Let us inwardly digest the refreshing viands.

Hear the announcement of St. Paul. In his earliest writings to the Thessalonians, we read, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." Here the purposes of love, in their origin, their end, their intermediate links, brightly shine. The sight is dazzling. We meekly bow the knee. Our souls are invigorated, and we feel that we are "strong in the Lord, and in the power of His might."

This is no single declaration. In the letter to the Ephesian Church, what statement demands earliest notice? We read:—

> Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

Grand food here ministers refreshment. Again our souls are ravished with intense delight. We move forward with joy unspeakable and full of glory.

St. Peter reiterates such fundamental truth: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." This goblet confirms our power. We lift up our heads as heirs of "eternal life, which God that cannot lie promised before the world began."

Without further enumeration, shall we not resolve that these sublime verities shall be the solid sustenance of our souls throughout the days which may be ours in this year? They were not written to be regarded with indifference, but to have due and prominent position in our thoughts. No student of astronomy would exclude the sun. No admirer of mountain scenery would omit the loftiest peaks. Fruitless is the day which enlarges not intelligence of God's will. It is sublime instruction:—"Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not. Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness."

The contemplation will raise high above all paltry pursuits and pleasures. It will bear us heavenward on the deep stream of spiritual rapture, and ennoble with the utmost grandeur of principle and life. It will invigorate with strength to dash to atoms the devices and temptations of the Evil One, and will animate for signal exploits in the fight of faith. The eye gazing

on the sun cannot for a time discern inferior objects. The Christian champion thus fortified will nobly fight.

Other streams flow to give vigour to our souls. Evidences of eternal love abound, exceeding all that we could ask or think, and all are given for our growth in grace. Let mention of the gift of Jesus suffice. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Look to Bethlehem's manger. The co-eternal and co-equal Son—the mighty God, assumes our flesh. Mark His walk on earth. It was as a sunbeam untainted by surrounding impurities—fulfilling to the utmost every requirement of the law—working out a robe of perfect righteousness wherewith to invest the family of faith, and to render them worthy inmates of the heavenly home. Behold Him on the accursed tree, by His precious blood washing out every stain of our countless iniquities; satisfying every demand of divine justice; silencing the thunders of the outraged law; receiving in His own Person its tremendous curse; drinking to the dregs every drop of justly incensed wrath. Dive into the mystery of His now pleading on high; claiming the purchase of His vicarious death; extending His wounded hands as our High Priest; showing the names of the redeemed on His shoulders and on His breast; preparing mansions for them in His Father's house. The reception of these truths will make our souls as adamant to resist evil. Our profiting will be real, and we shall advance rapidly from strength to strength. Thus we shall become vigorous trees of righteousness, richly laden with celestial fruit. Act out this resolve, and blessed will be the morn which witnessed its birth.

Another stream, too, brings much nourishment. Let our souls feast not only on God's all-decreeing mind, but also on His all-arranging hand. As are His counsels, so is His action. As is His prescience, so is His work. What He plans in eternity He executes in time.

In accordance, Scripture tells us, that "all things work together for good to them that love God, to them who are the called according to His purpose:" that "all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's; and Christ is God's." These and similar declarations are no unmeaning or delusive assurances. When grasped by faith, they change this world into a Paradise of joy, and transform weakness into heroic might. How strong do we become when we realize that our state, whatever it may be, is ordered for our truest weal. Poverty is no more poor when brought to us by the all-enriching hand. Disease and pain no more overpower, when we experience that they are the Good Physician's will. No billows can overwhelm those who are seated in

this lifeboat. In every circumstance we shall realize the truth," He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Do some inquire, May not this love be extinguished by our many sins, and may not our proneness to desert God cause Him to abandon us? The Word again administers surmounting power. A chorus of assurances resounds:—

I will never leave thee nor forsake thee." "Having loved His own which were in the world, He loved them unto the end." "He which hath begun a good work in you will perform it until the day of Jesus Christ." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee." "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

We are thus led to the wisdom of familiarizing our minds with the work of the Holy Spirit: otherwise the fear might intrude that we are helpless to form such resolves. To dispel such enfeebling doubts, let us contemplate Him as the source of our strength throughout our days in this year. Undervaluing and infrequent views here may lead to leanness of soul. It is the Tempter's aim to hide these glories from us. Great is the shame and terrible is the loss when such dimness is allowed to blind our eyes. It is sad ignorance to regard Him as an influence or unsubstantial agency, operating as a ray of light, or tempestuous wind, or gentle breeze, or refreshing dew. Emblems are not realities. Pictures have no life. He should be known as the Omniscient, the Omnipotent, the Omnipresent God. "Such as the Father is, such is the Son, and such is the Holy Ghost. In this Trinity, none is afore or after other: none is greater or less than another: but the whole Three Persons are co-eternal together, and co-equal." In this unity and equality let us behold unity and equality of Love. The Spirit's love is not eclipsed by the love of the Father and the Son. It as truly and as brightly shines.

Let us then each day strengthen in this knowledge. Some instances will minister rich food. We adore the Saviour's love in becoming bone of our bones and flesh of our flesh. We are taught that the Holy Spirit framed the tabernacle which received the indwelling God. Throughout the earthly career, the Holy Spirit was given without stint or measure unto Jesus.—He is led into the wilderness of conflict. The Holy Spirit is His guide. He returns to Galilee. The Holy Spirit still beckons. He commences His public instruction by avowing, "The Spirit

of the Lord is upon Me." When He ascends the Altar of the Cross, it is recorded, that "through the Eternal Spirit He offered Himself without spot to God." As we adore the love of Jesus throughout His work, so let us adore the love of the Spirit in His co-operating fellowship. Avowedly He regulates the matters of the infant Church. Witness: "Separate me Barnabas and Saul for the work whereunto I have called them."

We should not take the Scriptures into our hands without the thought that every word proceeds from the Holy Spirit. He is the real Author of the Volume. In it what precious promises warm and cheer our hearts—what holy precepts sanctify our path—what records of redeeming love exalt us to the pinnacle of joy—what melting invitations—what sweet assurances allure us to the Saviour's breast! As we delightedly peruse, we should as delightedly realize,—The Scriptures are manifestations of the Holy Spirit's love.

But the boon would be valueless without the superadded power to discern its worth. This aid is lovingly imparted. The Spirit comes to open our blind eyes—to unstop our deaf ears—to melt our stony hearts—to give us grace to receive with meekness the engrafted Word—to implant the living faith which flies in rapture to the Saviour's arms. If we have been led to realize our fallen estate by nature—to loathe and abhor our deep corruptions, and our iniquities towering above the skies—and to wash in the fountain opened for all sin and uncleanness, this change from Nature's deadness has been inwrought by the Holy Spirit's entrance. If visits to the Throne of Grace be high in our chief joys, it is the Spirit who gives us boldness of access. If there we hold communion with our God, and open out the desires of our hearts, and lift high the voice of praise, it is the Spirit who thus helps our infirmities, and prompts each interceding word. As we journey onward, if we meeten for the heavenly home, it is wholly through His presence. We must feel that, apart from Him, there never has been one good thought within our breasts. May it not be added, that there never would have been one good thought throughout this fallen world, if God the Holy Spirit had not given it birth! In every Christian work—in every scheme of benevolence—in every effort of missionary zeal—in every victory over the power of evil—we see how He has loved and wrought and triumphed.

Let us then throughout this year be studious in realizing and adoring His operations: and scorn the thoughts which give not all honour unto Him. Happy indeed will this year be, if in each day we delight in the support of such sanctifying revelations. Timidity will no more tremble, and fears no more turn pale, and irresolution will disappear. Courage will not faint. Compromise will not bewilder. As we put on the Christian

armour, we shall feel that the victory is won, and that we march onward over the necks of slaughtered foes. He will not stoop whose gaze is always upward. He will not be poor-hearted who revels in sublimities. His health will thrive who dwells in the bracing climate of pure truth. In Jehoshaphat's spirit we shall rejoice in victory before a blow is struck. Our war-cry will be thanksgiving. If these resolves of January 1, 1881, strengthen and animate and fortify our souls, a resolute band of Christian champions will wave high the banner of the Cross: be bulwarks for England's Reformation, and valiantly storm the strongholds of superstition and infidelity.

H. Law.

Art. II.—THE CHURCH OF ROME AND THE LAND WAR IN IRELAND.

IT may prove worthy of attention if some reflections are offered upon the attitude taken by the Hierarchy and Priesthood of the Roman Mission in Ireland, on so momentous an occasion as the Irish Land League movement.

But first it will be necessary to take a review of the general situation of affairs, and to bring out the salient points of this question into a clearer light. A hundred years ago saw Ireland banded in the brotherhood of the Volunteers and led by her nobility and gentry to oppose English oppression and misrule. Twelve years later, the Society of United Irishmen report on certain "laws in force in this realm," and the Committee denounces these statutes as "a galling yoke and unexampled for their severity." All these, however, have long since been swept away, and in their place liberal measures substituted from year to year. But now Mr. Gladstone's Land Act of 1870, Mr. I. Butt's advanced measures, Judge Longfield's easy plan, and Mr. Shaw Lefevre's generous proposals to facilitate peasant purchase, are all pronounced inadequate solutions of the Land Question. And something far beyond all these is demanded—in fact, there is demanded what Mr. John Bright has just pronounced

> A violent and impossible scheme, where tenants were apparently to fix their own rents, under which a landlord is an object to be got rid of or banished, or where the Government is to undertake some gigantic transaction of raising two or three hundred millions of money to buy them out of their estates, and to convey those estates over to the farmers who now cultivate them.

If it be naturally enough inquired what has taken place thus to pile up the demands of the Irish farmer, and to exasperate the country into an alarming attitude to enforce these inordinate

cravings? we point in reply, first, to certain *motive powers* at work, and find that some forty-six years' teaching in National schools bears fruit, especially in connection with a free press adapted to the fiery tastes of the Celtic or Roman Catholic population. We find, also, among these a strong reaction from blind submissive credulity, running fast and free in the direction of Atheism and Communism. Besides, we find, that direction, sympathy, and support, are looked for from America. Indeed, what La Fayette was to the French Revolution the same Mr. Parnell is, in a degree, to the Land League; the main contention in both cases being an imported idea. And further, if due estimate be made of the *restraints removed*, contributing in part to the present state of affairs, we must not overlook the fact that certain lessons as to immunity of crime have been learned under the New Jury Law, while there must be superadded the moral effects of the recent non-renewal of the Peace Preservation Act, and of the abrogation of the Convention Act. And then come the well-remembered declarations made by such influential personages as Messrs. Gladstone, Bright, Forster, and, we may add, Mr. Chamberlain. Is it any wonder, then, that the Irish peasant, with all this before him, should have arrived at the conclusion that the way was undoubtedly cleared for a great change in his favour, and that his rejoinder to cautions as to danger being incurred by agitation and so forth should be "There is no fear at all; haven't we got a good back now in England?"

Another point deserves a passing word—namely, What may have been *the immediate occasion* seized upon for opening the present hideous political drama with any prospect of success? For this we must go back and unravel the curious state of things working in Ireland since the enactment of Free Trade. The effects of this great measure in depreciating the value of the agricultural produce of Ireland have not been felt or, indeed, realized at all, owing to the fact of an almost continuous rise of prices, partly natural, but partly artificial and reckless, down to the three bad seasons ending in 1879. Meanwhile, the Irish farmers had gambled deeply in land and in live-stock, the banks accommodating. This insane competition of tenants thus forced up prices, until another South-Sea Bubble was formed, to burst when the bad harvest, the slack demand from England, the Glasgow Bank failure, and the glut of foreign importations concurred in that sad year.

The sources from which the present land agitation came, and *the objects* aimed at, must now pass in brief review. First, then, we place, as the standard planted in the fore front of this contention, the letter to *The Freeman*, written from New York in February, 1879, by Mr. John Devoy, of the Fenian Brotherhood. This is "the new departure," as the writer aptly terms it. Nor did his

precious ideas slumber long. A Roman Catholic reverend "recommended and put them forward for the first time, at the Central Tenants' Association in Dublin, about April, '79." Then at Westport, on Sunday, June 8—having Mr. Michael Davitt now taking an open part in the movement—Mr. Parnell finally adopted the Fenian programme of Devoy, Messrs. O'C. Power and O'Donnell (now M.P.'s), also taking a prominent part in "the proceedings of the meeting" which set agoing so dangerous a policy under the specious pretext of the Famine of 1879-80. But what of the *policy itself,* and the *means* for working it out? The original projector having sad experience of many weak points in the Fenian system, framed a new scheme to escape them all. Having found treachery in a secret society bound with oaths, an open co-partnership is proposed. Invasion and war being unpleasant realities, wholesale plunder is substituted. Ferocious Nationalism not being generally attractive, cupidity is touched, and the lure of unjust gains put upon the hook.

Disclaiming with much rage all charges of countenancing murder, the Leaguers left life to hang on the hazard of rash zeal kindled to madness by fierce oratory, also *it must go forth* and guard itself from other combinations not defunct. Many at first were quite puzzled with the system. Not so, however, in the long run, the Attorney-General for Ireland, who has pronounced against the legality of

> The several methods used by the League to alarm and terrify the landlords of Ireland, so as to prevent their seeking to enforce by legal means, or to obtain, payment of the rents, which by law they were entitled to have been paid, by their respective tenants.

But if the League be assumed to have worked without murder, so its boast was to discard bigotry and intolerance. And very truly and terribly was this the case. Protestants and Roman Catholics combined to make a prey of Protestants and Roman Catholics alike. And the great point was not the faith which their victims professed, but the farms of which they were to be robbed. This toleration was too sublime then to be questioned. But all these were only means to an end. And this end was (to use the words of Mr. Parnell at Longford)—

> And when we have succeeded in destroying landlordism (the chief prop of English misrule), we may be able to go farther, until we have obtained the restitution of the legislative independence robbed from us in 1798 (loud cheers).

Such is the Land War of Ireland, in reference to which we must now inquire after what manner the Roman Catholics of Ireland conducted themselves, whether as hierarchy, priests, or people. If material considerations can be supposed influential here, we would anticipate a warm support of things as they are

and a general concurrence in averting change, especially if violent. The Church of Rome in Ireland has been enjoying great liberty and has made extensive strides on every side. Her members have been investing largely in real property, have vast sums lent on landed security for themselves, and doubtless also for their Church. They have advanced rapidly in trade and commerce, hold their place well in the learned professions, and use with effect the substantial opportunities of education open to them. Their cathedrals and colleges, their friaries and nunneries, have multiplied rapidly and filled every suitable and fruitful nook in the land, while charitable bequests and varied benefactions have poured a golden stream into their coffers. Why, then, encourage changes imperilling all this success achieved, and why leave Ireland desolated by the outpouring of a social volcano—easily kindled, not easily quenched? All this, however, is but one side of the case to be encountered, and supposes the members of this Church wealthy or well-to-do. But there is another section not to be despised or disregarded. Their offerings and dues, though individually slender, are in the aggregate considerable. These are the agricultural or tenant classes who have been entering into contracts for heavy rents, then complaining bitterly of grievous wrongs.

The Church of Rome, from her highest to her lowest ecclesiastical member, seems to have taken opposite sides in the Land War. And this is precisely what appeared in the Fenian affair. The Archbishop of New York, when the Irish vote was of value, allowed the body of McManus, the Fenian, to be brought into his cathedral, and made an oration over it, "harmonizing rebellion with the laws of the Church of Rome," as the author of "The Secret History of Fenianism" tells. But then the Roman Catholic Bishop of Cork would not allow the coffin into his cathedral nor Archbishop Cullen into his Dublin pro-cathedral; and yet all is wound up at the graveside by a well-known parish priest joining in the panegyric delivered to sympathizing thousands of Fenians. And so it was and is that in the Land War the highest ecclesiastics differ—some pleasing those who have property gained by industry, others pleasing the far larger number of those who would gain property through agitation, and not a few striving to please both, "running with the hare and hunting with the hounds." Accordingly we find, in connection with the recent famine, the Irish hierarchy unanimously reiterating the hierarchy's resolutions of 1859, to the effect that—

> They recognize the rights and duties of landlords, but claim in the same spirit the rights and recognize the duties of tenants. They end with warnings against illegal remedies and principles and projects contrary to the teachings of religion and justice.

Much in the same strain runs the Cloyne Manifesto. Such, also

(passing minor episcopal lights), is the manly denunciation of Archbishop McCabe against murder and those who incite thereto by rash speaking. But Archbishop McHale anticipated these eminent dignitaries, and, when the Land Campaign opened in Mayo, denounced the work and the workmen, at the same time advocating "Home Rule." So that, taking the utterances of the Roman Catholic hierarchy into account, Earl Cowper was perfectly correct in stating that—

> There were many members of the Land League who were Protestants and publicly state so. On the other hand, many Bishops and Priests—and they deserve credit for it—have denounced these outrages in language quite as strong as could be employed by you. Any one of Christian feeling, no matter what church he may belong to, must denounce the crimes of murder and intimidation which prevail in many parts of this country.

But then, what have we on the other side of the question? An Archbishop, with his manifesto and critique on the "laborantem agricolam," is quoted by the Land Leaguers as theirs, and made a counterweigh to the Archbishop who came out so strong on the murder-stain question. Then an East of Ireland Bishop is lauded as "up to the high-water mark of land reform," to the disparagement of a Southern Bishop who made shipwreck of his reputation shamefully in Land League notions. And so, too, parish priests, administrators and coadjutors, whose names will never be known outside of their parishes, honestly and boldly and effectively opposed the Land League and all its doings. Some more of these also came forward on hostile platforms and refused to hear dangerous speakers, and with noble patriotic ardour warned against the frantic projects and the selfish projectors of the League.

But then, on the other side, whom do we find crowding the Land League platforms? Who are these as wild as the wildest of the professional agitators in advocating extreme measures, in denouncing obnoxious parties, in brazenly professing principles Communistic and Revolutionary? Alas! it is too true that such parties include a very considerable number of the Roman Catholic priests of Ireland, who, though rather luckily for them not included by name in the Attorney-General's Bill of Particulars, "*did attend and take part in* the meetings and assemblies, &c., *and did utter divers expressions and make divers speeches*" on the occasions used in furtherance of the illegal and insane conspiracy. And what must the sober, moral, educated and refined members of that Church have thought and felt at all this? Did they ever contrast all these sayings and doings, not of frantic frieze-coated Sabbath-breakers, but of men consecrated to God's altars, of men in whose case the Tridentine decree enforced on bishops to insist that they should rule their

people, being in conversation, speech, and knowledge exemplary, and be mindful of what is written, "Be ye therefore also holy, for I am holy," and "giving offence in nothing, that their ministry be not blamed?" Nay, if any of the worthy and devout lay members of this Church could have been supposed familiar with that picture of clerical life so recently drawn in the Vatican Decrees, in which the Council solemnly exhorts all (priests), in the name of the Lord, that they turn *from everything* that would be a *disgrace* to those dedicated to divine mysteries, and to become samples to the faithful—surely such persons must have felt deeply shocked and grieved to the heart at these sad exhibitions, and no doubt astonished beyond measure how such things could be, after the Vatican Decree had put such enormous power into the hands of the Chief Bishop to deal with clerical offenders in every branch of the Roman vineyard, but especially with the Irish, whom Archbishop Cullen found so dreadful. We had noted many things on this sad subject in respect of the relation of the Church to the State—in her relation to revolution in the bud—to popular conspiracy—to waging of wars—to property—as bearing on this present controversy. But let all this pass. It is an unpleasant piece of anatomy. It might be mistaken or misrepresented as the mere inferential censures of Puritanical narrowness and malignity. And relieved not a little, we now produce two witnesses, competent in their capacity and above reproach, and with them close this part of our Paper.

Sir George Bowyer, late M.P. for Wexford, writes thus:—

> Mr. Parnell proposed, in a speech at Newry, that the position of landlords should be so disagreeable and disastrous as to make them glad to sell their lands on any terms, and then no one was to dare to buy but the tenants. . . . . The tenant farmers have been told repeatedly, even in the presence of their priests, that if their landlords will not come to terms they are "to stick to homestead and land" and pay no rent at all, and this advice has been adopted widely. Those people are Catholics. I want to know how such a doctrine can be reconciled to the Catholic religion. I say advisedly, that no one priest or layman can produce any theological authority, from Thomas Aquinas to the Penny Catechism, to gainsay the proposition that a tenant who refuses to pay so much rent as he is able to pay, and deliberately sticks to homestead and land, is guilty of mortal sin, within the meaning of the Seventh (?) Commandment *Thou shalt not steal.*

Rev. Canon Griffin, parish priest, Mill Street, is reported by telegram to have "explained his reasons for not identifying himself with the Land League." He said that if the land question were settled to-morrow satisfactorily he believed troublesome adventurers would be found who would endeavour to disturb the

peace and the minds of the well-disposed. He protested also as a priest against the gross insults heaped upon three Catholic bishops at Castletown by an agent of the Land League, and pointed to the sympathy which a notorious Atheist met with from parties connected with the Land League.

The effects which the Land League movement has already produced, and their bearing upon the Church of Rome, are very striking and serious. When Mr. Parnell opened the autumn campaign, he suggested that village committees were to be formed in every parish, and should virtually promulgate and enforce the sentence of the major excommunication against land offenders, whether these were in full communion with the Church of Rome or not. This amounted to the taking from the hands of the Church and its highest officers one of their most peculiar and highly-prized privileges and powers, as the following memorial line exemplifies :—

Os, orare, vale, communio, mensa, negatur.

Here was an authority rudely superseding that of the Church; and it was in terror and resentment against this that the Cloyne Manifesto seems to have been issued. But this was not all. Direct and open attacks have been made by the League's agents and members against such honest and patriotic priests as refused to sanction its dangerous proceedings. They were in particular subjected to intimidation in the very sore and tender point of their fees and dues. And on their chapels notices were posted threatening to coerce or starve them into compliance. This agitation, then, if played with by some or ignored by others, has proved a very dangerous weapon, and as yet far more so to the Church of Rome in Ireland than to the Church of Ireland, which it was to starve out with the landlords. We only say, *as yet !*

The present relations of pastor and people in the Church of Rome are not harmonious, and if an Irish Delegate Apostolic is appointed, he will not be envied in his honours or in his task. If he puts down the movement by authority, he will raise a storm and perpetuate and widen the split now existing. If he lets the movement alone, where is the authority of the Church, where the independence of its pastors ?

And even compromises will be seen through, and those appearing to lead, but watching to follow, will have but little respect from their flocks and less from their own sense of honour.

And thus it has come to pass that the influence of the Irish Roman Catholic Priesthood, which was the strongest (indeed the only effective) power left to restrain the wild and lawless portion of the population, has been thrown overboard and be-

come of no account. Irish Democracy now has it all its own way. What all this will end in, or pass through, who can tell? Meanwhile, every Patriot and Christian should pray, "God save Ireland"—from herself and her sons.

PHILIP DWYER.

ART. III.—UNBEATEN TRACKS IN JAPAN.

Unbeaten Tracks in Japan: an Account of Travels in the Interior, including Visits to the Aborigines of Yezo and the Shrines of Nikkô and Isé. By ISABELLA L. BIRD, Author of "Six Months in the Sandwich Islands," "A Lady's Life in the Rocky Mountains," &c. &c. Two vols. with Map and Illustrations. John Murray. 1880.

