

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

THE
CHURCHMAN

AUGUST, 1881.

ART. I.—MISSIONS TO MERCHANT SEAMEN.¹

WHEN the arch-heresiarch of Alexandria sought to spread his pestilential doctrines throughout the then known world, we are told that he taught them in song to sailors, that they might, with the corn of Egypt, carry to distant nations the leaven of his heresy. It has often been so since, that the enemy of Christ has had no more effective agency than that of seamen for the dissemination of unbelief and sin, for the thwarting of mission labours, and for the spread of the physical fruits of wickedness, throughout both the civilized and the uncivilized world.

Happily, the converse is equally true. Since our blessed Lord chose the majority of His Apostles from the ranks of fishermen, He has had no more effective lay-missionaries for the spread of the Gospel throughout the world than the holy men who have, from time to time, adorned the profession of the sea. One of the latest of our missionary bishoprics, that of New Westminster, may be traced to the urgent appeals of a pious naval officer still living, who, owing to his long service in the Pacific, became the chief promoter of the first missionary effort to Frazer River. Another bishopric, that of Falkland Islands,

¹ "Bible Classes in the Navy." Prize Essay of the Royal Naval Scripture Readers' Society, 4, Trafalgar Square, London, W.C.

"Lay Work in the Royal Navy." Prize Essay of the Naval Church Society, Fortsea.

"Lay Work in the Merchant Navy." Prize Essay of the Missions to Seamen Society, 11, Buckingham Street, Strand, London, W.C.

"Church Work amongst Sailors." By Convocation. Published by Wells Gardner, Darton, & Co., Paternoster Buildings, E.C.

The Annual Reports, Missions to Seamen Society, 11, Buckingham Street, Strand, London, W.C.

owes its inception to the devoted life and labours of the late Captain Allan Gardiner of the same service, who perished in his efforts to win the Patagonians for Christ. A third bishopric, that of the Niger, similarly sprang from the efforts of a deceased naval officer, the good Admiral Trotter. And many other missionary enterprises throughout the world are indebted to seamen of all ranks, both of the royal and of the merchant navies, for personal labours, holy examples, and devout encouragement, conferred upon them during the brief visits of British ships.

With these two opposite pictures before the mind, it is surely incumbent on the Christian Church to enquire into the means by which seamen may be made more effective instruments in promoting Godliness throughout the world, and may less frequently become the disseminators of vice and irreligion. They are strong, peculiarly strong, for either purpose. As a calling, the men of the sea are whole-hearted for good or for evil. They are very impressionable; but this excellent quality is too often accompanied with lack of fixity of purpose. The earnest minister can with comparative ease excite in them conviction of sin; the difficulty is for them to be rooted and grounded in the faith. This difficulty is much enhanced by the frequent absence of the outward means of grace; and if they are to be continuously built up in the faith, this spiritual provision of devout worship must receive more earnest attention. How can the life of God in the soul be properly sustained, if, when on shore at strange ports, churches be practically shut against the sailor stranger; and if when at sea, especially in the merchant service, the Lord's Day be not observed, united worship be unknown, and privacy for individual prayer, or for studying the Word, be impossible? Is it any wonder if, in the absence of such like outer helps, the results of Christian effort in the seaports too often lack permanency? It must be remembered that these men in general have been brought up in their boyhood in our schools; and further instructed in religion by our Church. But in consequence of their after-life, there was almost certain to be the lapse, loss, and decay of that which they had imbibed in their childhood. And it is the chief object of the missions to repair this melancholy waste.

The sailor's home is his ship. There, in the foreign-going vessels, he spends nine months in every year. Of the 38,616 registered vessels sailing under the red ensign, not one bears a chaplain. As the owners and the captains provide food, water, and housing for their crews, so are they bound to make spiritual provision for the voyage. No one else can do so. There can be no assembling of themselves together for Divine worship, but by the officers; and the whole moral and religious tone before the mast is usually determined by those abaft the mast. In the