THE lady to whom we are indebted for this exceedingly interesting work is well known as a traveller and an author. Her graphic and pleasing sketches of the Sandwich Islands, and "A Lady's Life in the Rocky Mountains"—reviewed in THE CHURCHMAN a year ago—have taken a good place among the best books of travel written in recent years. The welcome work before us, "Unbeaten Tracks in Japan," has within a few weeks, we observe, reached a second edition, and it will attain, no doubt, a very large circulation, inasmuch as it supplies a want and is also eminently readable. It is not a "Book on Japan," but a narrative of travels in Japan; and, as the preface tells us, from Nikkô northwards the author's route was altogether off the beaten track, and had never been traversed in its entirety by any European. She lived among the Japanese, and saw their mode of living, in regions unaffected by European contact. Miss Bird, in fact, was the first European lady who had been seen in several districts through which her route lay, and her experiences differed, of course, more or less widely from those of previous travellers. She gives a fuller account of the Ainos, the aborigines of Yezo, obtained by actual acquaintance with them, than has hitherto been offered. The "beaten tracks," indeed, were left almost unnoticed; and, as the description appears in the form of "home" letters written on the spot, the reader is placed in the position of the traveller, and shares the vicissitudes of travel, discomfort, difficulty, and tedium, as well as novelty and enjoyment.[1]

[1] "Having been recommended to leave home, in April, 1878," writes Miss Bird, "in order to recruit my health by means which had proved serviceable before, I decided to visit Japan, attracted less by the reputed excellence of its climate than by the certainty that it possessed, in an

The third letter—the first volume contains thirty-seven letters—opens thus:—

H.B.M.'s Legation, Yedo, *May* 24.

I have dated my letter Yedo according to the usage of the British Legation, but popularly the new name of Tôkiyô, or Eastern Capital, is used, Kiyôto, the Mikado's former residence, having received the name of Saikiô, or Western Capital, though it has no claim to be regarded as a capital at all. Yedo belongs to the old *régime* and the Shôgunate, Tôkiyô to the new *régime* and the Restoration, with their history of ten years. It would seem an incongruity to travel to Yedo by railway, but quite proper when the destination is Tôkiyô.

The journey between the two cities is performed in an hour, by an admirable, well-metalled, double-track railroad, eighteen miles long, with iron bridges, neat stations, and substantial roomy termini, built by English engineers at a cost known only to Government, and opened by the Mikado in 1872. The Yokohama station is a handsome and suitable stone building, with a spacious approach, ticket offices on our plan, roomy waiting-rooms for different classes—uncarpeted, however, in consideration of Japanese clogs—and supplied with the daily papers. There is a department for the weighing and labelling of luggage, and, on the broad stone-covered platform at both termini, a barrier with turnstiles, through which, except by special favour, no ticketless person can pass. Except the ticket clerks, who are Chinese, and the guards and engine-drivers, who are English, the officials are Japanese in European dress. Outside the stations, instead of cabs, there are *kurumas*, which carry luggage as well as people. Only luggage in the hand is allowed to go free; the rest is weighed, numbered, and charged for, a corresponding number being given to its owner to present at his destination. The fares are—third class, an *ichibu*, or about 1*s.*; second class, 60 *sen*, or about 2*s.* 4*d.*; and first class, a *yen*, or about 3*s.* 8*d.* The tickets are collected as the passengers pass through the barrier at the end of the journey. The English-built cars differ from ours, in having seats along the sides, and doors opening on platforms at both ends. On the whole the arrangements are Continental rather than British. The first-class cars are expensively fitted up with deeply-cushioned, red morocco seats, but carry very few passengers, and the comfortable seats, covered with fine matting, of the second class are very scantily occupied, but the third class vans are crowded with Japanese, who have taken to railroads as readily as to *kurumas* (carts drawn by men). This line earns about $8,000,000 a year.

The Japanese look most diminutive in European dress. Each garment is a misfit, and exaggerates the miserable *physique* and the

especial degree, those sources of novel and sustained interest which conduce so essentially to the enjoyment and restoration of a solitary health-seeker. The climate disappointed me, but though I found the country a study rather than a rapture, its interest exceeded my largest expectations." In regard to the climate, we read, a traveller's opinion depends very much on whether he goes to Japan from the east or the west. If from Singapore, or China, he pronounces it bracing, healthful, delicious; if from California, damp, misty, or enervating.

national defects of concave chests and bow legs. The lack of "complexion" and of hair upon the face makes it nearly impossible to judge of the ages of men. I supposed that all the railroad officials were striplings of seventeen or eighteen, but they are men from twenty-five to forty years old.

The immediate neighbourhood of Yokohama, we read, is beautiful, with abrupt wooded hills and small picturesque valleys. After passing Kanagawa, the railroad enters upon the plain of Yedo, said to be 90 miles from north to south. On this fertile and fruitful plain stand not only the capital, with its million of inhabitants, but a number of populous cities and several hundred thriving agricultural villages. Every foot of land which can be seen from the railroad is cultivated by the most careful spade husbandry, and much of it is irrigated for rice. Yedo has no smoke and no long chimneys; it is hardly seen before the terminus is reached:—

As I was asking "Where is Yedo?" the train came to rest into the terminus, and disgorged its 200 Japanese passengers with a combined clatter of 400 clogs—a new sound to me. These clogs add three inches to their height, but even with these few of the men attained five feet seven inches, and few of the women five feet two inches; but they look far broader in in the national costume, which also conceals the defects of their figures. So lean, so yellow, so ugly, yet so pleasant looking; so wanting in colour and effectiveness; the women so very small and tottering in their walk; the children so formal-looking and such dignified burlesques on the adults; I feel as if I had seen them all before, so like are they to their pictures on trays, fans and teapots. The hair of the women is all drawn away from their faces, and is worn in chignons, and the men, when they don't shave the front of their heads and gather the back part into a quaint queue drawn forward over the shaven patch, wear their coarse hair about three inches long in a refractory undivided mop. . . . . Hundreds of *kurumas*, and covered carts with four wheels drawn by one miserable horse, which are the omnibuses of certain districts of Tôkiyô, were waiting outside the station, and an English brougham for me, with a running *betto*.[1] (groom).

[1] H.B.M.'s Legation, we read, has a good situation near the residences of the Ministers, which are chiefly of brick, in the English suburban villa style. "Within the compound, with a brick archway with the Royal Arms upon it for an entrance, are the Minister's (Sir Harry Parkes's) residence, the Chancery, two houses for the two English Secretaries of Legation, and quarters for the escort. It is an English house and an English home, though, with the exception of a venerable nurse, there are no English servants. The butler and footman are tall Chinamen, with long pigtails, black satin caps, and long blue robes; the cook is a Chinaman, and the other servants are all Japanese, including one female servant, a sweet, gentle, kindly girl about 4 ft. 5 in. in height, the wife of the head 'housemaid'! None of the servants speak anything but the most aggravating 'pidgun' English, but their deficient speech is more than made up for by the intelligence and service of the orderly-in-waiting, who is rarely absent from the hall door, and attends to the visitors'-book and to all messages and notes."

In the next Yedo letter is given a sketch of Tsukiji ("filled-up land"), the Concession, in which alone foreigners may live who are not in Japanese employment. There is here, we read, a complete nest of Missionary Church edifices. Besides their houses and churches the missionaries have several boarding schools for girls and a Union Theological College, supported jointly by the American Presbyterian, Reformed Presbyterian, and Scotch United Presbyterian bodies. This last body has five missionaries here, one of whom, a doctor, has opened a small hospital; the Society for the Propagation of the Gospel has four missionaries, the Church Missionary Society only one, and the Canadian Methodists one. At the Church Missionary Society house, writes Miss Bird:—

I met Mr. Fyson, from Niigata, on the Sea of Japan, and Mr. Dening, from Hakodaté in Yezo, with their respective wives, who were very kind and asked me to visit them. We talked over the *pros* and *cons* of my proposed journey, some thinking it impracticable others encouraging it. The special points discussed were "the Food Question,"[1] and whether it is best to buy a pony or trust to pack-horses. . . . . Sir Harry and Lady Parkes entered into my travelling plans with much zest and kindness. . . . . Sir H. advises me not to buy a pony, as it would fall sick for want of proper food, lose its shoes, and involve an additional plague in the shape of a *betto*.

The private pleasure grounds of the Mikado, we read, are now open by ticket to the public every Saturday, They are a noble specimen of the perfection to which the Japanese have brought the art of landscape gardening. Here it was that the Mikado consented to receive the Duke of Edinburgh, for the first time recognizing a fellow mortal as of royal rank.

Nikkô, it appears, is one of the paradises of Japan. It is a proverbial saying, "He who has not seen Nikkô must not use the word *kek'ko*" (beautiful). Miss Bird hired three *kurumas* which were to go to Nikkô, ninety miles, in three days, without change of runners, for about eleven shillings each. Blithely, at a merry trot, the coolies hurried her away from the kindly group in the Legation porch:—

All day we travelled through rice swamps, along a much-frequented

[1] The fact is, that, except at a few hotels in popular resorts, which are got up by foreigners, bread, butter, milk, meal, poultry, coffee, wine, and beer are unattainable, that fresh fish is rare, and that, unless a person can live on rice, tea, and eggs, with the addition now and then of some tasteless fresh vegetables, food must be taken. The fishy and vegetable abominations known as "Japanese food" can only be swallowed and digested by a few, and that after long practice. Liebig's extract of meat may be sufficient for a traveller in average health; but it is well to take chocolate, raisins, and a little brandy, in case of need.

road, and . . . . halted for the night at a large *yadoya*. On entering, the house master, or landlord, folded his hands, and prostrated himself, touching the floor with his forehead three times. . . . . I took a room upstairs (*i.e.* up a steep ladder), with a balcony under the deep eaves. . . . . Ito (her Japanese servant) asked me for instructions once for all, put up my stretcher under a large mosquito net of coarse green canvas with a fusty smell, filled my bath, brought me some tea, rice, and eggs, took my passport to be copied by the house-master, and departed I knew not whither. I tried to write to you, but fleas and mosquitoes prevented it, and besides, the *fusuma* were frequently noiselessly drawn apart and several pairs of dark elongated eyes surveyed me through the cracks; for there were two Japanese families in the room to the right, and five men in that to the left. I closed the sliding windows, with translucent paper for window panes, called *shôji*, and went to bed; but the lack of privacy was fearful, and I have not yet sufficient trust in my fellow-creatures to be comfortable without locks, walls, or doors! Eyes were constantly applied to the side of the room, a girl twice drew aside the *shôji* between it and the corridor; a man, who I afterwards found was a blind man, offering his services as shampooer, came in and said some (of course) unintelligible words, and the new noises were perfectly bewildering. On one side a man recited Buddhist prayers in a high key; on the other a girl was twanging a *samisen*, a species of guitar; the house was full of talking and splashing; drums and tom-toms were beaten outside; there were street cries innumerable, and the whistling of the blind shampooers and the resonant clap of the fire watchman who perambulates all Japanese villages and beats two pieces of wood in token of his vigilance, were intolerable. . . . . My bed is merely a piece of canvas nailed to two wooden bars. When I lay down the canvas burst away from the lower rows of nails with a series of cracks, and sank gradually till I found myself lying on a sharp-edged pole which connects the two pairs of trestles; and the helpless victim of fleas and mosquitoes. I lay for three hours, not daring to stir lest I should bring the canvas altogether down, becoming more and more nervous every moment, and then Ito called outside the *shôji*, "It would be best, Miss Bird, that I should see you." What horror can this be? I thought, and was not reassured when he adds, "Here's a messenger from the Legation and two policemen want to speak to you." On arriving, I had done the correct thing in giving the house-master my passport, which, according to law, he had copied into his book and had sent a duplicate copy to the police-station, and this intrusion near midnight was as unaccountable as it was unwarrantable. Nevertheless, the appearance of the two mannikin in European uniforms, with the familiar batons and bull's-eye lanterns, and with manners which were respectful without being deferential, gave me immediate relief. I should have welcomed twenty of their species, for their presence assured me of the fact that I am known and registered, and that a Government which, for special reasons, is anxious to impress foreigners with its power and omniscience, is responsible for my safety. While they spelt through my passport by their dim lantern, I opened the Yedo parcel, and found that it contained

a tin of lemon sugar, a most kind note from Sir Harry Parkes, and a packet of letters from you. While I was attempting to open the letters, Ito, the policemen, and the lantern, glided out of my room, and I lay uneasily till daylight, with the letters and telegram for which I had been yearning for six weeks, on my bed unopened! Already I can laugh at my fears and misfortunes, as I hope you will. . . . . Many matters will be remedied by experience as I go on, and I shall acquire the habit of feeling secure; but lack of privacy, bad smells, and the torment of fleas and mosquitoes, are, I fear, irremediable evils.[1]

With her house or villa at Nikkô, to which she had been recommended, Miss Bird on arriving was much pleased. She parted regretfully with the coolies, who had served her kindly and faithfully. "They had paid me," she wrote, "many little attentions, such as always beating the dust out of my dress, inflating my air-pillow, and bringing me flowers:"—

My host, a bright, very pleasant-looking man, bowed nearly to the earth. . . . . The house is a Japanese idyll; its silence, musical with the dash of waters and the twitter of birds, is truly refreshing. The garden is well laid out, and as peonies, irises, and azaleas are now (June 15) in blossom, it is very bright. . . . . Supper came up on a *zen*, or small table six inches high, of old gold lacquer, with the rice in a gold lacquer bowl, and the teapot and cup were fine Kaga porcelain. For my two rooms with rice and tea I pay 2*s.* a day. Ito forages for me, and can occasionally get chickens at 10*d.* each, and a dish of trout for 6*d.*, and eggs are always to be had for 1*d.* each.

The following is an extract from Letter XIII., dated June 23:—

The village of Irimichi, which epitomizes for me at present the village life of Japan, consists of about 300 houses built along three roads, across which steps in fours and threes are placed at intervals. Down the middle of each a rapid stream runs in a stone channel, and this gives endless amusement to the children, especially to the boys, who devise many ingenious models and mechanical toys, which are put in motion by water wheels. But at 7 A.M. a drum beats to summon the children to a school, whose buildings would not discredit any School Board at home. Too much Europeanized I thought it, and the children looked very uncomfortable sitting on high benches in front of desks, instead of squatting, native fashion. The school apparatus is very good, and there are fine maps on the walls. The teacher, a man about twenty-five, made very free use of the black board, and questioned his pupils with much rapidity. The best answer moved its giver to the head of the class, as with us. Obedience is the foundation of the Japanese social order, and, with children ac-

[1] Subsequently, Miss Bird wrote that she had travelled 1,200 miles in the interior, and in Yezo, with perfect safety and freedom from alarm. She believes there is "no country in the world in which a lady can travel with such absolute security from danger and rudeness as in Japan."

customed to unquestioned obedience at home, the teacher has no trouble in securing quietness, attention, and docility. There was almost a painful earnestness in the old-fashioned faces which pored over the schoolbooks; even such a rare event as the entrance of a foreigner failed to distract these childish students. The younger pupils were taught chiefly by object lessons, the older were exercised in reading geographical and historical books aloud, a very high key being adopted, and a most disagreeable tone, both with the Chinese and Japanese pronunciation. Arithmetic and the elements of some of the branches of natural philosophy are also taught. The children recited a verse of poetry, which, I understand, contained the whole of the simple syllabary. It has been translated thus:—

> Colour and perfume vanish away.
> What can be lasting in this world?
> To day disappear in the abyss of nothingness;
> It is but the passing image of a dream, and causes only a slight trouble.

It is the echo of the wearied sensualist's cry of "vanity of vanities all is vanity," and indicates the singular Oriental distaste for life, but is a dismal ditty for young children to learn. The Chinese classics, formerly the basis of Japanese education, are now mainly taught as a vehicle for conveying a knowledge of the Chinese character, in acquiring even a moderate acquaintance with which the children undergo a great deal of useless toil.

After nine days' rest, Miss Bird left luxury behind and began her journey through the interior towards the Sea of Japan. She was unable to learn much about the rout to Niigata, except that it was "a very bad road . . . . all among the mountains."[1] The first letter on her journey opens thus:—

FUJIHARA, *June* 24.

Ito's informants were right. Comfort was left behind at Nikkô!

A little woman brought two depressed-looking mares at six in the morning; my saddle and bridle (Miss Bird's own Mexican) were put on one, and Ito and the baggage on the other; my hosts and I exchanged cordial good wishes and obeisances, and, with the woman dragging my sorry mare by a rope round her neck, we left the glorious shrines and solemn cryptomeria groves of Nikkô behind. . . . . After crossing one of the low spurs of the Nikkôsan mountains we wound among ravines whose steep sides are clothed with maple, oak, magnolia, elm, pine, and cryptomeria, linked together by festoons of the redundant *Wistaria chinensis*, and brightened by azalea and syringa clusters. . . . . We travelled less than a *ri* an hour, which was a mere flounder

[1] In Japan, it appears, there is a Land Transport Company, with a head office in Tôkiyô and branches in various towns and villages. It arranges for the transport of travellers by pack-horses and coolies at fixed rates; the prices varying according to the price of forage and the number of hirable horses. "This Company," says Miss Bird, "is admirably organized;" having employed it in journeys of over 1,200 miles, she always found it efficient and reliable.

either among the rocks or in deep mud, the woman in her girt-up dress and straw sandals trudging bravely along, till she suddenly flung away the rope, cried out, and ran backwards, perfectly scared by a big grey snake, with red spots, much embarrassed by a large frog which he would not let go, though, like most of his kind, he was alarmed by human approach, and made desperate efforts to swallow his victim and wriggle into the bushes.

Niigata, 247 miles from Nikkô, was reached on the 5th of July. Here, in the Church Missionary Society's house, Miss Bird was "most kindly welcomed by Mr. and Mrs. Fyson," whose acquaintance she had made in the metropolis. Her account of missionary work in Niigata—a city of 50,000 people—is full of interest. Protestant Christianity has taken possession of this outpost with a force of two men—Mr. Fyson, of the Church Missionary Society, and Dr. Palm, of the Edinburgh Medical Missionary Society. Miss Bird writes:—

I have the highest respect for both the Niigata missionaries. They are true, honest, conscientious men, not sanguine or enthusiastic, but given up to the work of making Christianity known in the way which seems best to each of them, because they believe it to be the work indicated by the Master. They are alike incapable of dressing up "cases for reports," of magnifying trifling encouragements, of suppressing serious discouragements, or of responding in any unrighteous way to the pressure brought to bear upon missionaries by persons at home, who are naturally anxious for results. Dr. Palm, for some time a childless widower, has had it in his power to itinerate regularly and extensively among the populous towns and villages contained within the treaty limits of twenty-five miles. Mr. and Mrs. Fyson offer what is very important in this land of loose morals, the example of a virtuous Christian home, in which servants are treated with consideration and justice, and in which a singularly sensitive conscientiousness penetrates even the smallest details. The missionaries are accused of speaking atrocious Japanese, and of treating the most sacred themes in the lowest coolie vernacular; but Mr. Fyson aims at scholarship, and Ito, who is well educated, but abhors missionaries, says, that though he is not fluent, "the Japanese that he has is really good." Mrs. Fyson speaks colloquial Japanese readily, and besides having a Bible-class, is on very friendly terms with many of her female neighbours, who talk to her confidentially, and in whom she feels a great interest. Her real regard for the Japanese women, and the sympathetic, womanly way in which she enters not only into their difficulties, but into their different notions of morals, please me much.

Mr. Fyson itinerates at certain seasons of the year. He finds strong prejudices against Christianity in the country, and extreme indifference in the city. On his first tours great crowds came to hear of the new "way," but that kind of interest has diminished. Among the lower classes it is believed that the missionaries are in the pay of the English Government with a view to ulterior political designs; that the eyes of converts are taken out immediately after death, if not

before, to be used in the preparation of an ointment; that the missionaries have the power to spirit away money which has been carefully concealed, and the like!

The local authorities of Echigo make no actual opposition to the promulgation of Christianity, and until lately the rural priests were indifferent to it. On one occasion a Shintô priest gave Mr. Fyson leave to preach in a place belonging to him, with the remark that the country was "sunk in Buddhism," and on another a Buddhist priest allowed him to preach from the steps of a temple. In Niigata the Buddhist priests think it desirable to assail the new "way," and the local newspaper has opened its columns for their attacks, and for replies by Christian converts. There are many persons who have learned enough about Christianity to admit its reasonableness and its superiority to other religions in point of morality, but who are so indifferent to all religion that they go no farther. Of those who come to the open preaching every Sunday afternoon in a building attached to the mission-house, some go so far as to make inquiries concerning Christianity; but it often turns out that they have been actuated by some mercenary motive. As "the outward and visible sign" of three years of earnest work Mr. Fyson has baptized seven persons, with five of whom I received the communion according to the English form. He has a very energetic and intelligent Native catechist, who itinerates and collects considerable audiences.

From Niigata to Aomori is about 370 miles, and Miss Bird's narrative of her journey contains many passages very tempting for quotation.[1] We quote a few sentences from her letter—the last in vol. i.—dated Hakodaté, Yezo, Aug. 12, which describes the entrance into Aomori and her voyage across the strait to Hakodaté.

At Namioka occurred the last of the very numerous ridges we have crossed . . . . and from it we looked over a rugged country upon a dark grey sea. The air was fresh and cold, the surrounding soil was peaty, the odours of pines were balsamic. . . . . My long land journey was done. A traveller said a steamer was sailing for Yezo at night, so in a state of joyful excitement I engaged four men, and by dragging, pushing, and lifting, they got me into Aomori . . . . a miserable-looking place. . . . . The wind was rising, a considerable surf was running, the spray was flying over the boat, the steamer was whistling impatiently, there was a scud of rain, and I was standing, trying to keep my paper waterproof from being blown off, when three

[1] Miss Bird suffered much from stings and bites when travelling through several districts. Fleas and mosquitoes were fearful. A fly as harmless in appearance as an English house-fly bites as badly as a mosquito. In some places the hornets are in hundreds. The bites of "horse ants," which attack persons in walking, produce inflammation. But worse than such drawbacks, is the lack of such food as an English lady can eat when finishing a hard day's journey without appetite, in an exhausting atmosphere. The only room to be got in many a village was wretchedly dirty and stifling.

inopportune policemen jumped into the boat and demanded my passport. . . . . The boat is not fit for a night passage, and, as this was said to be the severest gale that ever swept the Tsugaru Strait since January, the captain was uneasy about her, but being so, showed as much calmness as if he had been a Briton. . . . . When, after doing sixty miles in fourteen hours, we reached the heads of Hakodaté harbour, it was blowing and pouring like a bad day in Argyllshire.[1]

The description of the Ainos is interesting in the extreme. The "hairy Ainos," as these savages have been called, are stupid, gentle, good-natured, and submissive. They are a wholly distinct race from the Japanese, and stand in the same relation to their Japanese subjugators as the Jakkoons to the Malays and the Veddas to the Sinhalese. They live on the coasts and in the interior by fishing and hunting. In the year 1873 it was estimated that there were 12,000 Ainos. Miss Bird's sketches of life and manners in the lonely Aino land are exceedingly good. The description of her ride on the coast of Volcano Bay

[1] Of Hakodaté Miss Bond writes that the foreigners all told number thirty-seven. "The four bodies of Christians which have Missions here have built church edifices, of which the Romish is the largest, and the Greek the most decorated, the walls being covered with pictures. Hitherto the Greek Mission has been very successful in making converts, and though Father Nicolai is alone, he has four or five ordained Native helpers. Some Sisters have lately arrived to join the Romish Mission, and will probably give it a great impetus. The Mission of the C.M.S. is a comparatively new one, and is represented by Mr. Dening, at whose house I am staying, and Mr. Ogawa, a remarkably bright Native evangelist of the *samurai* class. There have been eight baptisms at Hakodaté. Mr. Dening has out-stations within treaty limits, where he preaches once a week, but Yezo is Buddhist, and in one of these places, Ono, the opposition is very strong. We made an expedition to it on pack-ponies, which went the whole way at a pace felicitously called the 'Yezo scramble.'. . . At Ono, there is a school-room with a boarded floor, and Ogawa, the catechist, lives there, but though there has been Christian teaching for a year, there has been no result." This letter was written August 13th. A month later, after a tour in the Island of Yezo, of about 360 miles, Miss Bird wrote:—"The steamy atmosphere does not affect Mr. Dening's missionary zeal, which is perfectly indefatigable. Besides the two Sunday preachings and two weekly preachings at Ono and Arikawa, and two weekly preachings and three Bible-classes in Hakodaté in addition, he is going to open a new station at Nanai, where there are many *samurai*, and it is from among these, and not from among the common people—in whom the religious instinct and the spirit of religious inquiry seem quite dead—that converts have been made. The foundation-stone of an English Episcopal Church has been laid since I returned, by Mr. Eusden, H.B.M.'s Consul, in the presence of the eight Japanese converts, whose names were placed in a cavity in the stone, and a few others, with a considerable crowd of Native onlookers. It shows the toleration granted to Christianity that this small body of Christians should have been able to purchase a site on the main street on which to erect a conspicuous religious edifice."

is one of the best of the letters. But we cannot extend our notice of "Unbeaten Tracks," and must confine ourselves, in concluding, to an extract from Miss Bird's remarks on Christian Missions.[1]

Letter LVIII. written in December, the last letter but one, gives an account of mission work in Osaka, where Miss Bird made the acquaintance of Mr. and Mrs. Warren of the Church Missionary Society, and of Dr. Taylor and others of the American Mission. It also discusses the prospects before the Missionaries in Osaka and in the other districts of Japan in which they are permitted to labour. There cannot be a greater mistake, we read, than to suppose that Japan is "ripe for the reception of Christianity." Though the labours of many men and women in many years have resulted in making 1,617 converts to the Protestant faith, while the Romanists claim 20,000, the Greeks 3,000, and a knowledge of the essentials of Christianity is widely diffused through many districts, *the fact remains that* 34,000,000 *of Japanese are Sceptics or Materialists, or are absolutely sunk in childish and degrading superstitions, out of which the religious significance, such as it was, has been lost:—*

The chief obstacles in the way of Christianity are, if I judge correctly, the general deadness of the religious instinct and of religious cravings, the connection of the national faiths with the Japanese reverence for ancestors, a blank atheism among the most influential classes, a universal immorality which shrinks from a gospel of self-denial, and the spread of an agnostic philosophy imported from England, while the acts of "Christian" nations and the lives of "Christian" men are regarded as a more faithful commentary on the Law of Sinai and the Sermon on the Mount than that which is put upon them by the missionaries.

The days when a missionary was "dished up for dinner" at foreign tables are perhaps past, but the anti-missionary spirit is strong, and the missionaries give a great deal of positive and negative offence, some of which might, perhaps, be avoided. They would doubtless readily confess faults, defects, and mistakes, but, with all these, I believe

[1] Here is an interesting fact:—Several copies of such of the New Testament books as have been translated, and some other Christian books, were given some time ago by Mr. Neesima (a native pastor under the American Board) to the officer of the prison at Otsu, who, not caring to keep them, gave them to a man imprisoned for manslaughter, but a scholar. A few months ago a fire broke out, and 100 incarcerated persons, instead of trying to escape, helped to put out the flames, and to a man remained to undergo the rest of their sentences. This curious circumstance led to an inquiry as to its cause, and it turned out that the scholar had been so impressed with the truth of Christianity that he had taught it to his fellow-captives, and Christian principle, combined with his personal influence, restrained them from defrauding justice. The scholar was afterwards pardoned, but remained in Otsu to teach more of the "new way" to the prisoners.

them to be a thoroughly sincere, conscientious, upright, and zealous body of men and women, all working, as they best knew how, for the spread of Christianity, and far more anxious to build up a pure Church than to multiply nominal converts. The agents of the different sects abstain from even the appearance of rivalry, and meet for friendly counsel, and instead of perpetuating such separating names as Episcopalians, Baptists, Congregationalists, &c., "the disciples are called CHRISTIANS FIRST." (The capitals and italics in this extract are Miss Bird's.)

Without indulging in any unreasonable expectations, says Miss Bird, it cannot be doubted that the teaching of this large body of persons, and the example of the unquestionable purity of their lives, is paving the way for the reception of the Christiantity preached by Japanese evangelists with the eloquence of conviction, and that every true convert is not only a convert but a propagandist, and a centre of the higher morality in which lies the great hope for the future of Japan.

ART. IV.—THE CHURCH PASTORAL AID SOCIETY.

PART II.

OUR attention was occupied last month with the circumstances attending the origin of the Church Pastoral Aid Society, and the controversies which have arisen respecting its principles and management. We must now proceed to consider the actual progress and work of the Society during the forty-five years of its existence. The amount which it has from time to time been able to accomplish has, of course, depended upon the funds annually placed at its command. These amounted during the first year after its formation to £7,363. Increasing at the rate of about £2,000 per annum, they reached £29,941 in the eleventh year. During the next two decades the rate of increase was only half as great, the Society's income in its twenty-first year (1856–7) being £41,708, and in its thirty-first (1866–7), £47,829. During the subsequent thirteen years, the average income has been about £52,000. It must be remembered that these amounts do not include the sums raised in the parishes aided in order to supplement the amount granted by the Society towards the stipend of the curate or lay assistant.

From the earliest years of the Society, there have been always some cases in which it has only rendered partial assistance in providing the salary of the agent, leaving the rest to be made up from local sources. Thus, in 1839, when the Society's

income was £16,176, the additional sum so made up was £3,800, or nearly one-fourth. In 1869–70, the proportion was nearly one-third, being £16,505 as compared with £51,994, and in 1879–80 it had risen to more than two-thirds, being £32,343, while the income of the Society was £45,868. It is necessary to bear this in mind when comparing the financial condition of the Church Pastoral Aid Society with that of the Society for Promoting the Employment of Additional Curates. The practice of the latter Society is to reckon in its income all sums raised and paid from other sources to meet the grants made from its General Fund, including even those contributed by the Ecclesiastical Commissioners. Thus, in 1878, when it appeared, from the Annual Report of the Church Pastoral Aid Society, that its income was £56,644; the Additional Curates' Society claimed to have received an income of £74,329. But of this, £35,602 was paid from other sources towards supplementing its grants in the same way that, during the same period, £32,242 was raised to supplement grants from the Church Pastoral Aid Society. Of course, the position of the two Societies cannot be compared without estimating their funds in the same manner. The supplementary sums must be either omitted or reckoned in both cases. If the former course be adopted, our Society's income for the year in question appears as £56,644 and that of the sister Society as £38,727; if the other computation be preferred, the two figures become £88,886 and £74,329 respectively.

The great increase during late years in the sums contributed from local or other sources, as compared with the income of the Society, is due partly to the general rise which has taken place in the salaries of curates, with no corresponding augmentation of the amounts granted by the Society, partly to the practice which the committee have more and more been disposed to adopt of giving partial grants for curates of £50 or £60 in lieu of £90 or £100—the amounts formally regarded as full grants for a deacon or priest, as the case might be—and partly to the general reduction of the grants by £10 each, which was made last year owing to the state of the Society's finances.

With the funds entrusted to its disposal, the Society, as proposed in the original Statement, to which I referred last month, made grants from time to time towards the building and fitting up of churches and rooms for Divine service. But it was found that other instrumentalities existed for this object, and that the demands on the Society for the supply of living agents were more than its whole income was sufficient to meet. Only sixty-four structural grants in all were therefore made; the last of these being in 1856, since which time the practice has been wholly abandoned. Indirectly, however, the Society's aid has

often led to the erection of a new church. On receipt of a grant from the Society, an incumbent has assigned a district in his populous and extensive parish to the exclusive charge of the curate supported by the grant. The curate has visited the people and collected them for service in a school or mission-room, which has speedily proved inadequate for the increasing congregation. Funds have then been collected for the new church, the necessity of which has become apparent; the edifice has been erected, and the district has been created a separate ecclesiastical parish. No fewer than 216 instances are recorded of churches having been built, and 127 instances of places of worship having been purchased or kept open, as the result of a grant for the living agent from the Society.

As respects the work to which the Society has more especially devoted itself, in the first year of its existence it made grants for the employment of 40 additional clergymen and 13 lay assistants. Ten months later these figures had risen to 92 and 18 respectively. Two years afterwards (December, 1839), the clerical grants were 246 and the lay grants 33. Since then the numbers have gradually increased with the growth of the Society's income. In March, 1876, at the close of the forty-first year of its existence, they stood at 630 and 240 respectively. The present numbers are somewhat less—namely, 543 and 193. Of course, there are always a certain number of the grants out of operation, owing to the grantee being unable to meet with a suitable curate or lay agent either at the moment when the grant is first made, or as an immediate successor to one who has hitherto occupied it. The records of the Society show that there is generally no difficulty in finding an occupant for a lay grant, and the number of these which are vacant is usually not more than five per cent. On the other hand, the average number of vacant curates' grants is over twenty per cent. This discrepancy between the amount of grants on the Society's books and those actually in operation accounts for the mention which is always made in the Annual Report of its liabilities as standing at a much higher figure than its actual expenditure. The sum set down as liabilities represents what the annual expenditure would be, if all the existing grants were occupied during the whole twelve months. Experience having proved that, as a matter of fact, they never are so, the committee are justified in incurring this nominal liability in excess of the estimated income of the Society.

A few years ago the Society, stimulated by a special donation which had been given by a friend for the purpose, made small grants towards the printing and other expenses connected with the holding of special missions in destitute parishes. This practice, however, was found inconvenient, and speedily aban-

doned, and now, with the exception of one or two grants towards the income of incumbents, the resources of whose benefices are utterly inadequate to their support—a species of grant, however, which the committee do not desire to perpetuate—the whole funds of the Society are devoted to the support of curates and lay agents. The value of this work can best be understood by considering its effect in a single instance. An incumbent finding himself alone and unaided in a parish of 6,000 or 7,000 poor, is almost helpless. He knows not where to begin his work or how to make an impression on the people. He cannot hope to produce any result whatever without such superhuman exertions as must speedily break him down. With the grant of a curate, or even a scripture-reader, all is changed. It is not a doubling of the working power in the parish; it is the creating of a power where, from the sense of isolation and depression at the hopelessness of the task, there was absolutely none before. Services can now be conducted without exhausting fatigue, schools can be organized, Bible classes and cottage lectures started, and a more or less systematic visitation from house to house carried on. Some of the Society's grants are of course for a second or third assistant to an incumbent in an overgrown parish, which even then is not over-manned; but it may safely be said that the above is an accurate picture of the effect of the grants in many out of the 611 parishes among which they are at present distributed.

Having now briefly traced the progress of the Society to the present time, the question naturally presents itself to us, What are its prospects for the future? Is it destined to remain as a permanent institution of the Church of England, or will its work in time either be altogether accomplished or else pass into the hands of other agents? To one of these questions the answer is easy. There is no prospect of the work coming to an end. The causes productive of the state of things which called for the formation of the Society continue, after the lapse of nearly half a century, in full operation. Population still increases, and that more potent cause of spiritual destitution, the condensation of population into particular areas, utterly swamping the existing parochial system in the new place of their abode, is still rife in our midst. Consequently, notwithstanding all the new parishes which have been created, and the new churches which have been built, the means of grace are still in many places grievously inadequate to meet the requirements of the people. It is a remarkable fact that, in spite of the subdivision of the parochial areas which has taken place in the interval, the average population under the charge of each incumbent aided by the Society is, at the present time, rather over than under what it was forty years ago. It was then

7,375, when the number of parishes aided was 275; it is now 7,665, as the average of the 611 parishes at present assisted. There is clearly, therefore, as great a need in our Church as ever there was for a supply of curates and lay agents. Shall, then, this Society continue to be the instrument of supplying them, or can the annual outlay involved in the working expenses of the Society, its offices and printing, the salaries of its officers, and the stipends and travelling expenses of its association secretaries be saved, and the required parochial agency be provided by other means—by the incumbents themselves, or out of the resources of the parishes which require it, or by diocesan or other local societies?

The first two alternatives may at once be laid aside. It is true that during the last fifty years there has been an increase in the stipends of incumbents. To take as examples those aided by the Society, who are as a rule among the poorest, the average of their stipends has risen from £163, the figure at which it stood forty years ago, to £343; and whereas half of them were then without parsonage-houses, only one-fourth are so at present. But the salaries of curates have also increased in the interval, and the value of livings in general is clearly not yet, and it may be safely predicted that it never will be, sufficient to enable incumbents, except in a few favoured parishes, to provide themselves with adequate clerical or even lay assistance out of their own resources. We may go further, and say that, as a rule, it never ought to be so. The ancient provision for incumbents by means of tithes and glebe lands was never intended to support a second clergyman in the parish. The cases of wealthy pew-rented churches, and cases where from some other cause the emoluments of the living are abnormally large, constitute of course legitimate exceptions. But, putting these aside, it may be laid down that an incumbent ought not to be called upon to support a curate, except as a substitute for himself during his own temporary absence or incapacity for performing ministerial duties. Undoubtedly, the duty of providing a curate, where required, to assist the incumbent, rests primarily with the laity of the parish itself. But it is notorious that the poverty of many parishes renders this practically impossible. If the stipends of the grantees have on an average increased since the formation of the Society, we fear that the same cannot be said of the wealth of the parishes in which the densest masses of our population reside. Owing to the facilities of travelling and intercommunication which have sprung into existence, there has been a constant tendency on the part of well-to-do persons to migrate from the centres of our great towns into the suburbs, from the more crowded parishes into districts where they can breathe a purer

atmosphere, spending merely the actual hours of business in the heart of the town. Hence it happens that parishes which were formerly well off and able to assist their clergy are now unable to do so. The large houses remain, but each is let out in single rooms to several families. There are parishes aided by the Society in which the number of domestic servants employed may be reckoned upon the fingers; and one or two in which the parsonage-house is the only dwelling in which one is to be found. Employers of labour have ceased to dwell amongst their men; nay, more, the employment of labour has in many cases passed out of the hands of individuals into that of joint-stock companies, whose members have frequently no common tie of local association with their work-people. No doubt, in theory, both individual masters and companies ought to feel it their duty to provide for the spiritual wants of the parishes in which their employés are congregated, just as much as if they resided there themselves, but in practice they do not usually recognize this liability, or, if they do, it is not to an extent adequate in itself to meet the necessities of the case. The number of parishes, therefore, which cannot from their own resources provide for their spiritual wants, is as great if not greater than at the time when the Society was founded.

It only remains to be considered whether the wants of these parishes can be best supplied by funds collected in limited areas, or by the instrumentality of this, and I may add, also, of the Additional Curates' Society, for my present remarks will apply alike to both. Great efforts are, no doubt, at present made in many dioceses to raise funds for supplying the needy parts of the diocese with spiritual ministrations out of the superabundance of the wealthier parts. There is a growing disposition to regard the diocese as the ecclesiastical unit, and to consider that all church work should centre round the bishop as its president and be carried on through diocesan organizations. We may hail with feelings of joy and thankfulness the existence of such local funds. The establishment of them is to be regarded as a positive duty. For, just as a parish, if capable of supplying its own spiritual wants, ought to do so and not allow itself to be a burden to its neighbours, so a wider area, such as a town, or even a diocese, has a local duty to perform, and the wealthier portions of it ought to charge themselves with the assistance of the poorer parts. In this way, no doubt, a portion of the evil attendant on the separation of the richer and poorer classes can be redressed, for the wealthy parish in the suburb may send help to the poor parish in the centre of the town. But the inequalities between supply and demand are not confined to different parts of the same town or to different areas in the same diocese; they extend to different districts throughout

the country. The southern counties of England are less afflicted with spiritual destitution than the northern counties, and can afford to contribute towards the alleviation of it in the centres of industry. Moreover, persons who derive their wealth directly or indirectly from our mines and manufactories are not to be found exclusively in the dioceses in which the mines and factory hands are congregated. Their residences extend to other regions; and this is, of course, especially the case where the employers of labour are joint-stock companies. How, then, can the non-resident employers take their proper share of the burden, or the well-supplied south enjoy the privilege of contributing to the under-manned north, except through the medium of an England-wide organization such as the Church Pastoral Aid Society? That this Society does, in fact, act the part of a distributor of funds from one part of the country to another is evident from a glance at the tabular statements of its operations published at the end of its annual reports. We find, for instance, on turning to the last of these, that in the year 1879–80 the arch-diocese of Canterbury received aid from the Society to the amount of £375 and contributed £1,053 to its funds, while the Diocese of Chichester contributed £783 in return for assistance to the amount of £100. By means of the income derived from dioceses such as these the Society was able to spend during the year in the diocese of Chester a sum of £4,160 while receiving back only £2,252, in that of Manchester £6,155 while receiving £3,154, and in that of Worcester £4,240 while receiving £956.

But beyond this merely material advantage of an organization extending over the country, we hold that it has a distinct benefit in assisting to promote that feeling of the communion of saints which should pervade the members of a common National Church throughout the length and breadth of the land, and which finds its natural expression in, and is strengthened by, the acts of communicating and receiving spiritual assistance. Just as by subscribing to the Church Missionary Society a person becomes a helper of evangelistic effort throughout the world, so a gift to the general funds of the Church Pastoral Aid Society is a contribution to the relief of religious destitution throughout the whole of our own country. At the same time, while the Society encourages this catholic method of giving, there is nothing to prevent persons who are so minded from designating the districts or parishes to which they desire their offerings to be applied. The Society has, from time to time, been charged with the administration of some few such funds for particular objects. Chief among them is the Disney Robinson Memorial Fund of £10,000, created by Mrs. Disney Robinson in memory of her deceased husband, the income of which is to be applied

in making grants of £50 or £70, in addition to £50 from the general funds of the Society, for the support of curates in the West Riding of Yorkshire. It must be observed, however, that the Society only consents to hold these funds for specific objects on the terms that the grants made out of them shall be subject to the same conditions as the other grants of the Society; since it could never consent to depart from its principles and established practice at the dictation of an individual donor. Inasmuch, therefore, as the needs and circumstances of a particular locality and its ministers are constantly liable to fluctuation and cannot be foreseen from year to year, a multiplication of these special funds, especially if designated for a single parish, is to be deprecated as neither wise nor expedient.

It is easy to mention other advantages possessed by a widely-spreading Society over local and limited organizations. What the Archbishop of Canterbury remarked the other day of diocesan colleges may be said also of diocesan associations, that there is a tendency in them unconsciously to contract narrow and one-sided views and practices. A society extending over the whole country is exempt from this risk; the Church Pastoral Aid Society, in so far as it can be called a narrow society, of which more hereafter, being so avowedly and on principle. Again, though on the one hand the administrators of diocesan funds may be presumed to have more accurate knowledge of the wants of the particular parishes of the diocese, yet from their very local connection with those parishes they are exposed to the risk of unintentional partiality and bias in dealing with their respective claims. The committee of the Church Pastoral Aid Society, on the other hand, in their office in London, are free from any special predilections in favour of one applicant for assistance over another. While obtaining from the most trustworthy special sources, to which they have the opportunity of applying, all possible information as to the state and requirements of the parishes for which assistance is solicited, they can form an unbiassed judgment on the comparative claims of each. It would be ridiculous to assert that mistakes are never made, for no body of men is infallible; but, to whatever cause they are due, they certainly cannot be laid to want of patient investigation on the part of the committee through the medium of the sub-committee which I described last month. The features of every application for aid are carefully considered, and, if they appear to be such as merit assistance from the Society, the applicant's name is placed on a list of cases waiting for aid. From time to time, as the state of the Society's funds appears to warrant it, this list is overhauled by the sub-committee and the most necessitous and deserving cases singled out to be the recipients of new grants. Every grant is made for one year

only, and *ipso facto* lapses on the death or removal of the incumbent to whom it is made. At the end, therefore, of every twelve months, and also on every change in the incumbency, an application for its renewal or continuance comes before the sub-committee; and the circumstances of the case are then reviewed. If they appear to be the same as heretofore, the grant is renewed; but if not, it is either modified or withdrawn as appears expedient. Amid the endless diversity of the different parishes receiving or expecting aid from the Society it is, of course, impossible that the decisions of the committee can give universal satisfaction. On one point, for instance, they cannot make inquisitorial investigations—namely, the private means of the incumbents who are aided. To any one who is notoriously wealthy they, of course, decline assistance; but in other cases reliance must be placed on the good faith of the applicants themselves, who, it must be presumed, would not apply for assistance of this eleemosynary character in competition with their poorer brethren if they were able to provide it out of their own resources.

In speaking of the Society as a widely-spreading organization I recalled to mind that many persons would style it, on the contrary, a very narrow institution. It is, of course, professedly and rigidly confined to one of the three parties, or, as some prefer to call them, schools of thought, in our National Church. I am convinced that it was both right and politic in its founders to stamp it with that character. I say this not merely out of individual sympathy with the Evangelical principles of the Society, but from general considerations. Full of charity as persons of different opinions ought to be towards one another, especially if they are members of the same Church, I believe that they will work better and more successfully apart from each other. For it is the men of strong views who are, as a rule, the most energetic and laborious, and most advance the undertakings in which they are engaged; and it is precisely these who cannot comfortably or even conscientiously submit to waive differences of opinion which others may think unimportant, and work with those whom they consider to be in error in important particulars.

But to return. While believing that the advantages of a central Society, which have been enumerated, are far more than worth the working expenses which they entail, I think that friends of the Society should not lose sight of this expenditure nor neglect any opportunities for diminishing it or keeping it down. Instances sometimes occur where a wealthy parish seeks to obtain a grant from the Society and seems to consider that it establishes an irresistible claim to assistance if it offers to return the whole amount which it solicits. It is forgotten that if every wealthy parish pursued the same course there would be no funds

for the destitute parishes for the relief of which the Society was founded. Moreover, a grant cannot be said to cost the Society nothing in case of a bare return of the whole amount of the grant, unless an additional sum is returned equivalent to a proportionate part of the Society's working expenses. Wealthy parishes ought to provide for their own wants themselves and also contribute to the Society for the aid of destitute parishes; or if they have a fancy to contribute to the Society with one hand and draw from it with the other for the support of a curate or lay-assistant in their midst, then their contributions ought to be largely in excess of the sum which they receive; otherwise they may be flattering themselves that they are aiding destitute parishes when, in fact, they are only providing for their own wants in a slightly disguised form.

The stipends of the association secretaries and their travelling expenses of course form a heavy item in the working outlay of the Society. It is in the power of its grantees and friends largely to diminish these travelling expenses, and to prevent the necessity of increasing the staff, and with it the cost of the secretariat, by themselves pleading the cause of the Society in their own and in neighbouring parishes. But to dispense altogether with salaried association secretaries will never be possible; and it is satisfactory to feel assured that the cost which they entail to the Society is not all mere expenditure on machinery. In many cases, and chiefly, perhaps, in small country parishes, where his visit is productive of the smallest pecuniary result to the Society, the association secretary breaks in upon the stagnant routine of the ordinary ministrations, and puts a fresh life and vigour into incumbent and people alike, both by his private intercourse while entertained at the parsonage-house, and by his addresses from the pulpit and platform. In this way, the money spent on his stipend and journeys may be regarded as to a certain extent laid out upon direct spiritual work, no less than that contributed towards the salary of the curate or scripture-reader.

One word, in conclusion, as to the spheres of usefulness at present open to the Society if it had the funds wherewith to step in and occupy them. There were at the end of October, 1880, the names of no fewer than ninety-eight incumbents on the list kept by the committee of cases waiting for aid, to none of which is the Society able to render that assistance which the entry of them on the list proves that they are regarded as requiring. Some of these had been kept waiting ever since the end of 1875. Nor does this figure, large as it is, represent the total number of deserving applications which the Committee have been obliged to refuse during the last five years. For, with the list in such an over-burdened state, they felt it only right to

decline at once many supplicants for aid, whose claims they fully recognized and would, under other circumstances, gladly have entertained, but who would only have been deluded with false hopes if they had been placed on the list to be considered in competition with so large a number of other cases, the statistics of which were stronger than their own. Great, therefore, as is the good which, through the blessing of God, the Society has been and is being enabled to effect, the work is ever growing upon its hands, and requires that the pecuniary support which it receives should not only be maintained but be largely and permanently increased.