Queen's service three-fourths of the fleet have not chaplains; but every ship carries a library, and all officers in command of Her Majesty's ships-of-war are enjoined to "cause the public worship of Almighty God, according to the Liturgy of the Church of England established by law, to be solemnly, orderly, and reverently performed in their respective ships, . . . and that the Lord's Day be observed according to law." Moreover, the Admiralty require, chaplain or no chaplain, that "every week-day, after morning quarters or divisions, at the discretion of the captain, short prayers from the Liturgy of the Church of England are to be read publicly to such of the crew as can be spared to attend." This daily public prayer sanctifies daily life on board Her Majesty's ships, leads to volunteer religious gatherings of various kinds, and prevents the too keen social persecution of those who would kneel in personal prayer night and morning, or who would study the Word of God for themselves. Hence, in nearly every ship-of-war there are evening Bible classes, bands of total abstainers, and men who, notwithstanding the unavoidable presence of many shipmates, kneel in individual prayer daily. Christ is, in short, honoured by the service of many hearts, whose lives are a power for good, not only at sea, but in whatsoever ports they enter. These are the leaven which leaven the whole crew, and make British men-of-war's men a credit to the country and to the Church.

Very much the same happy spiritual condition obtains in Swedish and Norwegian merchant ships. There, most of the captains conduct Divine worship every Sunday, and in many of their vessels every day, according to the Liturgy of the Scandinavian Church. Consequently, their crews are noted wherever they go, even by boastful Englishmen, for sobriety, industry, physical health, professional skill, and godly living. Their physique, their nautical ability, and their good conduct are, indeed, held up in contrast with that of some English merchant sailors, much too frequently and too truly to gratify our insular pride. Even in British harbours they purchase with their own money more Bibles and, strange to say, more English Books of Common Prayer, albeit translated into the Scandinavian language, than do British seamen. It is with very mixed feelings that we learn that the Missions to Seamen Chaplain at Cork last year twenty-five Bibles on board Scandinavian ships for every one sold to English-speaking seamen; and twenty-eight Books of Common Prayer to Norwegians for every one sold afloat in the English tongue.

But English merchants do not all neglect their duty to God and to their employées. All English shipmasters do not forget that they also have a Master in heaven. The crews, whose happiness it is to serve under such holy auspices, differ morally,

physically and spiritually from those of the prayerless ships. Men are very much what circumstances make them. Many British merchant-crews are quite the equals of men-of-war's-men, and of Scandinavians, in every spiritual grace. They have followed their officers to the foot of the Cross. Alas! that the crosses of St. Andrew and of St. George should fly over so many merchant vessels in which there is no public recognition of Almighty God at all, no knee bowed before the Lord and Maker of all, and no Bible reading whatever. For the godless character thus imparted to their crews, the employers are primarily responsible; for whatever fault may lie at the door of the captains, it is the employers who select, appoint and retain these prayerless officers in command.

A great cause of ungodliness in the British mercantile marine is the growing disregard of the Lord's Day. Especially is this the case in foreign harbours, and by British steamers. The chaplains abroad, thoughtful captains, and godly seamen, complain bitterly of the growing practice of taking in and discharging cargoes on Sundays, when in Roman Catholic, Mahomedan and heathen ports. All worship, week-day or Sunday, is thus stopped. This greed of commercial competition by certain shipping companies leads half-hearted merchants into the same godless practices, and ruins the souls of helpless crews. The Sunday thus profaned for filthy lucre's sake in port, effectually prevents the Lord's Day being devoutly observed in those ships when at sea, and stops week-day prayers, the consciences of the captains rebelling against the inconsistency. These are the employers and captains who speak ill of seamen, and who do nothing to promote their welfare. How can it be wondered at if seamen so trained up under a godless system return the compliment with some un-Christian interest? The lack of sympathy and fellow feeling between employers and employed in prayerless British merchant ships is a most painful result.

Happily for the Christian name of our Bible-loving country, there are other British merchants, and their captains, who, without any instigation of the Church on shore, honour God in their business. From the dawn of the Reformation, public worship "with the ordinaire service usuall in the Church of England" was the rule in British ships. And it is so still, that in the vast majority of cases where united worship obtains at all, the Book of Common Prayer supplies a common bond uniting Foreigner and Englishman, Churchman and Nonconformist, all, except certain unbrotherly brethren, with absent friends on shore and afloat, before the footstool of the one common God and Father of all. The responses and Psalms afford the crew the wished-for opportunity of taking an audible share in the worship; whilst the numerous Scripture portions make amends for the absence of

a sermon. The Presbyterian captain is, so to speak, a Churchman when at sea; and so is the Wesleyan and the Congregationalist. Even when education was less general at sea, the captains and crews were able to overcome the supposed difficulties in finding "the places" in the book. To remedy these imaginary difficulties several substitutes have been compiled. They generally consist of the Book of Common Prayer with all the Scripture portions cut out; all reference to the Christian seasons excised; and all the prayers for special occasions, even most of those "for use at sea," omitted. The eight or ten portions of God's Word included in the usual morning prayer of the Church of England are cut down in these abbreviated nautical service-books to one, or at most two, Bible portions. Moreover, when the sick seaman lying in his bunk in mid-ocean, would find in the Book of Common Prayer solemn thoughts and prayers suitable to his wants, these abbreviated substitutes ignore his special needs. And should death itself visit the ship, as death, alas! does, the curtailed forms of prayer make no provision for the burial. Men-of-war's-men would not use such books. And, left to themselves, intelligent merchant seamen naturally like to feel themselves on an equality with men-of-war's-men, and with landsmen, in having the same public worship as shore-going people. And as to the extempore system of public worship, every captain is not equal to rightly dividing the manifold needs of a congregation in prayer, whilst merchant seamen serve so short a time under the same captain, that they have not always such confidence in him as to commit their souls unreservedly to that officer's keeping. Seamen like to look into their own Prayer Books, and to see with their own eyes that the captain is speaking what is in the book, and that he is not making believe, by inventing something out of his own head.¹

"Tis something, that we kneel and pray,
With loved ones, near and far away;
One Lord, one faith, one hope, one care,
One form of words, one common prayer.

Two years ago, the Convocation of Canterbury recommended that "when sea-officers have shewn themselves steadfast in conducting services on board ship for a few voyages, it seems desirable that they should receive episcopal recognition in the diocese to which their ships belong, and by being commissioned as lay readers. Meanwhile, we are glad to learn that efforts are being made by the Missions to Seamen Society to band them together as members of a Lay Helper's Association." The

¹ See "Our National Seamen and our National Church." W. Wells Gardner, Darton & Co. Price 6d.

Bishop of London has acted upon this recommendation, by signifying his willingness to commission as lay readers, in respect of labours afloat, experienced and earnest volunteer workers for God on board ship and in foreign ports. This is a happy step towards that recognition of their highly responsible and important religious duties, not only to the whole, but also to the sick and dying, which captains feel they have a claim to receive at the hands of the Church on shore. It is by the agency of such godly officers that the kingdom of Christ can be most effectually extended over the seas. And the efforts of the Church on shore should be directed towards strengthening the hands, instructing the minds, and sustaining the spiritual life of such workers at sea. In the absence of such God-fearing captains and shipping companies, the crews of the vast majority of British merchant ships are perishing for lack of spiritual awakening, guidance and instruction. In most ships, no man cares for their souls; sinners hear not the sound of the Gospel; and though professing a Christian name, have no saving knowledge of Him whom to know and to love is life eternal. It is only when in port that such neglected crews can be reached; and we must now turn to inquire what is being done in our seaports to win them for God in Christ.

It was not till the conclusion of the great war at the beginning of this century, that the need of spiritual provision for the shipping at the principal seaports attracted attention. In 1812, the Prayer Book and Homily Society was formed, which for many years did an important mission work amongst emigrants, troops, and seamen visited on board ship, in addition to its ordinary purpose. It aimed especially at instituting services at sea, and promoting habits of prayer on board ship. With this object it circulated addresses to masters, to mates, to the crew, and to the passengers, on the duty and benefit of public worship; whilst it prepared and circulated on board ships, "Prayers taken chiefly from the Liturgy, arranged in fourteen portions, for family worship, with forms of prayer to be used in storms at sea." This effort to provide for the daily worship of God on board ship, where seamen spend the greater part of their lives, was certainly beginning at the right end. The efforts afloat of this now defunct Society seem, however, to have been confined to the Port of London; and to have been rather an accessory than the main object.