PHILIP VERNON SMITH.

ART. V.—THE RULE OF FAITH.

PART IV. INTERPRETATION OF SCRIPTURE.

AS an inference from Canonicity and Inspiration, as already explained, the Protestant theologians are accustomed to predicate of Holy Scripture certain qualities, or attributes, which bear upon its fitness for the position they assign to it in the Church; such as Truth, Holiness, Sufficiency, Perspicuity, &c.[1] If Scripture is the Word of God it must be true and holy, and if no apostolic tradition is extant but the Canon, it must be supposed sufficient for its purpose. Of these properties Perspicuity and Sufficiency are of dogmatical import, and constitute points of controversy between the Protestant and the Romish churches. With the former, the subject of the present section, the Interpretation of Scripture, is intimately connected; the latter will come before us in the following one.

In fact, a principal argument with writers of the Romish communion against the fitness of Scripture to be the Rule of Faith is derived from its alleged obscurity; of which they produce as evidence the variety of interpretations of which it seems to be capable; both the Church and heretics appealing to it in support of their views, and in orthodox Christianity different sects, and even churches, drawing different conclusions from the same book. As to individuals, can two Christians be found who are absolutely in agreement as to the meaning of Scripture?

[1] "Affectiones primariæ sunt quæ S. Scripturæ formaliter spectatæ conveniunt, ut sunt *divina auctoritas, infallibilis veritas,* omnimoda *perfectio* seu *sufficientia,* luculenta *perspicuitas, scipsam interpretandi facultas.*"—Quenstedt, p. 1. c. iv. Thes. 8.

It is plain (says Bellarmin) that Scripture is not "judex controversiarum," because it admits of various senses, nor can Scripture itself declare which is the true one. Besides, in every well-ordered State, the law and the judge are distinct. The law prescribes what is to be done, and the judge interprets the law and decides accordingly. The question is about the interpretation of Scripture; but it cannot interpret itself.[1]

And after him Möhler:—

It is one thing to say that the Holy Scripture is the *source* of doctrine, and another to say that it is the judge in the determination of what is doctrine. It can no more be the latter than a code of laws is identical with the bench of judges; judgment is given according to the code, but the code does not judge itself.[2]

In other words, Scripture needs a standing hermeneutical tribunal, invested with authority to declare its meaning as particular cases arise, without which it would be of little value; such a tribunal is actually supplied in and through the Church; whether by that term we are to understand the collective episcopate, or general councils, or the Pope, or the Pope and councils combined.[3]

As might be supposed, the Protestant confessions maintain an opposite view, for how can Scripture be the Rule of Faith if its meaning is not apparent, at least on all essential points? The following statement of a Polish confession expresses the sentiment of all Protestant churches:—

In which Scriptures there is so much of what is plain and perspicuous, that in them everything may be found that relates to faith and morals, or is necessary to salvation.[4]

Our own formulary therefore declares that:—

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man that it should be believed as an Article of faith (Art. VI.).

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[1] "De Verb. Dei," L. iii. c. 9.

[2] "Symbolik," 405. It is to be noted that this argument, so common with Roman Catholic writers, is intimately connected with the general view which the Church of Rome takes of Christianity—viz., that the Gospel is a "new law," and Christ a lawgiver in the same sense in which Moses was, "Si quis dixerit Christum datum fuisse ut redemptorem, cui fidant homines, non ut Legislatorem cui obediant, anathema sit." Con. Trid. Sess. VI. can. 21. "Sacramenta novae legis," *Ibid.*, Sess. VII. passim.

[3] "Dicimus judicem veri sensus Scripturæ et omnium controversiarum esse ecclesiam, id est, Pontificem cum concilio, in quo omnes Catholici conveniunt."—Bellarm. "De V. D.," L. iii. c. 3.

[4] "Decl. Thorn," ii. 1.

It is true that *who* is to read the Scripture and prove thereby, is not here specified; this is left to the common sense of those who accept the Article;[1] but the words plainly imply that *some one* can discover in the Scriptures statements plain enough to establish all the essential articles of faith: and this is all that is necessary for our present purpose. No doubt this "some one" may be affirmed to be the Pope, or a Council; but until it is proved that these, or either of them, possess by divine right a power to see in Scripture what an ordinary Christian cannot see, we must hesitate to admit the claim (see Art. XXI. "On the Authority of General Councils").

It is hardly to be supposed that a collection of books which professes to contain a divine revelation would be purposely written so as not to be understood. To demand reverence towards writings of this character would be to set up a kind of fetish-worship, and must be accounted wholly unworthy of Him from whom we believe them to have proceeded. The Scriptures, too (to speak at present only of the New Testament), were addressed not to schools of philosophers, nor even to the ministerial order exclusively, but to whole churches, containing men of every degree of ability and culture. That they would be understood by these, must have been the expectation of the writers; and that they *were* understood by them is evident from the fact that these books were, from the first, publicly read in Christian assemblies, which, if they were virtually in an "unknown tongue," the Apostle Paul, at least, would hardly have sanctioned (1 Cor. xiv.). The care shown in the formation of the Canon proves how *valuable* in the eye of the Church these writings were; but of what value could they have been if they were unintelligible? Now ~~is it~~ true that we, as compared with the early Christians, labour under some disadvantages for the understanding of these writings: the language which was a living one to them is to us no longer so; allusions familiar to them, present difficulties now; we possess not the advantage of living Apostles to explain their own statements; and other sources of obscurity exist: but, by the Providence of God, sufficient knowledge of the languages and of the history, private and public, of the times, has been handed down to put us, for all practical purposes, in the position of the first readers. And as the Scriptures, by the confession of

[1] "Not a word is said (in Articles VI., XX.) in favour of Scripture having no rule or method to fix interpretation by" (Why should such "a rule or method" be supposed necessary in the case of Scripture more than in that of any other book?); "nor of the private judgment of the individual being the ultimate standard of interpretation." (Why should this point have needed guarding, when after all it must be an individual, or a company of individuals, that reads the book, and proves therefrom?) Tract 90, v. 1.

all Christians, are intended for every age of the Church, and to discharge the same office in every age which they did at the first, it is impossible to suppose, without disparagement of the precious gift, that, if difficulties remain, they can obscure the general meaning or affect the essentials of faith.[1]

Moreover, whatever the obscurity of Scripture may be, the question remains whether the sources to which we are referred for its removal are themselves plainer. If it is the Creeds, their controversial clauses are, many of them, not very clear in meaning, and, at any rate, might be made the subject of prolonged debate; if a catena of the Fathers, say of the first four centuries, it is doubtful whether, amidst conflicting statements, any consentient interpretation could be extracted from their works. In truth, of all species of tradition the hermeneutical is the least capable of being reduced to form.[2] But, even if such did exist, it must be expressed in human language, the meaning of which itself would become subject of controversy; the interpreters would need to be interpreted themselves, and so on *ad infinitum*. The truth is, it is not because of the obscurity of Scripture that so much controversy has arisen respecting its meaning, but because of the latent feeling in all branches of the Church that it is, or ought to be, considered the supreme Rule of Faith, and the consequent desire of all parties to make it appear that they have it on their side; and if any other book, or formulary, were to occupy this position in its stead, there would be just as much dispute respecting *its* meaning. The controversy evidently would be endless, unless it could be referred, at last, to the decision of a living infallible judge; which is, in fact, the conclusion to which the Romanist is ultimately driven.

It is not, indeed, affirmed that Scripture contains no obscure passages—passages in which the allusion is not apparent, or the expression ambiguous, or the construction difficult, or the reasoning not at first sight conclusive, or which may be prophetical and await light to be thrown upon them by future

[1] An important distinction is to be drawn between obscurity of the *subject-matter* and obscurity of the *expression—e.g.*, "The word became flesh"—here the language is plain enough, but the fact is most mysterious. We see "through a glass darkly" as regards many revealed facts, such as the Incarnation or the Holy Trinity: but the question between Romanists and Protestants is not whether the *things* are obscure, but whether the *language* in which they are expressed is sufficiently perspicuous.

[2] As is confessed by Möhler, "We could hardly, with the exception of a very few classical passages, discover in them (the Fathers) any general agreement of interpretation, beyond the fact that they all teach the same doctrine of faith and morals." "Symbolik," p. 390. In truth, the prescription of the Council of Trent, "Ut nemo contra unanimem consensum Patrum ipsam scripturam sacram interpretari audeat" (Sess IV.), or any similar one, is incapable of fulfilment.

events; but this is only what occurs also in heathen authors of whose general meaning we entertain no doubt. Scripture contains in itself a germinant principle, and what may be obscure or not acted upon in one age of the Church may in another come to full recognition. The teaching of St. Paul on the topics of original sin or predestination can hardly be said to have received its due attention before the appearance of that great luminary of the Western Church, Augustine; nor the teaching of the same Apostle on justification previously to the Reformation. It was not until much later that Christian men perceived that the principles enunciated in the Pauline epistles are inconsistent with the institution of slavery, and efforts were made to remove the scandal. But these admissions are compatible with the conviction that on all the essential points of faith, morals, and discipline, Scripture is sufficiently perspicuous, it being presupposed that the reader brings with him a willingness to receive what it seems plainly to teach[1]. And it may well be that some difficulties have been suffered to remain, in order to stimulate curiosity and a more diligent study of the sacred volume.[2]

The Protestant rule of interpretation is thus enunciated in the Helvetic Confession:—

> Scripture (as the Apostle Peter says) is not of private interpretation, consequently we do not approve of any and every interpretation, much less of that which the Romish Church imposes, but only of that which is sought out of Scripture itself (due regard being had to the original languages, &c.), and which agrees with the Rule of Faith and charity. The interpretations of the Fathers and the definitions of councils we do not undervalue, but neither do we assign to them unlimited authority. In matters of faith we admit but of one judge, God Himself speaking through the Scriptures, and, as regards human opinions, the weight which we attach to them depends upon their being those of spiritually enlightened men.[3]

Here we have stated the great Protestant Canon, SCRIPTURE

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[1] "These epistles" (St. Paul's) "were certainly addressed to the whole Church, and were meant to be understood by men of average intelligence who applied their attention properly. Their predestinarian meaning in parts is, on the whole, clear and decided, and the reason why their meaning is thought by many to be so very obscure and difficult to get at, is that they will not acknowledge this predestinarian meaning to be the true one. These interpreters create difficulties for themselves by rejecting the natural meaning of passages, and then lay the difficulty on the passages." Mozley on "Predestination," Note viii. The remark is applicable to many parts of Scripture besides those relating to predestination.

[2] "Magnifice et salubriter ita Spiritus S. Scripturas modificavit ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret."—Aug. "De Doct. Christian" L. ii. c. 7.

[3] "Conf. Helv." i. c. 1.

IS ITS OWN AUTHENTIC INTERPRETER;[1] on which, as against Rome, all the reformed Confessions are in agreement. This rule rests on a twofold foundation, the doctrine of inspiration and the structure of the volume. Each book of Scripture, being the Word of God in a sense in which no other writing is, requires for an authentic interpretation of it an interpreter similarly gifted with the writer, and none such is, or can be, found save within the compass of the Canon itself. To interpret the writings of St. Paul, so that the interpretation shall be free from error, can only be the work of another Canonical writer; uninspired expositions may be valuable or interesting, but they can never be put on a level with the writing expounded. It might have been, however, that no inspired comment on another inspired writing had been furnished; that the Bible had consisted of one book, the production of one author, in which case, no doubt, the Protestant Canon would have been difficult of application. But here the *structure of the volume* comes to our aid. For, in fact, Scripture is not one book, the production of one mind (as regards its human authorship), but a collection of books by different authors, of various gifts and diversified religious experience, only connected together by the supernatural tie of inspiration. Hence what is wanting in one may be supplied by another, what is obscure in one may receive light from another; and this is actually the case. The Levitical ritual is a system of dumb elements until we study it in conjunction with the epistle to the Hebrews; the fourth Gospel could not have been dispensed with if we were to have a full portraiture of the Word become flesh; on the question of justification by faith St. Paul needs to be read with St. James, and both with St. John. Now the writing of each of these authors is really an interpretation of his coadjutor in the same field; not exactly an exposition—*i.e.*, we cannot say that one writer *comments* on another—but yet really an interpretation in this sense, that the full meaning of the New Testament on any point cannot be gathered without a comparison of all the writers. And by this comparison it may be satisfactorily ascertained. If it is not St. John or St. James *commenting* on St. Paul, it is the Holy Spirit Himself supplementing, through the individuality of St. John or St. James what he had conveyed through the individuality of St. Paul; which latter, because it *was* conveyed through an individual, without obliterating his peculiarities of character and training, could not, without a needless miracle, present *all* the sides or aspects of divine truth,[2]

[1] More explicitly enunciated in another part of the same Confession, "Hujus (scripturæ) interpretatio ex se ipsa sola petenda est, ut ipsa interpres sit sui, caritatis fidei que moderante regulâ." II. 2.

[2] The πολυποίκιλος σοφία of God. Ephes. iii. 10.

but needed the completion which it actually received from other inspired sources. Thus, the books of the New Testament (to confine our attention to these) mutually interpret, and are interpreted by, each other; the structure of the volume points to its design and its use; and relieves us from the necessity of seeking in other quarters than within itself instruction on the essentials of faith and practice.

The fundamental system of Christian doctrine thus elicited from a comparison of Scripture with Scripture, and of one book with another, is what writers on dogmatic theology call "the analogy of faith;"[1] in accordance with which single passages are to be explained. It is obvious that this must be gathered from Scripture itself, otherwise it would be tradition under another name. It is not, however, a mere stringing of texts together on certain subjects, but the doctrine which lies at the foundation of the various passages which relate to a subject; substantially the same amidst the variety of form under which it is presented. That such a substantial identity may and must exist is an inference from the Unity of the primary author of Holy Scripture, the Holy Spirit: if the human authors, however otherwise differing from each other, derived inspiration from one divine source, no real contradiction, none, at least, affecting essential points, can be supposed possible. Whether the reader discovers this Unity or not depends rather upon his moral and spiritual than upon his literary qualifications. Scripture is understood by the light which itself imparts; but as the sun's rays shine in vain to the blind, so if the organ of spiritual vision be not in a sound state, it may well be that the meaning of Scripture shall be missed, or at least the analogy of faith not perceived. This is only what finds its counterpart in human authors. The Platonic philosophy, for example, as a system, is at unity with itself; it is understood to lie at the foundation of the various treatises of Plato; statements or expressions in his writings which at first sight may seem to present difficulties, are equitably interpreted by a reference to his philosophy *as a whole;* and some have not hesitated to say that no one can fully understand, still less be a successful commentator on these writings, whose intellectual and moral endowments are not in sympathy with those of the philosopher.[2]

But Romish controversialists adduce not merely varieties of interpretation but essential ambiguity connected with the language of Scripture, which latter may be literal or figurative,

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[1] "Analogiam fidei, id est, vocem Spiritus S. in perspicuis locis sonantem." J. Gerh. Loc. ii. c. 6. The expression is derived from Rom. xii. 6, where, however, it bears an altogether different meaning.

[2] "Every man is born either a Platonist or an Aristotelian."—Coleridge.

and figurative in many senses.[1] This gave rise to the hermeneutical canon, on the other side, that each passage of Scripture admits, in the first instance, *of but one sense, and that the grammatical*:[2] and, indeed, it is plain that if *any* sense may be imposed on a passage, this would be tantamount to its having no definite sense; and thus Scripture would become useless as a Rule of Faith. There is no more reason why a passage in the writings of Apostles should not have one plain grammatical sense than a passage in the letters of Cicero or Pliny. The Romish writers, in fact, confound the meaning of a passage with the nature of the language employed, which, no doubt, may be figurative, or analogical, without thereby introducing a double sense. The instance adduced by Bellarmin, "My sheep hear My voice" (John x. 27), is in point. There is but *one meaning* to these words, but the term "sheep" is figurative, and is to be explained from other passages. Or they make typical applications, or accommodations (intended as such by the Holy Spirit), double senses. Thus, the passage, "Moses made a serpent of brass and put it on a pole" (Numb. xxi. 8), is by our Lord Himself applied typically (John iii. 14); the passage "A voice was heard in Ramah, Rachel weeping for her children" (Jer. xxxi. 15), is accommodated to the slaughter of the innocents by Herod (Matt. iii. 17, 18): but there is no ambiguity in the *words*, as in the famous oracle, *Aio te, Æacide, Romanos vincere posse.* The grammatical interpretation gives us the sense of each passage taken by itself; the dogmatical, or that which is founded on the Analogy of faith, compares and connects passages, and from the whole elicits a conclusion.

There is no ground, then, for believing that Scripture either has, or was intended to have, associated with itself an infallible judge, external to the reader, to interpret its meaning; whether the Pope, or Councils, or the consent of antiquity (even if this could be produced). If such had been intended, we may be sure that we should have been left in no doubt to what body, or individual, the authority was committed. But may not such a judge exist in *the reader's own mind?* Properly understood,

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[1] "Est scripturæ proprium, quia Deum habet auctorem, ut sæpenumero duos contineat sensus, literalem sive historicum, et spiritualem sive mysticum." Bellarm, "De V. D.," L. iii. c. 3. The "sensus literalis" is again divided into "simplex" and "figuratus;" the "spiritualis" into "allegoricus," "tropologicus," and "anagogicus" (*ibid.*): which are explained in the following distich:—

"Littera gesta docet; quod credas allegoria;
Moralis quid agas; quod speres Anagogia."

[2] "Unius dicti biblici simplicis sensus literalis, isque formalis, unus est quem Spiritus S. verbis *θεοπνεύστοις* immediate exprimere intendit."—Hollaz de S.S., Quæst xix.

this, no doubt, is nothing but the truth. It must be the reader himself, in the last resort, who is to judge what the sense of Scripture is; and this whether he expects to extract it from the inspired text itself, or betakes himself to some infallible interpreter; for, even in the latter case, he must have previously convinced himself, by the exercise of his own judgment, that the interpreter *is* infallible. To *himself* every reader must, either directly or indirectly, be the judge. But then he is bound to exercise this office under certain checks; such as due regard to the "Analogy of Faith," the practically consentient opinion of the Church (of which he is but a single member), a humble and teachable disposition, and prayer for enlightening grace. He is responsible to God for the exercise of his private judgment. And this responsibility on the part of the individual is the only check which divine Providence has thought fit to commit to the Church, as a safeguard against arbitrary or heretical interpretation; a net of fine meshes, no doubt, which any one can break through if he be so minded, but, fine or coarse, the only one that is given to restrain eccentricity. Standing tribunals, an infallible chair, would not be in harmony with a religion which aims at producing *free* conviction; and prefers an agreement gradually reached by conference, by study, by prayer, to one prematurely snatched by the subjugation of individual judgment to an external authority—that is, in fact, by the subjugation of one "subjectivity" to another.[1] And thus, on the basis of the 'Analogy of Faith" [one Lord, one faith, one baptism, one God and Father of all (Ephes. iv. 6)]; without the retention of which a church would be no church but a casual assemblage; by preaching, by versions, by conferences, by commentaries, by treatises of all sorts, by private Christian intercouse, the meaning of Scripture is approximated to, if never finally exhausted, in the way and by the methods intended by its divine Author; methods not legally stringent, or authoritatively decisive, as might be suitable to the dispensation of the Law, but living, plastic, spiritual, as becomes a dispensation of grace and truth (John i. 14), the manhood, not the infancy, of revealed religion (Gal. iv. 1–15).

On the basis of the "Analogy of Faith"—but what if the reader claims to make himself the judge of this also, to decide whether there is such a thing, and what it ought to be? He has a perfect right to do so, as long as he places himself *outside the Church*—that is, in the position of a philosophical inquirer. But Scripture is the property and the jewel of the *Church*, not of philosophers; and the Church cannot be conceived of as always debating

[1] "Let as many as be perfect be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."—Phil. iii. 15.

whether or not she reposes on the "foundation of the Apostles and Prophets, Christ being the chief corner-stone" (Ephes. ii. 20), or whether or not she has the Holy Spirit dwelling in her; she may be in error in believing so, but she cannot formally *place herself* in the position of a doubter on such points. And hence may be inferred the proper province of *reason* in the interpretation of Scripture.

In fact, the duty and the right of the Christian's judging for himself (under the checks before mentioned) what the sense of Scripture is, are sometimes so understood as if it were the province of reason to sit in judgment on the *contents* of revelation and to receive or reject them accordingly as the inner moral (not the spiritual) consciousness dictates. The letter of Scripture may seem persistently to declare a mysterious fact; but its statements are to be understood with a reservation of the supreme rights of reason. Dogmatic theology, an exposition of the common faith of the Church, whether that of the Catholic or of a particular church or family of churches, obviously can have no place in such a system as this. But this principle of interpretation, which may be called the Socinian one, and which is the opposite pole to the Romish, seems to rest on a confusion between reason in the abstract, and reason as it exists in fallen man. Reason in the abstract, as the faculty which distinguishes man from the brutes, cannot of course be dispensed with in the study of Scripture; on its exercise depends the acquisition of the original languages, the investigation of the grammatical sense, the comparing Scripture with Scripture—in short, the employment of the various means which are ordinarily necessary to the work of exposition. But reason, as it exists in us, and especially in reference to spiritual things, is a different matter. The very idea of a Revelation seems to imply the weakness and insufficiency of *our* reason in matters of religion: and the first lesson we are taught in Scripture itself is that this reason of ours is in a state of comparative darkness, so that the things of God are foolishness to it (1 Cor. ii. 14; 2 Cor. iv. 4–6); nay, that it is affected with a positive predisposition against the light of divine truth, as if inability to see the sun arose not merely from disease or accident but from the wilful closing of the eyes (Matt. xiii. 15). It does not seem as if a reason so impaired can claim to make itself the supreme judge as regards the *contents* of a revelation, however it may be competent to decide on its *evidences*.[1] All that reason can fairly demand is that the revelation should contain nothing contradictory to it, not that nothing should be above it. A plain contradiction can find no lodgment in our minds, neither can that which is unintelligible—*i.e.*, words

[1] Butler, "Analogy," p. ii. c. 3.

without meaning. But the influence of the will upon the understanding is too well known, and intellectual is too closely connected with moral obliquity, to render it safe to extend this to what is simply above reason, especially when the reason in question is *our* reason. The healing art of the physician is not rejected because we cannot understand either the occult virtue of drugs, or the precise mode in which they act upon the organs of the body: we accept the boon, and acquiesce in our ignorance. A revelation from God *must* contain mysteries, and one to fallen man may be expected to contain some mysteries unpalatable to the natural pride of the heart; it will be our wisdom not to allow this feature of the Bible to predispose us against its plain literal meaning, still less to induce us to reject the remedies for our spiritual malady which can be found nowhere else.

But, it may be said, Of what use is this discussion when practically it is but a few learned men who can use the Bible as it came from the pen of inspiration? If a man knows neither Hebrew nor Greek, can he be said to have the Bible at all? What he reads is but a translation, and liable, of course, to all the inaccuracies connected with translation from a dead language; even if the original was intended to be, and is, plain enough, can this be said of a translation by human hands? Before we lay down canons of interpretation, we must be sure that we have the book to interpret. To this objection, not uncommon with Romish writers,[1] the unlearned Christian (that is, the vast majority of Christians) has a twofold answer. He may appeal to the fact that the Spirit of God accompanies the exposition of the commonly-accredited versions with the same quickening and sanctifying influences which He exerted at the first through the medium of the original text. The bread of life is plainly furnished in and through them; and this is an argument which, to the recipient thereof, nothing can controvert. "Solvitur ambulando," he may reply to those who would persuade him that he has no Bible to interpret. But his confidence may also be justified on another ground, which appeals to the common reason—viz., the substantial agreement of these versions, notwithstanding that they exist in different languages and are used by churches not always in communion with each other. For example, we believe that the Douay version contains inaccuracies, but no English Protestant who compares it with his own can be otherwise than pleased with their substantial agreement, and with the thought that it has furnished spiritual nutriment to multitudes in the Communion which will not accept his own. He proceeds to compare his own with the

[1] See "Charity maintained by Catholics," c. ii. By Knott the Jesuit, Chillingworth's antagonist. See Chillingworth's Works.

Protestant versions of Germany and France, and again perceives that they correspond almost exactly. If he be a member of the Church of England, he may note the fact that the authorized version is accepted by all the Protestant dissident bodies at home, and by other Protestant Churches of English parentage abroad; which, differing on many points, agree in this, that this version is a faithful representation of the original. If it were not so, could it have been thus accepted by Christian societies too often not favourably disposed to each other? The inference which he draws is that he does possess the Bible substantially, and is by no means disqualified by the fact that he is reading a version for the duty of Biblical study, or precluded from the expectation of ascertaining, on all essential points, the meaning of Scripture.[1]

On the other hand, it must be remembered that these versions are but versions, and cannot be allowed to usurp the place of the original text. To attempt to stamp any one or more of them with ecclesiastical authority as superseding that text,[2] would be to place unwarrantable fetters on the science of Exegesis, and to shut the door to improvement of the versions themselves.

E. A. Litton.

Art. VI.—THE ART OF READING.

REALLY good reading, in the strict sense of the words, is an uncommon accomplishment, rarer perhaps than those who have not studied the art are apt to imagine; and yet, for the clergy, its importance can hardly be overrated. For them, indeed, it is more than a mere accomplishment; it is a qualification on which too much labour, thought, and study, cannot be spent, provided they be rightly directed. Those who consider the subject must see that such is the case; they must be aware, that in every mixed congregation, attention and fervour of devotion are likely to be either promoted or hindered by the manner in which Divine Service is conducted. And when we

[1] It is a remarkable fact that in two great nations at least, Germany and England, the translation of the Bible has formed an epoch in the formation of the language. This is eminently the case with Luther's version and our own authorized one. Such is the power of the original text to mould the vernacular tongues.

[2] "Statuit (synodus) ut hæc ipsa vetus et vulgata editio, quæ longo tot sæculorum usu in ipsa Ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus, et expositionibus, pro authentica habeatur; et ut nemo illam rejicere quovis prætextu audeat vel præsumat."—Con. Trid. Sess. IV.

come to the occasional services of the Church, such as Baptism, Marriage, &c., the impression produced by these on the minds of the hearers, especially the uneducated among them, depends very much on the way they are performed. As an instance of this, we may quote a remark which, to our knowledge, a servant once made to her mistress, after being present at a wedding where the Service was read with great solemnity and with earnest and correct emphasis, that if *she* had been the bride, and had been about to marry a bad man, she would have felt it impossible to take the vows; and this feeling she ascribed entirely to the clergyman's mode of delivery. Now, if a good delivery were like a good voice, simply a gift of Nature, there would, of course, be no use in dwelling on its importance. But correct reading is an art which can, to a certain degree, be acquired by all, though some may have a greater aptitude for it than others. And we cannot help thinking that many do themselves injustice in this matter; they fall below their capability. In some cases this deficiency is the result of mere carelessness and inattention to the subject; in others it is owing to the want of a full apprehension either of the meaning or force of what is read, or of the manner in which that meaning should be conveyed to the hearers. In others, again, it arises out of a false principle, and this may account for the fact that there are, or at least used to be, many whose reading would be generally styled *fine*, but who nevertheless could not be called with truth *good* readers, however much they might be generally admired; for though their reading might be good of its kind, the kind is a faulty one. So, in like manner, there are some, who would be generally designated as *nice* readers, and perhaps rightly so, for their voice is pleasing and their mode of delivery characterized by good taste and good feeling; but, with all these requisites, such may stop short of being *good* readers.

We consider that the conditions of good and effective reading are four—first, simplicity; secondly, earnestness and fervour; thirdly, critical correctness; and, fourthly, a proper management of the voice with a view to being distinctly audible.

With regard to the first point—simplicity, if we view this quality merely as opposed to affectation in the proper sense of the word, it is easy to see that it must be a necessary accompaniment of good reading, for positive flagrant affectation either in voice, manner, or gesture, is always offensive, but when manifest in those who are addressing the Almighty is simply revolting. Many, however, without being affected, in any obnoxious sense of the word, nevertheless read in an artificial voice, and there are not a few who think that, in reading the Church Service, it would be wrong to do otherwise. Those who would wish to see this part

of our subject fully discussed had better study the chapter on Elocution in Archbishop Whately's "Elements of Rhetoric," from whence we shall borrow most of our remarks on this as well as on other points relative to the art of reading. As regards the adoption of an artificial voice in reading the service, there are, as we just remarked, many in favour of it, but the highest authority we know on this side is that of the late Bishop Wilberforce, from whose opinion, however, we venture to dissent, though there is something to be said in its defence. It cannot be doubted that an artificial voice, such as is often employed, seems not unfrequently to carry with it a peculiar solemnity, the more so, because its tones being unlike those used in ordinary conversation, are not associated with the affairs of everyday life. And certainly if a clergyman wishes to conceal a want of real reverence for, and interest in, what he reads, he will find that the most effectual mode of attaining this end is to employ a tone unlike that which he uses in speaking. But any one who, for such a reason, feels himself obliged to resort to this expedient, is not fit to take orders, and after all, true reverence for what we read is best shown by giving full expression to the writer's meaning and sentiments, which cannot be done effectually unless the natural—*i.e.*, the speaking voice, is used. But where the reader makes this his object, then the genuine spirit of devotion will infuse into his voice and manner a real, not an artificial solemnity. Let a man watch over his heart and mind, get himself into a proper frame—not, indeed, by looking at his own feelings, but by the contemplation of heavenly things and inward prayer—and his delivery and general demeanour will take care of themselves. "I have no fear," (we once heard a prelate remark who was about to ordain for the first time) "of not performing this ceremony with sufficient dignity, because I am conscious of being deeply impressed with its awful momentousness." And the event proved that he had judged rightly. But, indeed, though such a frame of mind is perhaps required in order to do full justice to the services of our Church, yet even good taste and a sense of propriety are sufficient safeguards against any levity of manner in those who conduct these services; though without such safeguards the reader, in his endeavour to give full force and emphasis to his subject, may fall into an exaggerated emphatic style, and become either too colloquial or too theatrical. And this is what sometimes happens, though not often. Here, as in every thing else, the reverse of wrong is not right. But the chief danger lies on the side of an artificial delivery, and, try as much as they will, very few will be able to read exactly as they speak, and fewer still to deliver the composition of another as if it were their own. And, indeed, when it comes to reading the

Scriptures, it is perhaps not desirable that we should do so; but there is little danger in that direction. The truth of what we have just said, has been tested in the following manner:—A clergyman, who used sometimes to preach sermons chosen from eminent authors (a practice which we do not consider an honest one, unless done avowedly) and also occasionally sermons of his own composition, found that whenever he was asked to lend a sermon it was always one of his own. This, of course, must have been owing, not to their superior excellence but to the manner in which they were delivered. It may be said, indeed, that the reason why he delivered his own compositions better than those of another was that his heart was more in them; but this does not alter our position, for the voice of the heart is the natural voice—*i.e.*, the voice used in speaking. And moreover, the employment of one's own voice is more likely to arouse the feelings, both of the speaker and of his hearers, whereas the use of an artificial tone tends to foster a spirit of inattention in both parties. And when the prayers are read in this way, people are apt to regard them as a sort of offering to God for the sake of which they expect to receive a blessing, in fact, as a kind of meditation, rather than as a means whereby we may obtain access to God and through which we hold communion with Him. The former of these views of prayer is, we suspect, held by many, if not all, of those who who would wish to introduce intoning into our churches, and who, not quite liking to venture on such an innovation, assimilate their mode of reading to intoning, as far as they dare. And the arguments which they use in favour of this practice are untenable, except on the supposition that their view of prayer is correct (which we cannot admit). They say that intoning must be the natural voice of prayer, because the ancient heathen used to intone or chant their requests, and because children, in an imperfect manner, often do the same. This may be the fact. But then it must be remembered that the ways which men naturally fall into are very often artificial ways. Thus, the voice which they spontaneously adopt in reading compositions not their own, is an artificial one, and so in like manner the tone in which uninstructed persons, like heathen and children, intone their prayers is an unnatural one. They do so because they cannot understand the true nature of prayer; they repeat prayers, but they cannot be said in the strict sense of the word to *pray*. It is true, indeed, that professional beggars generally ask for alms in a sort of chant, but they adopt this tone partly to create compassion and partly to rest their voices. But their mind is not exercised while they put forth their request. The voice of earnest supplication, in which both the understanding and the heart are engaged, is the voice which we use in speaking. Why, then, should we wish to intro-

duce into our churches what is unnatural to any one who worships God in spirit and in truth? For cathedral worship something may be said in favour of intoning. It has always been more or less the practice, and it is said (whether truly or not) that, in buildings where there is a great echo, intoning the service enables the officiating clergyman to be heard better with less effort. If so, it differs in this respect from a mere artificial tone of reading in churches in which the contrary is the case. But there are not the same excuses for its ordinary employment, and though it is possible by long practice, to learn to pray in the spirit where the prayers are intoned, just as it is possible for the bodily constitution to adapt itself to an unnatural mode of living, why should we make the experiment? Why imitate a cathedral service? Even when the imitation is good, it is unnecessary and out of place, and sure to be distasteful to many, and if bad will render the service ridiculous, an effect which we have seen produced in a country church, where the congregation were taught to intone.

We come now to the second requisite—*i.e.*, fervour and earnestness, or, as it is sometimes called, unction. There is little to be said on this head except what is almost self-evident. Critical correctness in reading, without fervour, renders the delivery cold and inanimate and like a marble statue, which may be well shaped in all its limbs but wants life. But, indeed, it is hardly possible to read the Scriptures correctly without unction, for if we read the most impassionate and sublime parts of the Bible as if we were reciting an Act of Parliament we can hardly be said to render them correctly. But, on the other hand, fervour, without correctness, loses all its real force and impressiveness—it is like zeal without knowledge.

Now, as regards correctness in reading. This is an acquirement which cannot be too carefully cultivated. Labour devoted to this object, if rightly directed, will be spent most advantageously; but in order to attain it, our attention, while conducting the service or preaching, should be studiously turned away from ourselves, our voice, and our delivery, and directed to the subject matter. At the same time, it must be remembered that general inattention to these points is quite incompatible with good reading, the more so because (as we have already pointed out) what may be called the natural style of voice is not the style which most persons will spontaneously fall into. But to occupy our mind with these matters at the time of Divine Service, is likely to make our manner affected, or at least awkward and constrained, besides drawing away our minds from those thoughts which ought to occupy them at such a time.

We will now mention some of the passages in the Liturgy and

the Lessons, in which mistakes of reading most frequently occur, pointing out, at the same time, the manner in which we think they ought to be read. But, before doing this, perhaps it would be as well to remark that one of the chief objects which we should propose to ourselves, when studying our subject matter, is to find out which is the emphatic word, for, of course, it is on that word that the stress should be laid. Sometimes there are more than one in the same sentence. We will commence with one of the sentences which occur just before the Exhortation. "If we say that we have no sin," &c. Here the emphasis is generally laid on the word *no*, whereas *have* is the really emphatic word, because the Apostle was writing against the heresy of certain gnostics who held that sin in the believer was *no* sin. Then, again, in the Absolution, stress is too often laid on the words *true repentance*, for no other reason than that true repentance is of the highest importance, whereas these two words are manifestly not emphatic, because they are only a repetition of an idea which has been previously expressed by the words "truly repent," so that, the clause *true repentance* might be altogether left out and the word *it* substituted. The emphasis ought to be laid, either on us, or (as some think) on *grant*, in order to draw attention to the fact that true repentance is a gift from God.

Then again, in reading the Ten Commandments the stress is very often, indeed generally, laid on the word *not*, which is manifestly a mistake. For the emphatic part of the Commandments is not the prohibitions, but the things prohibited. When the question is whether such a thing should or should not be done, as when God said to Balaam, "Thou shalt *not* curse the people for they are blessed," then the stress should be laid on the prohibition. Again, in the Tenth Commandment, we not uncommonly hear the word *nor* emphasized, as if this commandment contained a list of the things which we ought not to covet, and as if, "anything that is his," were one of the number, instead of comprising all the others, which are merely quoted as examples. We will now cite a few passages from the Scriptures which are often wrongly emphasized. In Acts of the Apostles, xx. 16, it is said, "Paul determined to sail by Ephesus." This passage is generally read, so as to imply (what, indeed, most persons think it means) that the Apostle intended to take Ephesus on his route, or at least to choose that particular route in the direction of which Ephesus lay. But any one who is at all acquainted with, and studies the passage in, the original, must see that its real meaning is that St. Paul intended to sail *past* Ephesus, without stopping there—the emphasis therefore, should be laid on the word *by*. Then again, in 2 Kings v. 25, where Gehazi says to Elisha, "Thy servant went no whither,"

the stress is sometimes laid upon *no*, whereas it ought to be laid on *went*, for the idea which Gehazi meant to convey was that he could not have come from any place, for he had not gone anywhere.

We will now quote certain examples of passages where the emphasis is not misplaced but simply omitted. Let us turn to 1 Cor. xv., where it is said, "That which thou sowest is not quickened except it die." Many read this passage (as indeed they sometimes do the whole chapter from which it is taken), with little or no expression. Now here, the words which ought to be emphasized are *sow* and *die* for the meaning of the passage when paraphrased would run thus, "Why should you make a difficulty about the manner in which the dead are raised, when the analogy of the way in which a seed sown brings forth a plant will sufficiently explain the matter?" Evidently, then, in order to convey this meaning, the chief emphasis should be laid upon the words *sowest* and *die*, and a slighter emphasis on "quickened." Again, farther on in the same chapter, where the Apostle says, "One star differeth from another in glory," what he means is, that not only is there one glory of the sun, another of the moon and another of the stars, but that even one star differeth from another in glory. The emphasis, therefore, should be laid on *star*. It is a great pity that the beautiful chapter from which we have just quoted is not rendered with greater feeling and expression than it generally is, especially considering that it forms part of the Burial Service, and is therefore read in the ears of those who are softened by sorrow and rendered thoughtful by being brought face to face with death, and are therefore likely to be open to serious impressions. What an opportunity may we not be throwing away if we read this chapter and the rest of the service in a cold mechanical manner! It is, indeed, difficult for those who have to go through it several times in the week to avoid falling into such a manner, but they should make the effort. Let us now turn to the parable of the rich man and Lazarus. A certain passage in it is sometimes wrongly read; it is as follows:—"Son, remember that thou in thy life-time receivest thy good things." Some people lay an emphasis only on *had*, and not on *thy*, which tends to foster the impression that the happiness of the next world is a sort of compensation for what is wanting in this, a notion which the poorer classes not unfrequently entertain. Now the emphasis ought to rest upon the two words *had* and *thy*, especially the latter, which would bring out what was probably the Saviour's meaning—*i.e.*, that the rich man had already enjoyed those good things for which alone he cared, and sought, and lived, and which therefore were his only portion. It is to be remarked that wherever two ideas are

placed in contrast with one another, the words which express them should each be emphasized in an equal degree in order to mark the contrast, as in the following passage: "The *wages* of sin is death, but the *gift* of God is eternal life." This rule is sufficiently obvious, and, in the passage just quoted, the right emphasis is seldom omitted, but it may be sometimes, and it is of the highest importance that it should be given, because it brings before the hearer's mind a most important truth, which he is very liable to forget, that the punishment of sin is earned, but that the reward of faith is gratuitous. Where several expressions occur which rise successively in force one above the other so as to make a climax, this climax should be marked by a gradual increase of emphasis. Thus, as Sheridan in his "Art of Reading" observes, that sentence in the Exhortation, at the beginning of the service, where it is said that we should "confess our sins in an humble lowly penitent and obedient heart," ought not to be read (as it sometimes is) in a monotone, because each of the above-mentioned adjectives is stronger than the last, as is also the case in the Collect for the Second Sunday in Advent, where a similar climax is gradually reached, as—"read, mark," &c. Sometimes the meaning of a passage is misrepresented, not by a wrong or defective accentuation of the words, but simply by the omission or misplacement of the stops—as, *e.g.*, in the Second Commandment, which is often read thus:—"For I the Lord thy God am a jealous God and visit the sins of the fathers upon the children—unto the third and fourth generation of them that hate me." This mode of reading conveys the idea that the sins of their ancestors are visited only on those of their children who hate God, which is not the true sense of the passage. The real meaning is, that (in the old dispensation) God sometimes saw fit to punish the innocent for the sake of the guilty. In order to express this, we should pause after the word "generation," and not after the word "children." Again, in the Nicene Creed, the following passage is generally read thus:—"Begotten, not made, being of one substance with the Father by whom all things were made," as if the latter part of the sentence referred to the Father, whereas it really refers to the Son; therefore there should be a pause after the word "Father," and no pause, or at least a very short one, after the word "made." And, as we are speaking of the Nicene Creed, it may be as well to notice another mistake which is sometimes made in reading it, though it has nothing to do with punctuation. In that clause where Jesus Christ is called "God of god, Light of light," &c., it is very common to neglect laying the emphasis on "of," by which omission the force of the passage is in some measure lost. Sometimes the meaning of a sentence is perverted merely by its being read in the wrong tone, and

therefore (as Archbishop Whately remarks) it would be impossible to teach the art of reading correctly (as Sheridan attempts to do) by accentuating the words in a sentence, to show where the emphasis should be laid, or indeed by any method of marks, because you cannot write down the tone. The following is an instance in point:—"Do men put a candle under a bushel or under a bed?" It is possible to read this passage with correct emphasis but in such a tone as to imply that to place a candle under a bushel or under a bed were the only alternatives. Again, where St. Paul reproves the irreverent manner in which some of the Corinthians celebrated the Holy Communion, he says:—"And one is hungry and another is drunken." This passage, though rightly accentuated, may be, and sometimes is, read as if the Apostle censured one man because he took more of his share and left too little for the other, or at least, as if the fault lay in the unequal distribution of food and drink, whereas he expressly says "Have ye not houses to eat and drink in?" What he wishes to point out to the Corinthians is the unseemly results produced by the custom of taking their own meals at the time when they met to celebrate the Lord's Supper. And the passage should be read in a tone which expresses this meaning.

Most of the mistakes in reading which we have hitherto noticed are such as arise either from the reader's misunderstanding or at least not fully understanding, the meaning of a passage, or not seeing how that meaning should be imparted to others. But innumerable errors are made from mere thoughtlessness, and most of these are such as no man would be likely to fall into who read as he spoke. It would, perhaps, be as well to give one or two instances of these sorts of blunders, such as may suffice for a warning to careless readers, by showing them how they may, merely through the want of a little consideration, unconsciously turn God's Holy Word into a jest. We knew a clergyman in Ireland who used to conduct the service in a very pompous, but not really reverent manner. He was once reading an account of the miraculous multiplying of the loaves and fishes, and when he came to the passage where it says of the multitude "and they did eat," he laid a strong emphasis on the word *did*. It is unnecessary to say what a ludicrous idea such a mode of accentuation suggested.—There was a master of one of the colleges in Cambridge (long since deceased) who read a passage in Matt. xx. 19-21 as follows:—"'Show me the tribute money.' And they brought unto him a *penny*. 'Whose image and superscription is this?' And they *say* unto him '*Cæsar's*.'" Such mistakes are, it is to be hoped, uncommon. But there is one error which a great many fall into when they read the Tenth Commandment; they lay the emphasis on *neighbour* and thus

convey the idea that you may covet the goods of those who are not your neighbours. We quote these mistakes as specimens to show into what gross errors men may be betrayed by mere thoughtlessness. And let not any one suppose that because he sees the absurdity of these particular faults he is therefore safe from falling into others nearly as bad if he is not careful. "Let him that thinketh he standeth take heed lest he fall."

We now come to the fourth requisite for good and effective reading—*i.e.*, the proper management of the voice with a view to render ourselves audible. Of course, a good and strong voice is a natural gift, the want of which cannot be entirely supplied by art; but proper management will do much, though not everything, and one of the advantages which the natural voice possesses over the artificial is, that it enables us to be better heard with less exertion, with less fatigue and with less injury to our throat. It is a very significant fact that the clergy are the only public speakers who (as a class) are subject to affections of the throat, and yet barristers in full practice exercise their voices much more than the clergy. The reason why the former do not suffer from the same complaint must be that they use their natural speaking voice, while the clergy, many of them, do not. But there is another thing to be remembered by those who wish to make themselves clearly heard. Distinctness of articulation is even more conducive to this end than loudness. A voice is not audible in proportion as it is noisy, sometimes the reverse. There is one fault, moreover, which readers whose articulation would be otherwise distinct sometimes unconsciously fall into. They drop their voice at the end of each sentence, thus rendering a part of what they say or read totally inaudible. In large churches where the echo is very great, the articulation should be proportionately slower than in others, in order that the echo of one word or sentence may, in some measure, subside before is begun another. As regards ascertaining the loudness with which it is necessary to speak in each particular church, of course it would be impossible to lay down any set of rules for the regulation on this point. The only rule we have ever heard suggested is that the speaker should fix upon those who are sitting at the most distant part of the building and address himself especially to them. But this suggestion though useful to the preacher yet, for one who is going through the liturgy, is open to grave objection. It may lead him to deliver the prayers too much as if he were reading them to the congregation instead of praying with them. There must be, however, a sort of instinct which to a certain degree guides a man in pitching his voice. Otherwise, why is it that, when a clergyman has officiated in a strange church he is sometimes asked, if he found the church easy to read in? But the only certain way of knowing how to pitch the voice is to find

out whether those who sit in the most distant part of the church, or at least in that part of the church, were able to hear. It is evident, from what we have just now said, that there are certain points, such as distinctness of articulation, &c., to which some attention must be paid while we are engaged in reading, especially when we are not sure that we have acquired the right habits. These, then, form an exception to the general rule as to drawing off attention from the voice and manner; but still the rule holds good, as a rule, and should be strictly adhered to.

We are now approaching the end of our subject, but we cannot quite conclude without warning our lay readers against a fault which the perusal of a Paper like the present may perhaps tend to foster—*i.e.*, that of listening to the reading of the Church service in a critical rather than a devotional spirit. Of course, they cannot help forming an opinion as to the manner in which that service is conducted, or occasionally noticing palpable mistakes (if such occur) in the accentuation of certain passages. But they should not set themselves to criticize. Their business is to pray and to listen in a devout spirit to the reading of God's Word. *Our* business is not to lay ourselves open to criticism, and to render the service as impressive as possible, and the rules laid down are the most calculated to produce this effect, both on ourselves and others. Do not let us think that the end to be aimed at is an unimportant one; it well deserves careful attention, labour and prayer.

E. W. WHATELY.

Reviews.

The Evangelical Revival, and other Sermons; with an Address on the Work of the Christian Ministry in a Period of Theological Decay and Transition. By R. W. DALE, Birmingham. Pp. 286. Hodder and Stoughton. 1880.