The provision of facilities for united worship when in port, was only second in importance to that of promoting habits of prayer on board ship. In those days, merchant sailors were attached to their ships for much longer periods than at present. They also more frequently resided on board their vessels when in port, assisting to work the cargoes and to refit the rigging.

It was natural, therefore, that the first churches for sailors should be constructed on board disused ships moored in their midst. The first of these floating churches was the old sloop of war, *Speedy*, of 400 tons. This vessel was fitted out by the Dissenters, moored in the Thames, and opened for Divine service on the 4th of May, 1818. It was not till seven years later that the London Episcopal Floating Church Society was formed, of which the Reverend Horatio Montague, previously a lieutenant in the Royal Navy, was the first chaplain. In the following year, on Good Friday, 1826, the old sloop-of-war, *Brazen*, of 590 tons, was inaugurated as its floating church, off the Thames Tunnel. The funds and staff appear to have been, from the first, wholly inadequate. After the Society had struggled to subsist for eleven years, its annual income had, in 1836, reached only £293, against £1,940 expended by its Nonconformist fellow-labourer. In due time, however, other ports followed the lead of London, till the coast of England was dotted with Church hulks, most of which had very few mission workers, and little funds for effective plant. The experience of most of the hulks was similar to that of the *Brazen*, of which it was reported in 1836, "the attendance of sailors had not been so good as was expected." The idea of a mission—*i.e.*, of personal dealing with individual souls in the course of visitation of ships, and of bringing them bodily to church—had not yet taken root; the staff and the appliances were wholly insufficient for aggressive action; the hulks were popular enough for Sunday worship amongst landsfolk, but to the minds of sailors there attached to hulks ideas of prisons, quarantine, and coal depots, and not of places to attract respectable seamen. The three that still remain are, it is true, doing effective service under able and numerous staffs; but the success attained is in spite of, rather than because of, the churches being on board hulks.

Moreover, in due time, the customs of commerce changed, docks were opened, and seamen began to reside by twenties and forties in boarding-houses on shore. Under these altered conditions, it was evidently desirable that the Church should follow the crews, and also take up its quarters on *terra firma*. "Mariners' Churches" now sprang up in the larger ports; but, when built, difficulties in providing the necessary stipends of the incumbents led to their being diverted from their ostensible purpose. It appears that the Ecclesiastical Commissioners could not endow the Mariners' Incumbencies, unless each clergyman took charge of a district containing some 5,000 or more very poor, and often dissolute, residents. The mariners' churches thus became, in fact, the parish churches of poor and populous districts, the seats were appropriated to residents, each single-handed incumbent had far more than he could accomplish for his stationary

parishioners; and the sailors, whether on board ships or in boarding-houses, were as wholly uncared for as before the Peace of 1815. Not only so, but the existence of an appropriated district church, assuming to itself the title of the "Mariners' Church," became a hindrance to proper worshipping facilities being provided for deep-water sailors.

The one exception to this painful diversion of funds and churches from the use of sailors, is St. Paul's Church for Seamen, Dock Street, London, E., which, in 1847, succeeded the London Episcopal Floating Church Society's hulk, the old *Brazen*. The incumbent of St. Paul's, Dock Street, now a parish church with 8,500 resident parishioners, is also chaplain of the Sailors' Home adjoining, and of the Destitute Sailors' Asylum, and loyally adheres to the intention of the founders, that sailors should have the first place in his ministrations. The ground-floor of the church is wholly free and unappropriated, and the attendance of officers and seamen at its services during last year was nearly 14,300, making a total attendance of 350,000 sea-going men at the Sunday services since the opening of the building in 1847. The incumbent is assisted by a curate, as well as by two Missions to Seamen Scripture readers, &c., by whose assistance 4,634 visits were made last year to seamen on board ships, 4,578 to those in barges, 4,356 to those in boarding-houses and shipping offices, and 5,740 to seamen elsewhere, making 19,248 visits in all, besides 1,721 visits to Spanish, Portuguese, French, Italian, and Scandinavian ships and boarding-houses. We enumerate these visits specially, because it is in this personal dealing with individual men in their homes—and the ship and the boarding-house is the sea-going man's real home—that we must seek for the effective cause of St. Paul's parish church having so many sailors worshipping there, whilst the other waterside parish churches, on either side of the Thames below London Bridge, have so few. Satisfactory though these results are, as compared with the attendance of sailors at other waterside parish churches, doubts may well arise whether succeeding incumbents of St. Paul's, with such a heavy parish to care for, will continue to give sailors the first place in their ministrations.