IN this ably written volume appear many passages which Evangelical Churchmen will read with pleasure. The author is known as a theologian of considerable intellectual grasp; his writings show research and independent thought, as well as an eloquent and vigorous Protestantism. Nevertheless, we put down his present work, not without sympathy, but with painful regret. We have felt ourselves unable to understand the author's doctrinal position, or, rather—to express our thought perhaps more precisely, we doubt whether he has not been moving farther from the old theological landmarks than he is sensible of. We may, indeed, be doing him an injustice in these remarks. It is known, however, that upon one important doctrine he has separated himself from orthodox Nonconformists; and he states his conviction, in the present work, that "the Evangelical theology—not the Evangelical faith—

is passing through a period of transition." In his preface he lays stress on the "extent to which the theological theories of the Evangelical leaders have been surrendered by modern Evangelicals" [he refers, though he does not say so, to Evangelical *Nonconformists*]; and one Address, in this book, relates to "The Work of the Christian Ministry in a Period of *Theological Decay and Reconstruction.*" It is true that in behalf of certain great doctrines he writes with force and fervour. But, at the same time, he protests against a "policy of reserve," and declares that Congregationalists should not be too particular as to the dogmatic form in which even the central articles of Christianity are presented. That we may not, in any wise, on such important matters, misrepresent him, we quote his own words. "The work of theological reconstruction," he says, "must be done":—

> Meanwhile, and this perhaps is the lesson of the hour, all Evangelical Churches should frankly recognize that the Evangelical theology—not the Evangelical faith—is passing through a period of transition. We should not rigorously insist on the acceptance either of the subordinate details of our creed, or of the scientific forms in which we are accustomed to state even its regal and central articles. It would be treason to truth to trifle with the immortal substance of the gospel of Christ; it would be treason to charity to refuse to receive as brethren those who may differ from us about the theological forms in which the substance of the gospel may be best expressed.

While we read these and other such passages the thought comes to us —This language about decay, reconstruction, and theological theories, does not breathe the tone and temper of that Evangelical Revival which Mr. Dale admires and magnifies.

To turn, however, to the essay, or "sermon," on this subject. It was written in July, 1879, and contains several quotations from Mr. Gladstone's article in the *British Quarterly*, which was reviewed in the first number of the *Churchman*. Mr. Dale differs, of course, from Mr. Gladstone, in regard to the Tractarian movement. He says:—"No doubt the Evangelical fire has spread; it burns .... on altars served by priests in strange vestments and celebrating strange rites..... That the 'priests' of to-day are completing the work of the 'Evangelists' of a hundred years ago does not seem clear. To my mind the work is being undone." Again, he justly remarks that the innermost tendency either of Evangelicalism or Ritualism cannot be determined by revival earnestness. Again: "The negations of Evangelicalism demonstrate that the Evangelical Revival was the direct heir to the Protestant Reformation; and the rejection, the vehement, scornful rejection, of these negations by the Ritualists, is a decisive proof that instead of aiming to complete the Revival, they are promoting a sacerdotal or Romish reaction."

In regard to the present leaders of Evangelical Nonconformists, we read that Mr. Spurgeon stands alone "in his fidelity to the older Calvinistic creed;" but what Mr. Dale means by "the older Calvinistic creed" is not explained.[1]

It may be, as Mr. Dale remarks, that "the decay of Calvinism among Evangelical Nonconformists has been largely due to the influence of Methodism." We are inclined to think, however, that one of the factors has been an unhappy regard for German religious "culture." Something

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[1] Mr. Dale, we observe, states that "the Evangelicals of the Established Church have been, as a rule, firm Calvinists." He is aware, no doubt, that the Calvinism of Evangelical Churchmen is of a moderate type, and that the difference between the Prayer-Book and the Westminster Confession, on "Calvinistic" points, is very great. Among even the new school Independents and Baptists, a moderate Calvinism probably still prevails to some extent.

more has been abandoned than "the severe and rigid lines of Calvinism." Mr. Dale's own statements about "decay" are serious. It has been reckoned a fine thing to be "fearless," and to leave as "open questions" not a few long-cherished doctrines. Now, the Methodists, as a rule, have kept on preaching the simple gospel; their work has been mainly among the uneducated and the poor. It was not to the Methodists, we take it, that Mr. Spurgeon alluded in his often-quoted remark that while the Established Church was honeycombed by Sacerdotalism, Dissent was honeycombed by Scepticism. Mr. Dale points out, indeed, that the Independents, or Congregationalists, have been exposed to peculiar dangers. He says, in a remarkable passage, page 22, that they have been "exposed to the storms of modern controversy and the keen winds of modern doubt, *unprotected by the shelter of a strong and venerable theological system.*" These words recall to our remembrance the thoughts with which we read Mr. Dale's "Lectures on Preaching," some three or four years ago. In that work mention is made of the difficulties of a preacher who goes into the pulpit not knowing what he believes or what he ought to teach. And here (p. 22) Mr. Dale remarks that Congregationalist Ministers have no satisfactory scheme of theology. "One scheme after another has been rapidly run up, but they were not strong enough to stand the weather. The revolt against Calvinism, in fact, encouraged a revolutionary spirit," and led Congregationalists "to suspect every part of their creed!" We will only add that, although Mr. Dale refuses the shelter of a strong system, he seems nevertheless to appreciate it. Great storms, he thinks, are coming upon us all. For our part we are thankful for the shelter of the Catholic creeds and an ancient long-proved National polity.

In one section of the essay on the Evangelical Revival, Mr. Dale remarks that the Evangelicals (he here includes Nonconformists) have been ineffective in developing the idea of the *Church;* and he agrees with Mr. Gladstone that the "peculiar bias" of Evangelical Churchmen towards "individualism in religion" is their "besetting weakness." Mr. Dale then proceeds to remark that Individualism involves a suppression of "half the duties by a surrender of half the blessedness of the Christian life." We thoroughly agree with him; but we must observe that he does not define Individualism. So far as regards loyal love for "the Church," the grand old Church of England, founded in Apostolic truth, and purified at the Reformation, the great mass of those Churchmen who accept the title of "Evangelical" are not behind the highest of "High" Churchmen. "Religious isolation is alien to all their healthiest instincts," to quote Mr. Dale's own words. "Individualism," however, by other Churchmen is weighed in sacerdotal scales. What Mr. Dale protests against is an imperfect realization of Church fellowship—communion, in fact, in any particular congregation. He envies, *e.g.*, the class meeting of Wesleyans. But in one sense of the word, at all events, Individualism is the besetting weakness of those who, like Mr. Dale, are *Independents.*

We have pointed out that in two or three statements of this work, important sentences, the author has not distinguished between Evangelical Churchmen and other Evangelicals, the orthodox Protestant Dissenters for whom he has a special right to speak. Thus, in his Preface, he says, without any explanation, that "modern Evangelicals" have surrendered "the theological theories of the Evangelical leaders." As a matter of fact, this statement has no force in relation to the Evangelicals of the Church of England. To show why, for one reason, we make this observation, we will quote a very remarkable passage from Mr. Dale's sermon on "the Forgiveness of Sins" (p. 161).

"How is it," he says, "that the dread of the Divine anger and the

"passionate longing for the Divine forgiveness has disappeared? Our "moral nature has, perhaps, become flaccid and sluggish. . . . . But the "deepest reason of all seems to me to be this—in these last times we "have broken with historical Christianity; we have largely departed from "the Christian tradition; we have invented a new kind of religion—a "religion which may claim the merit of originality; at least *there is "originality in supposing that it is the religion of Christ. We have invented "a religion without God.*"[1] "We like to hear prayers: but prayers "without God—prayers that are so sympathetic and touching that they "soothe and quiet the heart that listens to them, and make Divine "comfort unnecessary. We like to sing hymns: but hymns about our-"selves, not about God. . . . We like to have religious sentiment: we "can get it without God and we are satisfied." The Preacher then points out that there is a forgetfulness of God's *Righteousness*. Men are careless about the Divine Forgiveness because they disbelieve in Divine anger against sin. The Preacher thus concludes:—

In our very religion God has a secondary place. We have made ourselves the centre of our religious thought. We are conscious that we ourselves are alive, but He has ceased to be the living God, with an infinite fervour of joy in righteousness, which is obedience to his will; and an infinite fervour of hatred for sin which is the transgression of his commandments. In morals we think of our own conscience, not of God's law; of our self-respect, not of God's approval: and we are distressed by self-reproach, not by God's displeasure and God's anger. We fail to recognize in conscience the minister of a more august power, and the echo of a more awful voice. In our sorrow we expect to find consolation not in the Divine compassion, but in the soothing influence of religious meditation; and strength, not in the inspiration of God, but in the depth and vigour of religious emotion we may be stirred by noble thoughts concerning life and duty, or by the bold and heroic temper of a sacred song. In our very worship we are chiefly solicitous for the Epicurean indulgence of religious sentiment, and are satisfied with whatever awakens it. We are touched by the pathos of a prayer, instead of being filled with wonder and devout fear by the presence of God, and with infinite hope in the wealth of his love. A Church which has lost its God, what is it worth? Where is its power? Brethren, we must try to find God again. When we have found Him, and not till then, we shall know something of the agitation and fear with which the penitent of all ages have trembled in the presence of his anger, and something of the surprise and rapture with which they have listened to these words of Christ—that in His name the remission of sins is to be preached to all nations. We shall recover our communion with the saints of all centuries and of all churches. We shall be conscious that we, too, are built upon the foundations of the apostles and prophets, and that we are living stones in that majestic and glorious temple which has been erected by the courage, the purity, the devoutness of every succeeding generation. We shall verify the last and highest claim of Christ as the Redeemer of mankind, and having received from his lips the forgiveness of sins, shall be able to testify that He is the way to the Father.

Twenty years ago, Mr. Dale informs his readers, he used to preach against Calvinism; but the time has come, he thinks, for considering "the Idea which is now in the ascendant." This "idea" is a mistaken notion of the Divine Fatherhood. Mr. Dale states what was the faith of the Congregationalist "fathers" as to the love of God for "His own;" and he adds: "This was the faith of our fathers; would to God it were ours!"[2]

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[1] In a footnote Mr. Dale qualifies these statements:—"If the paragraphs are interpreted as describing a *tendency*, they will convey my exact thought."

[2] From a Radical politician and a "Liberal" theologian, the following words have a significance. Mr. Dale says:—"If in politics, if in speculation, we could

Endymion. By the Author of "Lothair." 3 vols. Longmans, Green & Co. 1880.

MR. FERRARS, the father of "Endymion," was the son of a successful Minister, who as a clerk had attracted the attention of Mr. Pitt and risen to a pension and a privy councillorship. William Pitt Ferrars was to enjoy all the advantages of education and breeding. "For him was to be reserved a full initiation in those costly ceremonies which, under the names of Eton and Christ Church, in his time fascinated and dazzled mankind." The son realized even more than his father's hopes. "He was the marvel of Eton and the hope of Oxford. As a boy, his Latin verses threw enraptured tutors into paroxysms of praise; while debating societies hailed with acclamation clearly another heaven-born Minister." The name of Ferrars figured among the earliest double firsts. He left the University only to enter the House of Commons:—

There, if his career had not yet realized the dreams of his youthful admirers, it had at least been one of progress and unbroken prosperity. His first speech was successful, though florid, but it was on foreign affairs, which permit rhetoric, and in those days demanded at least one Virgilian quotation. In this latter branch of oratorical adornment Ferrars was never deficient. No young man of that time, and scarcely any old one, ventured to address Mr. Speaker without being equipped with a Latin passage. Ferrars, in this respect, was triply armed. Indeed, when he entered public life, full of hope and promise, though disciplined to a certain extent by his mathematical training, he had read very little more than some Latin writers, some Greek plays, and some treatises of Aristotle. These, with a due course of Bampton Lectures and some dipping into the *Quarterly Review*, then in its prime, qualified a man in those days, not only for being a member of Parliament, but becoming a candidate for the responsibility of statesmanship. Ferrars made his way; for two years he was occasionally asked by the Minister to speak, and then Lord Castlereagh, who liked young men, made him a Lord of the Treasury. He was Under-Secretary of State, and "very rising," when the death of Lord Liverpool brought about the severance of the Tory party, and Mr. Ferrars, mainly under the advice of Zenobia, resigned his office when Mr. Canning was appointed Minister, and cast in his lot with the great destiny of the Duke of Wellington.

The story opens with the death of Canning. In the month of August, when it was whispered that the Minister was lying on his death-bed, there was a conversation between Mr. Ferrars and Sidney Wilton. Mr. Wilton thought that the country was on the eve of a great change, and he did not think the Duke was the man for the epoch.

"The country is employed and prosperous, and were it not so, the landed interest would keep things straight."

"It is powerful, and has been powerful for a long time; but there are other interests besides the landed interest now."

"Well, there is the colonial interest, and the shipping interest," said Mr. Ferrars, "and both of them are thoroughly with us."

"I was not thinking of them," said his companion. "It is the increase of population, and of a population not employed in the cultivation of the soil, and all the consequences of such circumstances, that were passing over my mind."

Mr. Ferrars had left out of his reckoning the trading and the manufacturing interest—a growing power.

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only remember that our fathers and grandfathers were not all fools; that the human intellect did not begin to be active till fifteen or twenty years ago—that while in the knowledge of the last generation there were some errors, there must have been a great deal of truth . . . . we should escape many follies in religion which are fruitful in grave evils."

Again. "Zenobia," the queen of London, of fashion, and of the Tory party, asks a certain great personage "how the country can be governed *without the Church?*"

"If the country once thinks the Church is in danger the affair will soon be finished."

"The King's friends should impress upon him not to lose sight of the landed interest," said the great personage.

"How can any Government go on without the support of the Church and the land," exclaimed Zenobia. "It is quite unnatural."

"The newspapers support it," said the great personage, "and the Dissenters who are trying to bring themselves into notice."

The great world at that time, we read, "compared with the huge society of the present period was limited in its proportions, and composed of elements more refined though far less various. It consisted mainly of the great landed aristocracy, who had quite absorbed the nabobs of India, and had nearly appropriated the huge West India fortunes. Occasionally, an eminent banker or merchant invested a large portion of his accumulations in land, and in the purchase of parliamentary influence, and was in due time admitted into the sanctuary. But those vast and successful invasions of society which have since occurred, though impending, had not yet commenced. The manufacturers, the railway kings, the colossal contractors, the discoverers of nuggets, had not yet found their place in society and in the senate."

The new system of Society, after a great convulsion, was at hand. As yet, the pressure of population had not opened the heart of man; the sympathies of Society were contracted. The fashionable world, says Lord Beaconsfield, "attended to its poor in its country parishes, and subscribed and danced for the Spitalfields weavers when their normal distress had overflowed; but their knowledge of the people did not exceed these bounds, and the people knew very little more about themselves. They were only half-born."

Right Hon. politicians, and great Countesses, of the old school, leaders in the Senate and in Society, knew nothing of the moral and religious condition of the masses; and the oncoming tides of political revolution, they fancied, might be stayed. Even in small matters, Society was blindly Conservative. Zenobia, for example, mourned over the concession of the Manchester and Liverpool railways in a moment of Liberal infatuation. She flattered herself that any extension of the railway system might be arrested.

"I have good news for you," said one of her young favourites as he attended her reception. "We have prevented this morning the lighting of Grosvenor Square by gas by a large majority."

"I felt confident that disgrace would never occur," said Zenobia triumphant.

In the frame of the Ministry a great change took place. Mr. Ferrars did not become a Cabinet Minister; but he was consoled by the thought that the Tory party, renovated and restored, had entered upon a new lease of authority. Zenobia convinced him that all was for the best. The Tory party was to stamp its character on the remainder of the nineteenth century, as Mr. Pitt's school had marked its earlier and memorable years. And yet this very reconstruction of the Government led to an incident which, in its consequences, writes Lord Beaconsfield, "changed the whole character of English politics, and commenced a series of revolutions which has not yet closed":—

One of the new Ministers who had been preferred to a place, which Mr. Ferrars might have filled, was an Irish gentleman, and a member for one of the most considerable counties in his country. He was a good speaker, and the

Government was deficient in debating power in the House of Commons; he was popular and influential.

The return of a Cabinet Minister by a large constituency was more appreciated in the days of close boroughs than at present. There was a rumour that the new Minister was to be opposed, but Zenobia laughed the rumour to scorn. As she irresistibly remarked at one of her evening gatherings: "Every landowner in the county is in his favour; therefore it is impossible." The statistics of Zenobia were quite correct, yet the result was different from what she anticipated. An Irish lawyer, a professional agitator, himself a Roman Catholic, and therefore ineligible, announced himself as a candidate in opposition to the new Minister; and on the day of election, 30,000 peasants, setting at defiance the landowners of the county, returned O'Connell at the head of the poll, and placed among not the least memorable of historical events the Clare election.

This event did not, however, occur until the end of the year 1828, for the state of the law then prevented the writ from being moved until that term, and during the whole of that year the Ferrars family had pursued a course of unflagging display. Courage, expenditure, and tact combined, had realized almost the height of that social ambition to which Mrs. Ferrars soared. Even in the limited and exclusive circle which then prevailed, she began to be counted among the great dames. As for the twins, they seemed quite worthy of their beautiful and luxurious mother. Proud, wilful and selfish, they had one redeeming quality, an intense affection for each other. The sister seemed to have the commanding spirit, for Endymion was calm; but, if he were ruled by his sister, she was ever willing to be his slave, and to sacrifice every consideration to his caprice and his convenience.

The year 1829 was eventful, but to Ferrars more agitating than anxious. When it was first known that the head of the Cabinet, whose colleague had been defeated at Clare, was himself about to propose the emancipation of the Roman Catholics, there was a thrill throughout the country; but after a time the success of the operation was not doubted, and was anticipated as a fresh proof of the irresistible fortune of the heroic statesman. There was some popular discontent in the country at the proposal, but it was mainly organized and stimulated by the Dissenters, and that section of Churchmen who most resembled them. The High Church party, the descendants of the old connection, which had rallied round Sacheverell, had subsided into formalism and shrank from any very active cooperation with their evangelical brethren.

The English Church, continues Lord Beaconsfield, had at that time "no competent leaders among the clergy. The spirit that has animated and disturbed our latter times seemed quite dead, and no one anticipated its resurrection. The bishops had been selected from college dons, men profoundly ignorant of the condition and the wants of the country. To have edited a Greek play with second-rate success, or to have been the tutor of some considerable patrician, was the qualification then deemed desirable and sufficient for an office which at this day is at least reserved for eloquence and energy. The social influence of the Episcopal Bench was nothing. A prelate was rarely seen in the saloons of Zenobia. It is since the depths of religious thought have been probed, and the influence of women in the spread and sustenance of religious feeling has again been recognized, that fascinating and fashionable prelates have become favoured guests in the refined saloons of the mighty; and, while apparently indulging in the vanities of the hour, have re-established the influence which in old days guided a Matilda or the mother of Constantine."

The Duke of Wellington, we read, applied himself to the treatment of the critical circumstances of 1830, with that blended patience and quickness of perception to which he owed the success of many campaigns. Under ordinary circumstances his strategy might have been successful. But the death of King George IV. necessitated a dissolution; and the Duke's efforts to rally and reinvigorate the Tories, and, at the same time

to conciliate the Whigs, needed time. It is not improbable, however, that the Duke might have succeeded, but for the French insurrection of 1830. A triumph of civil and religious liberty was boasted of; the Liberals seized their opportunity, and, in the heat of a general election, the phrase "Parliamentary Reform" circulated with effect. In the southern part of England the people in the rural districts had become disaffected.

Amid partial discontent and general dejection came the crash of the Wellington Ministry. Ferrars, who had stood on the threshold of the Cabinet, was ruined. He had lived beyond his income, and his debts were great. His whole position so long and carefully, and skilfully built up seemed to dissolve. From the brilliant life of the fashionable "world" he retired—on what seemed a mere pittance—to live in an old hall at the foot of the Berkshire Downs.

In this remote residence the Right Hon. William Pitt Ferrars, his wife, and two children, Endymion and Myra, passed some years. Occasionally he contributed to the *Quarterly Review;* and parcels and proofs came down by the coach, otherwise their communications with the outer world were slight and rare. It is difficult for us who live in an age of railroads, telegraphs, penny posts and newspapers to realize how uneventful was the life of an English family of retired habits and limited means only forty years ago.

With Farmer Thornberry, of the Manor Farm, Mr. Ferrars liked now and then to have a chat. The pride and the torment of the Farmer's life was his son Job.

"I gave him the best of educations . . . . and yet I cannot make head or tail of him. . . . . He goes against the land. . . . . I think it is this new thing the bigwigs have set up in London that has put him wrong, for he is always reading their papers."

"And what is that?" said Mr. Ferrars.

"Well, they call themselves the Society for the Diffusion of Knowledge, and Lord Brougham is at the head of it."

"Ah! he is a dangerous man," said Mr. Ferrars.

"Do you know I think he is," said Farmer Thornberry, very seriously—"and by this token—he says a knowledge of chemistry is necessary for the cultivation of the soil."

"Brougham is a man who would say anything," said Mr. Ferrars, "and of one thing you may be quite certain, that there is no subject which Lord Brougham knows thoroughly. I have proved that, and if you ever have time some winter evening to read something on the matter, I will lend you a number of the *Quarterly Review*, which might interest you."

"I wish you would lend it to Job," said the Farmer.

Mr. Ferrars found Job not so manageable as his father. Job thought the Farmer was a serf as much as his men:—

"For the sake of the country I should to like see the whole thing upset."

"What thing?" asked Mr. Ferrars.

"Feudalism," said Job. "I should like to see this estate managed on the same principle as they do their great establishments in the north of England. Instead of feudalism, I would substitute the commercial principle. I would have long leases without covenants; no useless timber and no game."

In their Berkshire home special friends of the Ferrars family were the Penruddocks. Mr. Penruddock was the rector of the parish. Of his son Nigel's tendencies and aspirations a fair idea may be formed from the following dialogue:—

"In my opinion there is only one thing for a man to be in this age," said Nigel peremptorily; "he should go into the Church."

"The Church!" said Endymion.

"There will soon be nothing else left," said Nigel. "The Church must last for ever. It is built upon a rock. It was founded by God; all other governments have been founded by men. When they are destroyed, and the process of destruction seems rapid, there will be nothing left to govern mankind except the Church."

"Indeed!" said Endymion; "papa is very much in favour of the Church, and, I know, is writing something about it."

"Yes, but Mr. Ferrars is an Erastian," said Nigel; "you need not tell him I said so, but he is one. He wants the Church to be the servant of the State, and all that sort of thing, but that will not do any longer. This destruction of the Irish bishoprics has brought affairs to a crisis. No human power has the right to destroy a bishopric. It is a divinely ordained office, and when a diocese is once established, it is eternal."

"I see," said Endymion, much interested.

"I wish," continued Nigel, "you were two or three years older, and Mr. Ferrars could send you to Oxford. That is the place to understand these things, and they will soon be the only things to understand. The rector knows nothing about them. My father is thoroughly high and dry, and has not the slightest idea of Church principles."

"Indeed!" said Endymion.

"It is quite a new set even at Oxford," continued Nigel; "but their principles are as old as the Apostles, and come down from them, straight."

"That is a long time ago," said Endymion.

The general election in 1834–5, though it restored the balance of parties did not secure Sir Robert Peel a majority. Sir Robert, however, had confidence in his measures, and he never displayed more resource, more energy, more skill, than he did in the spring of 1835. "But knowledge of human nature," writes Lord Beaconsfield, "was not Sir Robert Peel's strong point, and it argued some deficiency in that respect to suppose that the fitness of his measures could disarm a vindicative Opposition." Mr. Ferrars hoped and waited; and he went up to town to be ready to take anything that was offered. Lord John Russell brought affairs to a crisis by notice of a motion on the appropriation of the revenues of the Irish Church. Mr. Ferrars, in despair, was almost meditating taking a second-class governorship when the resignation of Sir Robert was announced. He was able to get a clerkship for Endymion, and that was all.

It was three years since Endymion had come down to Hurstley. "Though apparently so uneventful, the period had not been so unimportant in the formation, doubtless yet partial, of his character. And all its influences had been beneficial to him. The crust of pride and selfishness with which large prosperity and illimitable indulgence had encased a kind, and far from presumptuous, disposition had been removed; the domestic sentiments in their sweetness and purity had been developed; and he had acquired some skill in scholarship and no inconsiderable fund of sound information; and the routine of religious thought had been superseded in his instance by an amount of knowledge and feeling on matters theological unusual at his time of life."