It was not till the year 1835 that the Church can be said to have taken kindly to the water. An ardent young clergyman in that year gave himself to the work of God afloat. A flash of morning sunlight on a window on one of the Holme Islets in the Bristol Channel met his eye as he strolled along the Somersetshire shore. Not before aware that there were any houses on yonder isolated spot, he determined to pay the inhabitants a visit; and finding them entirely cut off from the ordinary means of grace, he instituted himself their chaplain during the remainder

of his holiday.¹ From thence he was led to cross the Bristol Channel to Penarth Roadstead, on the Welsh coast, where some 400 windbound vessels were lying at anchor some miles from shore. Here he began his self-imposed ministrations, day by day, from ship to ship, and from roadstead to roadstead, at all seasons, and in all weathers, which during eighteen years brought to otherwise perishing souls in those outer waters, pardon, peace and salvation. On week-days, as well as on Sundays, at a distance from the land, its excitements and its temptations, attentive congregations were found to join devoutly in worshipping God, and in listening gratefully to the message of salvation. The moral and religious condition of the merchant service was at that time deplorable. Such unlooked-for and unwonted clerical visits to the forecastles and cabins of ships were as though an angel from heaven had suddenly come down on the decks. The surprise and astonishment over, none were more grateful for sympathy and teaching than these crews, who had heretofore been so wholly neglected. "Truly," the chaplain wrote in 1850, "I pass from roadstead to roadstead here, as a dying man preaching to dying men. Every heavy gale that sweeps the sea buries in its abyss some of the Bibles I have sold, the books and tracts I have given, and, in the prime and vigour of life, the men whose hands received them from mine." As he brought the Mission vessel to her moorings after his last cruise, he was able to report that "he had boarded upwards of 14,000 vessels at sea, or in open roadsteads, and had sold to British seamen upwards of 5,000 Bibles and Prayer-Books."

Meanwhile, in 1844, the attention of some of the Elder Brethren of the Trinity House having been attracted to the devoted labours of this clergyman in the Bristol Channel, somewhat similar clerical agency afloat was originated in the more restricted waters of the Thames. A sailing church, called the *Swan*, was provided, to move from pool to pool, and from reach to reach, and from tier to tier of the shipping, carrying a clergyman to conduct services to successive congregations. The crowded waters and the strong tides of the river were not found quite favourable to a movable church, and the *Swan* in due time disappeared, to give place to bases of operation on shore, from whence row-boats are launched on the river. A noble work on this latter plan continues still to be done by the Thames Church Mission.

Unqualified blessings had attended the services held on board the ships sheltering from the gales, or otherwise windbound in the Bristol Channel. When the first pioneer clergyman retired

¹ See *Sunday at Home*, No. 1169, September 23, 1876, article: "The Word on the Waters."

from this arduous and hazardous enterprise, the Bristol committee felt bound to continue and to extend the Church's ministrations afloat. The difficulties which naturally attend such provincial efforts led, in 1856, to the formation, in London, of the Missions to Seamen Society, now of 11, Buckingham Street, Strand, London, W.C., which aims at doing the work of the Church of England on the waters around our shores and in foreign harbours. With an income last year of only £16,628, it employed two steam yachts and ten sailing vessels in carrying the ministrations of religion from ship to ship, daily, throughout the year, amongst the fleets seeking temporary refuge in the twelve principal outer anchorages of England and Ireland. Unchallenged and alone, this Society occupies these hazardous and stormy outposts of the Church. The only spiritual care from the Church of England which reaches ships sheltering in such outer anchorages reaches them through the agency of the Missions to Seamen.

The speciality of this Society is, that it began with, and still continues to make spiritual provision for, the shipping anchored at a distance from the land. It was soon, however, found necessary, at the invitation of the parochial clergy, and with the license of the bishops, to occupy the docks and rivers, and even to disembark from the waters altogether, so as to follow the sailor into the boarding-houses, public houses, and other haunts away from his proper home. These temporary abodes lay principally in very poor and very populous sea-board parishes, the incumbents of which were greatly overweighed with the charge of their too-often dissolute resident parishioners, and were, therefore, quite unable to give any heed to the ever-changing nautical lodgers within their bounds. The principal care of the Missions to Seamen is not, it will be seen, the sailor when at home with his family and his friends, but the sailor when a stranger in a strange place. Indeed, the families and relatives of respectable deep-water sailors seldom reside near the docks. It is not a desirable locality in which to leave a wife and family in the sailor's absence at sea. For this reason the society is not primarily a waterside mission. If it reclaims any waterside residents, nautical or not, it is incidentally, whilst following the stranger of the sea into his temporary haunt on shore.

Including its work amongst men-of-war's-men, fishermen, bargemen, and emigrants, the Missions to Seamen employs, as a paid agency, two clerical superintendents, twenty-four chaplains, thirty-nine Scripture readers, and six lay helpers; of whom, however, five chaplains and two readers do not give their whole time and services to the Society. This is a very small staff to work as many as forty-six seaports. Experience shows that a

local expenditure of at least £400 to £500 a year is necessary to work a large station effectively; whereas, the Missions to Seamen only expend an average of £305, including office expenses, on each of its forty-six stations. The staff of each port should certainly include at least one mission clergyman giving his full time and services to seamen, assisted by Scripture readers in proportion to the amount of the shipping and barges. Moreover, it is only beginning to be fully realized that the waterside parish churches are not sufficiently available for mission uses, and that the plant for working the shipping, barges, and boarding-houses must include a well-appointed Mission Church freely open to sailors, with a large reading-room or institute attached, built on the spot where sailors ordinarily congregate. Without some such well-situated place of worship likely to attract seamen, under the control of the mission chaplain, in which sailors can be personally welcomed, and where cheerful services at suitable hours can be daily conducted, the plant is incomplete. The cost of such a double edifice ought not to be less than £4,000 or £5,000.

Waterside parish churches often have some free seats; but it is not customary to point them out, unasked, even to fairly-dressed persons, much less to do so to roughly-dressed strangers from the sea. Therefore, in some ports, mean-looking Bethels or rooms near the waterside are to be found, in which services other than those of the Church of England are conducted by uneducated laymen isolated from ministerial guidance. But neither does the appearance of these rooms, nor the peculiar services, prove attractive to the more educated sailors. Captains, officers, engineers, petty officers, and other seamen of the better class, who might be expected to lead their younger shipmates to accustomed services in well-appointed churches served by godly clergymen, are not generally disposed to attend such mission-room worship; nor do they always relish being preached to exclusively by uneducated persons, who, in some cases, have served at sea in positions inferior to their own. It was accordingly of these ports where no special seamen's churches exist, that Convocation reported of the waterside parishes, "few of the sailors attend church, and next to none communicate."

Though Bristol was early in the front in providing clerical ministrations for the shipping in the outer roads, it was only last year that it had a church for sailors on shore. True, it had a so-called Mariners' Church built in the wrong place, and diverted from its ostensible purpose, in which mariners were, therefore, conspicuous by their absence. Sailors, strangers to the port, were seldom seen in the waterside churches, but worshipped, if at all, mainly in the Cathedral, or in the Bethel. In both places the free and open system afforded them as strangers