Among the acquaintances made by Endymion while he was a junior clerk in Somerset House was Mr. Vigo, the celebrated tailor. Mr. Vigo took an interest in the handsome young man, and foreseeing his success, pressed on him credit:—

"I have known many an heiress lost by her suitor being ill-dressed," said Mr. Vigo. "You must dress according to your age, your pursuits, your object in life; you must dress, too, in some cases, according to your set. In youth a little fancy is rather expected; but if political life be your object, it should be avoided, at least after one-and-twenty. I am dressing two brothers now, men of considerable position; one is a mere man of pleasure, the other will probably be a Minister of State. They are as like as two peas, but were I to dress the dandy and the Minister the same, it would be bad taste—it would be ridiculous.

No man gives me the trouble which Lord Eglantine does; he has not made up his mind whether he will be a great poet or Prime Minister. 'You must choose, my Lord,' I tell him. 'I cannot send you out looking like Lord Byron if you mean to be a Canning or a Pitt.' I have dressed a great many of our statesmen and orators, and I always dressed them according to their style and the nature of their duties. What all men should avoid is the 'shabby genteel.' No man ever gets over it. I will save you from that. You had better be in rags."

After the death of Mr. and Mrs. Ferrars, Myra, the twin-sister of Endymion, becomes the companion and friend of Adriana Neuchatel. She marries Lord Roehampton. Endymion, who finds plenty of friends, is made a Private Secretary, and takes several steps on his way to the Premiership. He goes on a mission to Manchester, to inquire about the Corn Laws and the manufacturing interests. Here he meets Mr. Thornberry now a wealthy manufacturer. They had not seen each other for some years. Mr. Thornberry, in conversation, said he liked reading Encyclopædias. The "Dictionary of Dates" was a favourite book of his, but he sometimes read Milton. Mrs. Thornberry said that all she wanted to see and hear in London was "the Rev. Servetus Frost; my idea of perfect happiness is to hear him every Sunday. He comes here sometimes, for his sister is settled here; a very big mill. He preached here a month ago. Should not I have liked the bishop to have heard him, that's all! But he would not dare to go; he could not answer a point." "My wife is of the Unitarian persuasion," said Thornberry. "I am not. I was born in the Church, and I keep to it; but I often go to chapel with my wife. As for religion generally, if a man believes in his Maker and does his duty to his neighbour, in my mind that is sufficient."

Pictures of London Society at this time are given by Lord Beaconsfield. In the sketch of Mr. Bertie Tremaine, for example, appear some clever passages. Thus, we read:—

In the confusion of parties and political thought which followed the Reform Act of Lord Grey, an attempt to govern the country by the assertion of abstract principles, and which it was now beginning to call Liberalism, seemed the only opening to political life; and Mr. Tremaine, who piqued himself on recognizing the spirit of the age, adopted Liberal opinions with that youthful fervour which is sometimes called enthusiasm, but which is a heat of imagination subsequently discovered to be inconsistent with the experience of actual life.

Of a Radical *doctrinaire*, Mr. Jawett, Mr. Bertie Tremaine says:—

His powers are unquestionable, but he is not a practical man. For instance, I myself think our colonial empire is a mistake, and that we should disembarrass ourselves of its burthen as rapidly as is consistent with the dignity of the nation: but were Jawett in the House of Commons to-morrow, nothing would satisfy him but a resolution for the total and immediate abolition of the empire, with a preamble denouncing the folly of our fathers in creating it.

The description of Lord Montfort, an Epicurean magnate, who is "bored" with society, and needs above all things to be amused, is—in literary ability—not unworthy of the author of "Lothair."

"How can he find amusement in the country?" said Lord Roehampton. "There is no sport now, and a man cannot always be reading French novels."

"Well, I send amusing people down to him," said Berengaria to Lady Montfort. "It is difficult to arrange, for he does not like toadies, which is so unreasonable, for I know many toadies who are very pleasant. Treeby is with him now, and that is excellent, for Treeby contradicts him, and is scientific as well as fashionable, and gives him the last news of the sun as well as of White's. I want to get this great African traveller to go down to him: but one can hardly send a perfect stranger as a guest. I wanted Treeby to take him,

but Treeby refused—men are so selfish. Treeby could have left him then, and the traveller might have remained a week, told all he had seen, and as much more as he liked. My lord cannot stand Treeby more than two days, and Treeby cannot stand my lord for a longer period and that is why they are such friends."

"Vanity of vanities!" is the worldling's cry now as it was in Solomon's days.

A conversation between Endymion and the Tractarian Rev. Nigel Penruddock, is worth quoting. Endymion confessed that in religious as in secular matters, he inclined to what is moderate and temperate.

"I know nothing about politics," said Nigel. "By being moderate and temperate in politics I suppose you mean being adroit—doing that which is expedient and which will probably be successful. But the Church is founded on absolute truth, and teaches absolute truth, and there can be no compromise on such matters."

"Well, I do not know," said Endymion, "but surely there are very many religious people who do not accept without reserve everything that is taught by the Church. I hope I am a religious person myself, and yet, for example, I cannot give an unreserved assent to the whole of the Athanasian Creed."

"The Athanasian Creed is the most splendid ecclesiastical lyric ever poured forth by the genius of man. I give to every clause of it an implicit assent. It does not pretend to be divine; it is human, but the Church has hallowed it, and the Church ever acts under the influence of the Divine Spirit. St. Athanasius was by far the greatest man that ever existed. If you cavil at his Creed, you will cavil at other symbols. I was prepared for infidelity in London, but I confess, my dear Ferrars, you alarm me. I was in hopes that your early education would have saved you from this backsliding."

"But let us be calm, my dear Nigel. Do you mean to say that I am to be considered an infidel or an apostate because, although I fervently embrace all the truths of religion, and try, on the whole, to regulate my life by them, I may have scruples about believing, for example, in the personality of the Devil?"

"If the personality of Satan be not a vital principle of your religion, I do not know what is. There is only one dogma higher. You think it is safe, and I daresay it is fashionable to fall into this low and really thoughtless discrimination between what is and what is not to be believed. It is not good taste to believe in the Devil. Give me a single argument against his personality, which is not applicable to the personality of the Deity. Will you give that up: and if so, where are you? Now mark me; you and I are young men—you are a very young man. This is the year of grace 1839. If these loose thoughts, which you have heedlessly taken up prevail in this country for a generation or so—five and twenty or thirty years—we may meet together again, and I shall have to convince you that there is a God."

And here we must close our notice of this brilliant book. We have quoted the chief passages in which reference is made to religion. The tone of the novel is worldly, and too great a stress is laid upon successful ambition, while the sketches of fashionable society, clever and amusing as they are—true to life, no doubt—are unlikely to leave upon many readers a salutary impression. Nevertheless, the ideas of the great Statesman's political career, remarkably exhibited in some of his works of fiction, are not absent from "Endymion." As to the characters, we need say little. The illustrious author has evidently taken no pains to distinguish Lord Roehampton from Lord Palmerston, except in the details of private life. The Rev. Nigel Penruddock is the Anglican Mr. Manning, the Cardinal Grandison of "Lothair." Mr. Job Thornberry is, to a great extent, Mr. Cobden. Mr. Neuchatel is one of the Rothschilds. Colonel Albert is Napoleon III. Count Ferol is Prince Bismarck, and Zenobia is Lady Jersey.

Ballads and Other Poems. By ALFRED TENNYSON. Pp. 180. C. Kegan Paul & Co.

WITH Mr. Tennyson's latest volume, readers of very varied tastes may be well pleased. Certain of the pieces which it contains are familiar to the reading public; but one is glad to have all these Ballads, Sonnets, Translations, and Poems combined together.

The volume opens with "The First Quarrel," a pathetic, painful story. In certain respects this poem falls short of the "Queen of the May," but it is equal to others in Mr. Tennyson's rustic sketches.

Doctor, if *you* can wait, I'll tell you the tale o' my life.
When Harry an' I were children, he called me his own little wife;
I was happy when I was with him, an' sorry when he was away,
An' when we play'd together, I loved him better than play;
He workt me the daisy chain—he made me the cowslip ball,
He fought the boys that were rude, an' I loved him better than all.
Passionate girl tho' I was, an' often at home in disgrace,
I never could quarrel with Harry—I had but to look in his face.

After marriage, a quarrel; and she was passionate, and bitter. Then came a separation:—

An' the wind began to rise, an' I thought of him out at sea,
An' I felt I had been to blame; he was always kind to me.
"Wait a little, my lass, I am sure it'll all come right"—
An' the boat went down that night—the boat went down that night.

The second piece, "Rizpah," in the same metre, is even more tragic. It contains some fine touches.

In "The Northern Cobbler," which follows, the idea is admirably worked out. The northern dialect will to many readers be a special charm. A cobbler, a confirmed drunkard, hit upon a method of conquering his enemy, a method both original and remarkable: he kept a gin bottle right in front of him, he looked; and resisted, and triumphed.

"What's i' tha bottle a-stanning theer?' I'll tell tha—gin.
But if thou wants thy grog, tha mun goä fur it down to the inn.

The teetotal cobbler describes his visitors:—

An' Doctor 'e calls o' Sunday an' just as candles was lit.
"Thou moänt do it" he says, "tha mun breäk 'im of bit by bit."
"Thou'rt but a Methody-man," says Parson, and laäys down 'is 'at,
An' 'e points to the bottle o' gin' "but I respecks tha fur that;"
An' squire, his oän very sen, walks down fro' the 'All to see,
An' 'e spanks 'is 'and into mine, "fur I respecks tha," says 'e;
An' coostom ageän draw'd in like a wind fro' far an' wide,
And browt me the booöts to be cobbled fro' hafe tha coontryside.

XVI.

An' theer 'e stans an' theer 'e shall stan to my dying daäy;
I 'a gotten to loov 'im ageän in anoother kind of a waäy,
Proud on 'im, like, my lad, an' I keeäps 'im cleän and bright,
Loovs 'im, an' roobs 'im, an' doosts 'im, an' puts 'im back i' the light.

XVII.

Wouldn't a pint a' sarved as well as a quart. Naw doubt;
But I liked a bigger feller to fight wi' an' fowt it out.
Fine an' meller 'e mun be by this, if I cared to taäste,
But I moänt, my lad, and I weänt, fur I'd feäl myself cleän disgräced.

"The Revenge" follows, a splendid ballad in praise of which it is needless to write a word.

For "The Sisters" we confess we do not care. The story is commonplace; the pathos and poetic grace of the language do not make it pleasing.

In "The Children's Hospital" are some striking verses. A Hospital Nurse speaks thus:—

> One doctor had called in another; I had never seen him before;
> But he sent a chill to my heart when I saw him come in at the door:
> Fresh from the surgery schools of France and of other lands,
> Harsh red hair, big voice, big chest, big merciless hands!
> Wonderful cures he had done, O yes; but they said too of him
> He was happier using the knife than in trying to save the limb.
> And that I can well believe, for he looked so coarse and so red,
> I could think he was one of those who would break their jests on the dead,
> And mangle the living dog that had loved him and fawn'd at his knee—
> Drench'd with the hellish oorali—that ever such things should be!

This new Doctor, a vivisectionist, said to the Nurse "roughly," of a poor lad caught in a mill and crushed:

> "The lad will need little more of your care."
> "All the more need," I told him "to seek the Lord Jesus in prayer;
> They are all His children here, and I pray for them all as my own."
> But he turned to me, "Ay, good woman, can prayer set a broken bone?"

The succeeding verses are as felicitous in thought, as in language: they show the power of prayer.

From "Sir John Oldcastle, Lord Cobham," a soliloquy, we take the following lines:—

> ——Fast—
> Hair shirt and scourge, nay, let a man repent,
> Do penance in heart; God hears him. Heresy,
> Not shriven, not saved! what profits an ill priest
> Between me and my God? I would not spurn
> Good counsel of good friends, but shrive myself—
> No, not to an Apostle.

In "Columbus," a remarkable poem, occurs a reminiscence of his meeting the priests of Salamanca; they called his idea of a new world "guess work":—

> No guess-work! I was certain of my goal;
> Some thought it heresy, but that would not hold,
> King David call'd the heavens a hide, a tent
> Spread over earth, and so this earth was flat:
> Some cited old Lactantius: could it be
> That trees grew downward, rain fell upward, men
> Walk'd like the fly on ceilings? and besides,
> The great Augustine wrote that none could breathe,
> Within the zone of heat; so might there be
> Two Adams, two mankinds, and that was clean
> Against God's word: thus was I beaten back,
> And chiefly to my sorrow by the Church,
> And thought to turn my face from Spain, appeal
> Once more to France or England; but our Queen
> Recall'd me, for at least their Highnesses
> Were half-assured this earth might be a sphere.

Of the "De Profundis," and "The Human Cry," we hardly know what to say. But it will be generally admitted, probably, that had they been

written by anybody else, some of the verses at all events would be dismissed as incoherent or perplexing verbiage. We quote "The Human Cry:"—

Hallowed be Thy name—Halleluiah !
Infinite Ideality.
Immeasurable Reality,
Infinite Personality,
Hallowed be Thy Name—Halleluiah !
We feel we are nothing—for all is Thou and in Thee;
We feel we are something—*that* also has come from Thee;
We know we are nothing—but thou wilt help us to be.
Hallowed be Thy name. Halleluiah !

A translation from the eighteenth Book of the Iliad, "Achilles over the Trench," will be thought by many one of the Tennysonian gems. The lines to Dante, written at the request of the Florentines, close the volume:—

King, that hast reigned six hundred years, and grown
In power, and ever growest, since thine own
Fair Florence honouring thy Nativity,
Thy Florence now the crown of Italy,
Hath sought the tribute of a verse from me,
I, wearing but the garland of a day,
Cast at thy feet one flower that fades away.

Notes, chiefly Critical and Philological on the Hebrew Psalms. By William Roscoe Burgess, M.A., Vicar of Hollowell. Vol. I. Williams and Norgate. 1879.

THIS volume is an instalment of a work which, in many respects, deserves the careful consideration of students of the Old Testament Scriptures. We are far from committing ourselves to an acquiescence in many of the criticisms which it contains. On the contrary, we are of opinion that it indulges too freely in those conjectural emendations of the Hebrew text which are characteristic of a school which numbered amongst its inherents many learned men during the latter part of the last century, but which, and, as we think, for sufficient reasons, has not found equal favour, either at home or abroad, in our own times. It is impossible, however, to examine the work of Mr. Burgess, and not to perceive that he has not propounded or adopted these emendations carelessly or thoughtlessly, but that he has brought before the notice of his readers the results of honest labour, combined with a more than ordinary amount of Hebrew scholarship. The original object of this work was not to serve as a Commentary upon the Book of Psalms in the ordinary acceptation of the term, but to be used "as a supplement to the many and valuable Commentaries that have appeared of late years." With this end in view, Mr. Burgess intended, in the first instance, merely to put together the results of many years' study of the harder places of the Hebrew Psalms. On further consideration, and in accordance with the advice of friends, the original design has been somewhat extended; but although, in the opinion of Mr. Burgess, every passage which seems to require annotation has been annotated, we are disposed to look upon this work rather in the light of a supplement to, than in that of a substitute for, the more complete and methodical expositions of the Psalter which, of late years, have become very numerous. The supplemental character of the work is particularly manifest in the "Prolegomena." In the place of such Introductions to the Book of Psalms as are generally met with, in which their

authenticity, their inscriptions, their liturgical use, and their distinctive characteristics are discussed, Mr. Burgess has presented his readers with an able and interesting disquisition respecting the special relationship in which the writers of the Psalms stood towards God. With a view to ascertain this relationship, he has entered into a very elaborate investigation of the relation of the *asham*—"*trespass offering*," or rather "*guilt offering*"—to the other sacrifices of the Patriarchal and Levitical dispensations. We will endeavour to convey to our readers in a few words the outline of the results to which Mr. Burgess has arrived on this very interesting and important subject.

He considers that we may safely assume that two principal ideas found expression in every sacrificial act—viz., the ideas (1) of expiation, and (2) of satisfaction by self-surrender. The idea of expiation by blood-shedding found its expression in the *zebach* or piacular sacrifice; that of self-surrender in the *olah*, or whole burnt-offering. We find mention of both of these kinds of sacrifices before the giving of the law (Ex. x. 25). After the giving of the law the one piacular sacrifice, the *zebach*, as contrasted with the *olah*, was split up, as Mr. Burgess thinks, into two—viz., the sin offering and the trespass, or guilt-offering,[1] and he accepts it as "a well-founded position that of the two forms, in which from the time of the giving of the law piacular sacrifice appeared, the one pointed to the sacrifice of Christ, as to a fulfilment of the promises made to Abraham and to his seed, and therein to all nations of the earth, and that the other pointed to the same sacrifice as the expiation of disobedience to the law, the fulfilment of all its requirements, and thus, the deliverance from the curse" (pp. 36, 37). Mr. Burgess maintains that "the trespass-offering was the sacrifice allowed for the expiation of all offences against the express commandments of the law; that is, of all such offences against the law as admitted of expiation at all, and that the sin-offering was the continuation in the Levitical ritual of the sacrifice of the Abrahamic covenant."

Mr. Burgess's exposition of Psalm xl. 7, affords a crucial illustration of the practical use which he makes of the theory which he has propounded in regard to the *asham;* and we refer to this portion of his work the rather inasmuch as he has selected his emendation of the verse in question as being "attested by demonstration as conclusive as, in such matter, is possible." (Pref. pp. 4, 5.) Mr. Burgess observes that "in this verse every one of the Levitical sacrifices is mentioned, with the single exception of the *asham*, or trespass-offering." He then proceeds to explain why the trespass-offering is not classed with these sacrifices—viz., "because *these* are the sacrifices of righteousness which could not be approached by the Psalmist until an *asham*, or trespass-offering, had been accepted in his behalf." Hence, Mr. Burgess argues that we must expect some mention, direct or indirect, of this *asham*. This mention he finds by a proposed emendation of the Hebrew word אזנים, *ears*, a word which he describes as "doubtful and unmeaning." For this word he would substitute אשם, *asham*, trespass-offering, a substitution which, as he alleges, is obtained by "the smallest stroke of the pen, connecting the lower parts of the letters ז ו נ." We are willing to admit the ingenuity of the proposed emendation; but although we possess a certain amount of familiarity with Hebrew characters, and have had some practice in their formation, we confess our entire inability to accomplish the task which appears to Mr. Burgess so easy, even by repeated strokes of the pen, and

[1] We think that Mr. Burgess would have avoided much ambiguity had he adopted the rendering *guilt-offering* for *asham* instead of trespass-offering, inasmuch as he has frequent occasion to use the word *trespass* as the rendering of the Hebrew word *maal.*

by the connection of the *upper* as well as the *lower* parts of the letters in question. We will only add, in reference to Mr. Burgess's interpretation of the verse in question, that we are equally unable to follow him in his elaborate attempt to prove that the rendering of the LXX. and of Hebrews x. 5—viz., σῶμα, body, is "a word designedly chosen, and well chosen, to denote the spirit, rather than the letter of the Hebrew text" as thus amended (p. 235). We must now take our leave of a volume which exhibits indications of much diligence and patient research, and which contains many criticisms which appear to us well deserving of the consideration of future commentators upon the Book of Psalms. We trust that when Mr. Burgess resumes his pen and gives us the fruits of his examination of the later Psalms, he will give fuller scope to his critical scholarship, and curtail the number of his proposed emendations.

"*Honor.*" By Miss E. M. Alford. Tinsley Brothers. 3 vols.

THIS is an eminently readable, lively, and graceful story of modern life, remarkable rather for delineation and development of character, than for depth of plot or for surprising incident. In the name of the authoress we recognize the niece and frequent correspondent of the late Dean of Canterbury, and his co-operator in the production, some years ago, of a clever story entitled "Netherton-on-Sea." Miss Alford writes in a bright and clear style; her conversations are generally natural and amusing; and her two principal characters, which are carefully and skilfully wrought out, are not only life-like and individual, but actually not without originality! We proceed to sketch a brief portion only of the story.

Before its commencement, a gallant Indian officer, Sir Charles Rowe, had left his widow, with three daughters, in very moderate circumstances. Lady Rowe, a scheming matron, has succeeded in "getting off" the eldest girl, Blanche, by driving or cajoling her into a marriage with a Sir John Rodney, a wealthy young Baronet, but worthless, dissolute, and a gamester; and the results of this unhappy match form an episode in the story, tending to develop and fix the character, and influence for good the conduct, of the heroine, Honor. To her we are introduced at the opening of the story—somewhat *blasée* with two seasons in London capable of higher things, and impressed by the accessories attendant on Blanche's course, Honor is visiting the family of a schoolfellow, Grace Armstrong, whose brother Ralph, a barrister, comes down from his London chambers for a day or two at his father's country house, but declares he would not have arrived if he had known there was "a strange girl" there. Ralph is a good sketch; plain in person, homely in dress and appearance, brusque in manner, he is yet both a gentlemen and a clever fellow. The germs of love early develop themselves in both breasts. But Ralph has ambitious views; and has hardly returned to town from his rural visit, when he is marched off to a contest for a seat in Parliament, which he wins. The expenses and incidents of the fight involve him in a series of difficulties and false positions through which we leave the reader of the book to follow him, as we are confident most readers will. Meantime, Honor has a battle of her own to fight, "and since 'tis hard to conquer, learns to fly." She has to "endure hardship," and learns under it to be a "good soldier of Jesus Christ." The book is pervaded by a quiet, cheerful tone of Christian life and joy, seldom brought into prominence, but manifested generally by the "livelier green" which "betrays the tenor of its secret course" in the conduct of the several personages, though in two or three brief passages it is permitted to emerge into daylight, and reflect the pure heaven over it. We may add that the book which is

wholly destitute of "murders, stratagems and spoils," ends happily for all parties; and that the accomplished authoress kindly does us the unusual favour of a pleasant glimpse, during two or three terminating chapters, of the domestic happiness enjoyed by these two pairs (for there is a second) of married lovers.

Songs in the Twilight, by CANON BELL, mentioned in our last impression, we heartily recommend as an admirable New Year's Gift Book. It contains many sweet and soothing "songs," suggestive as well as deeply spiritual. From the *In Memoriam*, or expository elegiac verses, written by Dr. Bell on the death of Prebendary Wright, we take the following:—

His life, though brief, was not in vain;
He lived to do some noble deeds,
He lived to sow some precious seeds
Which shall bear fruit in ripened grain.

Rich benedictions oft he had.
For kindly deeds, and thoughtful care,
And children's love, the poor man's prayer,
With blessings of the sick and sad.

God reckons not our life by days;
Rather by all we live to do,
By hours redeemed for all things true,
Things just and worthy of all praise.

To doubt is sin—God reigns on high,
Above the sorrow and the strife,
Above this dark mysterious life,
And hears our helpless human cry.

To doubt is wrong—our God is Love,
Although His ways are hid from sight,
Although in vain we search for light,
And in the deep His footsteps move.

O Peace! The shadows soon shall pass,
And we the darkest ways shall trace,
The veil removed, and face to face
Shall see: not dimly through a glass.

Faith shall give place to clear-eyed sight,
And we, to fullest manhood grown,
Shall know all things as we are known,
And understand that all is right.

So doubts fall from us one by one,
We see the good in seeming ill,
We bow to God's most holy will
Content that His, not ours, be done.

Short Notices.

A Popular Commentary on the New Testament. Edited by P. SCHAFF, D.D., LL.D. In 4 vols. Vol. II. The Gospel of St. John and the Acts of the Apostles. Edinburgh: T. & T. Clark. 1880.

A fair specimen of the style of the Introduction in this volume, to which we shall return—in the meantime heartily recommending it—we give a quotation from the Introduction to the Book of the Apostles:—

The "Acts" of the Apostles occupies a peculiar position among the books of the New Testament. It takes up the story of the early days of the faith of Jesus of Nazareth; but the story taken up by the "Acts," is necessarily a very different one from the simple Gospel narrative. The first dwelt on the work of the sinless Son of God. The second tells how his loving, but often faulty servants, carried on the work of their Master. But at once the question meets us, Why have we not the general sketch, which the title of the book would lead us to expect, of the acts of *all* the Apostles, instead of simply the acts of two—and one of the two a former enemy of the "twelve apostles" of the Lamb?

Why do the names of the Eleven meet us only once? Collectively they are certainly mentioned some twenty or more times. But, with the exception of St. Peter, the individual work of any one of them, save of St. John, is never recorded; and the acts of the beloved Apostle are only mentioned in three out of the twenty-eight chapters of the book, and in these said passages with scant detail.

Now the Holy Spirit must have had some definite purpose to effect, when He guided the writer of these Acts to make what, at first sight, seems a stray selection out of the more memorable events which followed the Passion and Resurrection of the Son of God, for the guidance and comfort of the mighty Church of the future.

What was, now, as far as we can see, the Divine purport of the Blessed Spirit who inspired Luke to write this sequel to the Gospel story? Bishop Wordsworth (Introduction to the Acts), very beautifully writes how "St. Luke has written one work, consisting of two parts; the former his Gospel, the latter the Acts of the Apostles. The connection of these two parts is marked by the commencement of the latter with a reference to the former, and by the inscription of both to one person. The latter opens thus:—'The former treatise'—*i.e.*, his Gospel, 'I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up.'"

Christianity Founded on Miracle. A Sermon preached at St. George's, Bloomsbury, on Sunday, October 10th, 1880. With Special Reference to a Letter recently addressed by the Rev. Stopford A. Brooke to the Congregation of Bedford Chapel, Bloomsbury. By the Rev. F. F. Goe, M.A., Rector of Bloomsbury. Pp. 23. Kimpton, 68, Great Russell Street.

We have lately been called to deplore the secession from our Church of one who is at once an accomplished man, an eloquent preacher, and an influential clergyman. But this circumstance alone would not have rendered it my duty to draw your attention to it, my brethren, in any pointed manner. My reason for doing so is, that the writer of the letter which causes such deep concern has officiated for the last four years in Bedford Chapel. Bedford Chapel is, as you know, situated in this parish. Henceforth it will be a centre for the propagation of Unitarian or Socinian opinions in this locality. I am aware that the clergyman in question has "not announced his intention of joining any body of Nonconformists." He is of course not bound to do so; and I can fully sympathize with the sentiment which prompts him to say, in his recently published address to his congregation: "It is not without a natural regret that I part from a communion in which I have served for more than twenty years, and from those old and dear associations which have been with me from my boyhood." It is not the less true, however, that the various sections of the Unitarian body will have the right to claim him as their own; though he may decline to range himself under their banner, he will fight their battle.

We have quoted the opening passage of this faithful and vigorous discourse. Mr. Goe proceeds to prove that the position taken up in Mr. Brooke's letter is altogether untenable. He shows:—

That not the Church alone, but Christianity itself is based upon miracle, as a house rests on its foundation; that so far from remaining intact when the miraculous element has been taken from it, Christianity expires, even as a man dies when you drain his life-blood; that the first preachers of Christianity rested their whole claim to be listened to on one grand miracle, that of the Resurrection, of which they proclaimed themselves the appointed witnesses; that the existence, institutions, and worship of the Church of Christ cannot be adequately accounted for, unless that one miracle occurred; and finally, that unless Jesus Christ is God, there may be seen blots upon his human character which obscure its glory, and render it unfit in some respects to be held up to the admiration and imitation of mankind.

The Churchman's Life of Wesley. By R. DENNY URLIN, of the Middle Temple, Barrister, F.S.S. Society for Promoting Christian Knowledge. 1880.

In this volume of "The Home Library" are brought forward many interesting particulars concerning John Wesley's relation to the Church. Much may be said, without doubt, in support of the statement that Wesley was a strong Churchman, from the beginning to the end; and it is probable that few Wesleyans of the present day are aware of the main facts of the case. Mr. Denny Urlin, whose "John Wesley's place in Church History" was published ten years ago, supplied documentary evidence of considerable importance, and the volume before us is an enlarged and revised edition of that work. It rather sharply criticises, not without justice, Dr. Rigg's book "On the Relations of Wesley and Methodism to the Church," but points out that in the third edition Dr. Rigg has omitted and modified. It also refers to an interesting tract, by an anonymous compiler, consisting solely of extracts from Wesley's writings, entitled "Pastoral Advice of the Rev. J. Wesley." From this tract we give three or four quotations:—

Charged the Methodists not to leave the Church (Nos. 3, 9, 31, 34, 47, 56), even though they thought their minister's life or doctrine was bad (Nos. 14, 19, 20).

Required the Society to attend church constantly, and to receive the Holy Communion there (Nos. 1, 5, 17, 25), and urged them to do so even if they did not esteem their minister (Nos. 14, 20, 45).

Would not let the Methodists hold their meetings in church-hours, as he *considered that this would be a formal separation from the Church* (Nos. 41, 43), showed how experience proved that the adoption of this course would not benefit the Society (No. 44), enforced his rule on this point strictly as he could (No. 49), and was careful to follow it himself (Nos. 34, 50).

When he was dying, and just before he "changed for death," expressed strongly his wish that no change should be made in the condition of affairs; and, in almost his last words, prayed for God's blessing on the Church (No. 57).

The Christian: In his Relation to the Church, the World, and the Family. A Course of Lectures, by DANIEL MOORE, M.A., Chaplain in Ordinary to the Queen, and Vicar of Holy Trinity, Paddington. Cassell, Petter and Galpin. Pp. 115.

We congratulate Mr. Moore on his appointment to one of the recently vacant prebendal stalls in St. Paul's Cathedral, a well-earned distinction to which he will do credit; and we have much pleasure in commending the excellence of this little volume. It consists of seven practical lectures, on as many happily-chosen texts of Scripture relating to the various aspects of a righteous and godly life. Mr. Moore enters somewhat minutely into details when he considers the Christian as a member of the Church, in society, in business, in married life, as a parent and a master, and as to all these relationships gives wise advice and exhortation, tending to promote the adorning of the doctrine of God our

Saviour. Mr. Moore's language is clear, his style methodical, and at times he can be earnestly persuasive. This course of thoughtful and well-timed sermons is well calculated to be useful.

The Heir of Kilfinnan. A Tale of the Shore and Ocean. By W. H. G. KINGSTON.

Dick Cheveley: His Adventures and Misadventures. By W. H. G. KINGSTON. Sampson Low, Marston, Searle and Rivington.

These are stirring tales of adventure, related in Mr. Kingston's best style, and embellished with many spirited illustrations. Dick Cheveley's adventures will probably be found the most interesting. The hero, Dick, is the son of the parson of a smuggling parish, and having overheard some of the designs of the smugglers, he gives information against them. In revenge, he is seized and imprisoned in an old mill, from which he works his way out. He is then sent to a merchant's office in Liverpool, his family being afraid to let him reside in the village, as they receive a threatening letter. While in Liverpool he spent most of his time in roaming about the docks; and one day going on board a ship he becomes by an accident, shut up in the hold, and is a stowaway, *nolens volens*. After many days spent in rat-catching and trying to get out, he is released, but ill-treated by the crew; he escapes in a boat, and lands on a reef; and after some time is sighted by a passing ship and taken home. The *Heir of Kilfinnan* is a smaller book; the hero is a fisher-boy, who, after going on a man-of-war, rising to the rank of post-captain, and experiencing many adventures, becomes an earl and marries his cousin, the former heiress to the Kilfinnan estates. Both volumes are got up exceedingly well.

Henry Martyn. By the Rev. CHARLES D. BELL, D.D. Pp. 190. Hodder & Stoughton.

This recently-published book will supply a want. It gives a short sketch of Henry Martyn's life, not too short; it portrays his character; it is suggestive, fervent, judicious, in its comments. The task of selection in regard to correspondence, and other matters has been wisely done. As a whole, this biography of a saint and martyr merits praise. Canon Bell has given us a really good book, which we warmly recommend.

Discourses and Addresses on Leading Truths of Religion and Philosophy. By the Rev. JAMES A. RIGG, D.D. Pp. 450. Wesleyan Conference Office. 1880.

The addresses in this volume are, first, "The Relations of Theism to Philosophy and Science;" second "Theism," (Christian Evidence Society, in 1878 and in 1871); third, "The Present Position of Christianity and the Christian Faith in this country," (Victoria Institute, in 1878, Lord Shaftesbury in the chair). There are also educational addresses. The discourses "Ecclesiastical and Doctrinal" have an especial interest because of their connection with the recent great change in the Wesleyan body. In the year 1878, Dr. Rigg was elected president of the Wesleyan Conference, assembled in Bradford. "At that Conference," writes Dr. Rigg, in his Preface to this interesting volume, "the new arrangements were brought into operation according to which laymen were directly united with ministers in one assembly for the transaction of such connectional business, with the cognizance of the supreme authority of Methodism as does not belong to the distinct responsibility of the ministers of the connection in their collective capacity as the united pastorate of Methodism." We have watched this ministerial and lay

movement with much interest, and we shall be glad to quote from our Wesleyan friends after a time to show how it works.

The Christian Monthly and Family Treasury for 1880. T. Nelson and Sons.

The Magazine which was known probably to some of our readers as the "Family Treasury," has taken with a new title, in a new series, a lease of life likely to be long. "The Christian Monthly and Family Treasury," is a high-class magazine, and the doctrine is decidedly Evangelical. We gladly recommend this Annual.

Nobody's Lad. By L. Keith. Shaw & Co., 48, Paternoster Row.

This story is worthy, we think, to rank with "Saturday's Bairn," "Froggy's Little Brother," and other useful books of the kind published by Messrs. Shaw. The story is touching and well told.

The Book of Bertram, Monk of Corbie, A.D. 840, *on the Body and Blood of the Lord* ("De corpore et sanguine Domini"). Done into English from the original Latin, with Notes and brief Introduction. By W. F. Taylor, D.D. London: Simpkin, Marshall & Co. 1880.

We recommend this little work as having a special interest and value at the present time. Canon Taylor has done his work with skill and judgment.

Greek Hero Stories. By B. G. Niebuhr. Translated by B. Hoppin. J. F. Shaw & Co. Pp. 120.

These "stories"—of the Argonauts, Hercules, Orestes, and the Heracleidæ—are well illustrated and adapted for children.

A Nest of Sparrows. By M. E. Winchester. Seeley, Jackson & Halliday. Pp. 443.

The "Nest of Sparrows" is built in Liverpool, and contains three young birds. In relating the adventures of these two girls and a boy, and telling how they were rescued from the "slums," the author—whose name we have not seen before—has given us a capital story, which will greatly please youthful readers, whether boys or girls. Useful moral lessons, too, will be found, and the religious teaching is thoroughly sound and good. This is one of the very best books of the season.

My Father's House. By Agnes Giberne. Seeleys. Pp. 234.

We venture to predict that this charming book will be greatly appreciated. Miss Giberne's works are widely known, as they deserve to be. We quote a few words from the Preface:—

> I have had thoughts, in writing, of various classes of readers. I have thought of the many who are grieving over the absence of beloved friends, dwelling in that other Land beyond the River; . . . . I have thought of God's children generally, whether walking in shade or in sunshine; . . . . I have thought also of those who have not yet taken stand as the servants of the Most High.

The Following of the Flowers: or, Musings in my Flower Garden. Marcus Ward & Co. Pp. 210.

In this tasteful book are many beautiful illustrations; and the "Musings" will be read with interest and pleasure. The "Language of Flowers" is fully treated of. We learn that a turnip is the Emblem of Charity.

Savonarola. By Elizabeth Warren. S. W. Partridge. Pp. 230.

Besides giving us an excellent biography of the martyred Florentine, this book portrays several interesting scenes of Italian History in the fifteenth century. Savonarola was born just thirty years before Luther; and the great German Reformer had a sincere respect for his

precursor. When on his way to the Diet at Worms, a priest presented to him a portrait of Savonarola; he kissed it, exclaiming, "That man was indeed a faithful servant of Jesus Christ." We can cordially recommend this volume.

Shakespeare's Morals. Edited by ARTHUR GILMAN, M.A. J. F. Shaw & Co. Pp. 265.

An interesting volume, evincing much careful study of the works of the great dramatist.

The Fortunes of Hassan. Society for Promoting Christian Knowledge. Pp. 256.

This is the autobiography of a Turkish dog; very interesting. "Hassan," a pariah dog, was born in the village of Yeni-Kama, and witnessed many of the cruelties of the late Russo-Turkish war. After amusing adventures, he is made a pet of, and taken to England by an English Secretary of the Legation. The book is nicely written, and contains some pretty descriptions of Turkish scenery.

Beautiful upon the Mountains: Evening Readings for a Month. By MARGARET STEWART SIMPSON. Nisbet & Co. Pp. 106.

A companion volume to "Steps Through the Stream," published last year by Mrs. Simpson, and noticed favourably in these columns. The present series of devout meditations, enriched as it is from the stores of an observant and highly cultivated mind, is fully equal to its predecessors. It is characterized by much beauty of thought and sweetness of expression. The "Mountains of the Bible," as may be expected, largely contribute to the numerous word pictures contained in this little book; but the stars of heaven, the flowers and fruits of earth, Scripture incidents and phrases, are all employed as texts for lessons of piety, faith, hope, and charity, by the author, whose evident desire it is to spread the knowledge of the Lord throughout the sphere of our own influence. It may interest some of our readers to be informed that Mrs. Simpson is the daughter of the lady to whose graceful pen we owe the pathetic narrative entitled "The Way Home"—Mrs. Barbour, of Bonskied, in Perthshire.

Stories of the East from Herodotus. By Rev. A. J. CHURCH, M.A. Seeley, Jackson & Halliday. Pp. 299.

This book is at once instructive and entertaining. It contains stories of Crœsus, Cyrus, and Darius, told with rare simplicity and skill, and it is embellished by illustrations beautifully adapted from ancient frescoes and sculptures. Mr. Church deserves warm praise for his scholarly renderings of Herodotus, and, we may add, of Homer. This choice volume will be a welcome gift to any boy with a classical turn of mind. We last year commended his "Stories from the Greek Tragedians."

Before the Dawn. By EMMA LESLIE. The Religious Tract Society. Pp. 240.

We can thoroughly commend this little tale—a story of the Reformation. It opens with the marriage-day of Richard II. with Anne of Bohemia. Chaucer, Wycliffe, Jerome of Prague, Oldcastle, Lord Cobham, and John Huss are introduced, and the scenes are laid in England and Bohemia.

The Lake Regions of Central Africa. By J. GEDDIE. T. Nelson & Son. Pp. 275.

This is a really interesting book of travel and discovery. It is divided into three parts—"The Nile," "The Congo," and "The Zambesi," and the travels of Stanley, Livingstone, Speke, and other explorers, are related in concise and graphic form. There are several good illustrations. An excellent book for a school-prize, or a new year's present.

The Story of a Dewdrop. By J. R. MACDUFF, D.D. Marcus Ward & Co. Pp. 60.

There can hardly be a more tasteful Christmas gift-book for a child than this. It is printed in brown ink on one side of the page only; each page has a border round it, and there are four exquisite illustrations. The tale is not unworthy of its very choice artistic setting.

Children's Daily Bread. The Religious Tract Society. Pp. 188.

This volume, which contains a picture, a text, and a verse for every day of the year, can be cordially recommended.

The Story of Jesus for Little Children. By Mrs. G. E. MORTON. Hatchards. Pp. 298.

Mrs. Morton relates in simple unaffected language, well adapted for children, "the wonderful story of our Redeemer's Life on Earth." There are several pleasing illustrations. We heartily recommend this attractive volume.

In *Cassell's Family Magazine Annual* for 1880 (Cassell, Petter, and Galpin), a handsome volume, appear several interesting and useful articles. "Our Foundation Schools" is a good series. At the end of each monthly number, under the heading "The Gatherer," are several short notes on social and scientific subjects. "Papers on Health by a Family Doctor" are sensible and suggestive.

Messrs Thomas Nelson & Sons have sent us several attractive and really useful gift books. *Working in the Shade* (180 pages) is a simply written story, true to its motto, "lowly sowing brings glorious reaping." The author, the Rev. T. P. WILSON, M.A., Vicar of Pavenham, has written *True to his Colours*, and other good religious stories.—A story by the Rev. E. N. HOARE, M.A., Rector of Acrise, *Roe Carson's Enemy* (pp. 150), tells of a struggle for self-conquest. Roe Carson's "enemy" was his passionate temper; and he learned that there are some actions in our life which can never be effaced.—*Animals and Birds of the Bible* is a good cheap picture-book for young children.—*Frank Powderhorn* (pp. 230) is a stirring, healthy tale for boys; it relates adventures in South America. A capital book, it is well illustrated.—We can hardly accord too much praise to the *Stories from Shakespeare;* the many illustrations are exceedingly choice, while the great dramatist's works are paraphrased in simple and touching words, well suited for young readers. The volume with gilt edges, is got up with great taste.

Messrs. Wells Gardner have sent us the annual volume of *Sunday*. It contains stories, short tales, poetry, &c., for children, while the coloured illustrations are simply perfect.—*Dogged Jack*, a story of a boy given to stubborn ways, has some touching passages. Well illustrated in colours, the book will be acceptable to any boy or girl.

From the Religious Tract Society we have received *Letters to my Children from the Holy Land*, by Mr. H. A. HARPER. The "Letters" are exceedingly good, richly illustrated—pen-and-ink sketches, engraved—printed in suitable type, and having a handsome cover. The volume deserves warm praise.—*The Golden Grasshopper*, by W. H. G. KINGSTON, is a story of the time of Gresham, the builder of the Royal Exchange. It is, as are all Mr. Kingston's works, full of adventure, spirited and well-told. The volume (350 pp.) gilt edged, has a tasteful cover.—*Heart Lessons, Addresses for Mothers' Meetings*, and *Widow Clarke's Home*, a simple story, in large type, can be recommended as thoroughly good and sound. The annual volume of *Friendly Greetings* is well illustrated, and contains many interesting tales and instructive papers. We are much pleased

with this new magazine; it deserves a large circulation.—*My Own Picture Book* is a real prize for little folks.

From Messrs. Marcus Ward and Co. we have received *Caught in a Trap* and *The Broken Balsam.* The former relates how an English clergyman and two daughters, going to the South of France for change in 1802, were imprisoned by order of Napoleon when the war between France and England again broke out. The father dies, and the sisters being joined by their brother, a middy who has escaped from a French prison, succeed after many adventures in reaching England. The latter book depicts the consequences arising from an act of deceit. Both stories are pleasantly written, and *The Broken Balsam* is prettily illustrated.

From Messrs. J. E. Hawkins (36, Baker Street, W.) we have received several packets of cards, tastefully engraved, with appropriate texts and verses: the packets "Rays of Truth," "Goodness and Mercy," and "Precious Things," may be especially recommended.—From Mr. Elliot Stock we have received eight packets of Christmas and New Year Verses, Cards, Book-markers, &c. The "Folding Cards" are very choice; "The Alpine Packet" has verses by the late Miss F. R. Havegal on each card. The packets can be recommended as cheap and tasteful.—From Messrs. Nelson we have received two packets of twelve cards each—"Song Birds" and "Beautiful Birds"—exceedingly well printed in oil colours. The former packet contains British, the latter tropical, birds.

We have received from the Sunday School Institute, the volume for 1880 of the *Sunday Scholar's Companion,* a charming book for young folks, with pleasant tales, and a bright cover.

From Messrs Hodder & Stoughton we have received a tasteful edition, antique, of Fuller's *Good Thoughts for Bad Times.*

Messrs. Hodder and Stoughton publish *The Minister's Pocket Diary.*

From the Religious Tract Society we have received the annuals of *Sunday at Home* and *Leisure Hour.* In the former are some instructive papers by the Dean of Chester, "Horæ Petrinæ;" the Rev. Paxton Hood writes on "The Pulpit, Ancient and Modern;" there are several really good serial stories, and some interesting biographies. *Leisure Hour* is quite up to its usual high standard; in it also are some short biographies. The Rev. T. S. Millington's story is an especially good one, entitled "Nine-Tenths of the Law." There are some very amusing papers on Scottish characteristics. We quote an example: "A London tourist met a young woman going to the kirk, and, as she was going barefoot, 'My girl,' said he, 'is it customary for all the people in these parts to go barefoot?' 'Pairtly they do,' said the girl, 'and pairtly they mind their own business.'" Jules Verne's last story, "The Tribulations of a Chinaman," is also published in the *Leisure Hour.* For Parish and Lending Libraries these two volumes are on every ground among the very best.

We have received several samples of very choice coloured Christmas and New Year Cards of various sizes from Messrs. Eyre and Spottiswoode (Great New Street, Fetter Lane, E.C.), and our only difficulty is how worthily to notice them in a brief space. For novelty of design and really artistic finish they are not likely to be surpassed. The Aquarium series, Flowers, Figures, and Folding Series are wonderfully pretty; but all are tasteful.—Of Cards sent by Messrs. Marcus Ward and & Co. (67, Chandos St.) we must say much the same. On some Musical Cards appear verses by Miss Havergal. The dogs' heads are capital.

Mr. Elliot Stock is publishing *The New Encyclopædia of Illustrative Anecdote.* It contains a vast collection of authentic anecdotes on a wide range of subjects, classified and arranged for ready reference, and designed for ministers, teachers, and the family circle. The first number seems to us full of promise. It is cheap and well got up.

We have received from Messrs. W. Hunt & Co. (12, Paternoster Row), too late for notice in our present impression, a copy of *The City*, a sermon preached by the Lord Bishop of LIVERPOOL before the University of Oxford on November 14. Would to God such sermons were oftener heard in our beloved Universities! We also earnestly recommend *First of All: a Thought for* 1881, by Bishop Ryle.

THE MONTH.

AFTER five days' argument in the Queen's Bench, before Lord Coleridge, Mr. Justice Field, and Mr. Justice Manisty, the Judges unanimously decided that Mr. Dale's many objections to the various steps in the proceedings taken against him are one and all ill-founded. Mr. Dale is once more in prison for wilful and obstinate contempt of the orders of the Ecclesiastical Court. Mr. Justice Manisty concluded his remarks by saying:—

I cannot help expressing an earnest hope that this case may be the last of its kind, and that clergymen, whose duty it is to practise obedience to the law, will consider whether, instead of thus persisting in disregarding the law, they ought not, as clergymen and good citizens, to make a conscience rather of resigning their benefices and becoming Nonconformists if they cannot comply with the law. I regret to see that a wide-spread spirit of resistance to the law appears to exist, and to be sadly on the increase. And it behoves not only the Judges, but the clergy, as ministers of religion and as good subjects, to do their utmost to uphold the law, and enforce obedience to it, as the basis and foundation of all the rights which we enjoy.

The application of Mr. Enraght was on the same day similarly dismissed.

A judicious and straightforward course is being pursued by Bishop Ryle with regard to Ritualistic illegalities. After several letters to an Incumbent, his Lordship (we quote the published correspondence) thus concludes:—

I decline to license another curate for you, unless you will undertake in writing to do nothing in your services which, after trial, has been declared illegal by recent decisions of Judical Courts for the settlement of Ecclesiastical Questions. If you had promptly complied with my reasonable wishes, expressed at our interview, things might not have come to this pass.

The condition of Ireland waxes worse and worse. The Government, however, have decided to wait till Parliament opens before applying for coercive measures.

In wishing our readers a happy New Year, we are pleased to be able to state that the circulation of THE CHURCHMAN has yet further increased. The times are critical. We are glad to know that our efforts to make the new magazine a worthy representative of the Evangelical body are appreciated.