a welcome reception, and in both there was plenty of singing. But for the careless majority whom it is desired to bring anew under the Gospel message, there was no special church. A Bristol merchant, who had long given liberally of his time, his thoughts and his labours to God in the service of seamen, gave them, last year, a well-appointed, handsome little church, surmounting a fine institute. There are at Bristol, as elsewhere, shipping offices, to which every seaman entering or leaving the port must come to receive his wages on paying off, and to seek a ship when outward bound. For this latter purpose, seamen may have to wait outside the shipping offices many days before they meet captains seeking crews. At this place, where sailors necessarily congregate, a waiting room was specially needed. Here, then, was the good Bristol merchant's opportunity. On this spot he built a lofty and capacious waiting room or institute, with its freely open door facing that of the shipping offices: and above it a handsome church. The waiting-room is used by sailors every day; and when, at 10.30 A.M. the Church bell stops, at the personal invitation of the Scripture readers, one and all go upstairs to the beautiful Church, where a cheerful mission service, occupying twenty minutes, is daily conducted by the chaplain. The men join audibly and fervently in the responses and singing, kneel devoutly in the prayers, and carry away with them a short Gospel message as a sea-stock of holy thoughts for days to come. Many who thus heartily worship, being Non-conformists, or foreigners, or otherwise unacquainted with the Book of Common Prayer, paged books are provided, and the chaplain gives out the page at each change of place; thus teaching them, amongst other good things, how to use the Prayer Book. The week-day attendance varies from thirty to fifty men in the prime of life, men changing every week, so that there were as many as 10,730 attendances of deep-water seamen at these week-day church services at Bristol last year, besides some 5,000 attendances of sailors on Sundays.

To provide congregations for the Sunday services, it is essential that there should be indefatigable visitation, especially on Saturdays and Sundays, of the boarding-houses, public houses, and worse places, by a faithful band of Scripture readers and lay helpers. Many a sailor has been snatched by these faithful readers from the paths of the destroyer, by physical force, to which the men good-temperedly submit. As assistants to the chaplain, these excellent lay readers are most essential aids in bringing sailors to the House of God. For it must be remembered that the message of the Mission to Seamen in these dock churches, is to the less moral and less respectable class, as well as to others of the ever-changing strangers who temporarily lodge in the boarding-houses and on board the ships. Wherever,

as at Swansea, Cardiff, the Tyne, and elsewhere, handsome little churches, properly situated, have been placed at the command of Missions to Seamen chaplains, assisted by active bands of Scripture readers, the Church services have been well attended by non-resident sailors. But these churches are too few in number. Such churches, with institutes attached, are greatly needed by the Missions to Seamen in Poplar, South Shields, Newport (Mon.), Hull, Sunderland, and Hartlepool.

We have dealt, so far, mainly with the most desirable *plant*. We do not forget that God's Word, however sown, shall not return unto Him void. Nevertheless, we plead that what is sown should be His Word, His whole Word, "the whole counsel of God." And we do so the more that a careful inquiry into the evident results achieved at various ports by different means, leads us to the conclusion that tangible success is in proportion as the whole Scriptural system, in all its fulness and variety, of our Bible-loving Church, is most faithfully presented to seamen in teaching and in worship. We speak of tangible results advisedly, for we doubt not that God, who alone knows the human heart, sees many conversions to the truth as it is in Jesus which are unknown to man. We cannot, however, measure the unknown; but we venture to look for such tangible and obvious expressions of true religion as habits of individual prayer, public worship, and Holy Communion. Oral teaching and the dissemination of religious literature are means which ought, amongst other effects, to bring about the above tangible results. If these fail to produce such personal evidences of grace received, then we venture to question whether the literature used and the teaching are of the most useful kind.

There is often an entire absence of positive teaching about the Lord's Supper. Mere silence on the subject will not defend devout seamen from erroneous views concerning it. It should be remembered that pious sailors entering strange ports, knowing nothing of special Church teaching, are more likely to be guided in their choice of a place of worship by the welcome accorded by the vergers than by doctrinal distinctions. Or, take the danger on board ship. Men at sea trying to make out what is right from their Bibles, without the help of the Book of Common Prayer, or of the authorized standards of faith of other evangelical churches, or of ministers of religion, are apt to be led astray. Though some teachers may be silent as to the Lord's Supper, seamen themselves are not so indifferent. They value the ordinance highly. A man-of-war's man writes, in a pamphlet recently published by the Naval Church Society:—¹

¹ See "Church Organization in the Royal Navy." Published by Griffin & Co., Portsea.

It would surprise many, no doubt, to hear that on the Lord's Day, in harbour, a few in simple faith would get leave to land and go aside into the mountain, taking their Bibles, and obtaining a loaf and wine, remember their Lord and Master in His death, in obedience to His own gracious command "Do this in remembrance of Me." On our passage home from China we broke bread in the boatswain's storeroom, &c.

Nor is the merchant seaman less anxious to participate in the Lord's Supper. The American Seamen's Friend Society publishes a pamphlet by a merchant Captain, entitled "Religion off Soundings," in which, under the heading of the Lord's Supper, the Captain describes how he himself administered it :—

A tumbler of wine and a plate of bread were placed upon the cabin table, around which we all took our seats, and bared our heads while God's blessing upon our worship was implored. In a familiar way, I then made some extended remarks about the ordinance, referring to all the passages in the Bible relating to the subject, all of which were read aloud. The bread and wine passed, each handing them to the other, after which the second mate made a brief prayer. Several such seasons have been observed since, on other voyages.

We have heard of several merchant ships in which this practice occurs. Yet, when we turn to those ports where the Missions to Seamen has not a church, Convocation reports of the waterside churches that "Few sailors attend church, and next to none communicate."

The well-taught sailor, when far distant from our shores, finds in the evangelical principles of our Scriptural Book of Common Prayer, an efficient substitute for the living voice of the preacher. Many seamen follow the calendar in their private reading; taking the Second Lessons throughout the year for their daily Bible portion; and, on Sundays, having more leisure, they strive to read up those Second Lessons which time may have failed them to read during the week, whilst, if time admits, they devote a portion of the Lord's Day to studying the First Lessons of the previous week. In this way they are helped to keep up a systematic Bible reading; and when, in the lonely bunk on some distant ocean, the sick—or, it may be, dying—sailor, longs for instruction and prayer, he naturally turns to the Office for the Visitation of the Sick for holy thoughts and devout supplications. Often do serious sailors far from land meditate in private spiritual communion with God on the Prayer Book Service of the Holy Communion; whilst, when assailed by plausible doctrines of a doubtful tendency, the Creeds and the Catechism have often proved a safeguard to many. Even the more careless sailors are sometimes glad to have a Prayer Book at hand; as merchant captains, who never prayed with their crews before,

have been known in perilous times at sea, to assemble their crews to join in the Form of Prayer to be Used at Sea; and when a death occurs on board even the least prayerful ship, the crew expect the body of their late shipmate to be consigned to the deep with the solemn Office for the Burial of the Dead. Even the Presbyterian Church of Scotland has found it necessary to provide a liturgy for sailors. It is a very good one, so far as it goes; but it goes a very short way to provide for all the vicissitudes of life at sea, whilst it does not remind the sailors of any holy services joined in with friends at home. The Convocation of Canterbury is bringing out a "Manual of Prayers, Scripture Readings and Hymns for the use of Seamen at Sea," which they are careful, however, to say only attempts to provide forms of united prayer for use in the mornings and evenings of weekdays, purposely varied to prevent monotony. None are provided by them for use on Sundays; "because the Book of Common Prayer should then be adopted, which cannot be surpassed in excellence."

We may well thank God for all the attempts that are being made to make spiritual provision for sailors, by whatever agency, and we may well thank Him for the blessings vouchsafed on such limited and imperfect efforts. Our purpose in this article is, by comparing plan with plan, to endeavour to point out to zealous friends of sailors the established principles which have been found in practice most effective in winning souls for Christ, in building such souls up in the faith, and in helping them, by God's grace, to be steadfast and immovable. These are days of great mental activity in religious matters, and this activity reaches now to the sea as well as to the land. If merchant sailors, brought under conviction of sin, and then sent off to the ends of the earth without the guidance of living teachers, are not to be "like children carried away by every blast of vain doctrine," they must be provided with opportunities of public worship, as well as of private prayer, and be armed with the safeguard of very definite and very clear doctrinal teaching, on lines akin to those of our Evangelical and Scriptural Church.

Though much is being done to supply the spiritual needs of merchant shipping, barges, and river craft, this is as nothing in comparison with what is left undone. The shipping in many seaports at home and abroad are destitute of religious ministrations. Thousands of British ships are never visited by a clergyman. Tens of thousands of British seamen never hear the sound of the Gospel on board their vessels. No spiritual provision is made for the enormous fleets which constitute the British mercantile marine, except that which springs from purely voluntary sources. Only to societies such as the Missions to Seamen can

our merchant sailors look for such sacred ordinances as by inheritance are necessarily provided for their brethren on shore. This is what renders the existence of a Society for Missions to Seamen desirable for the conversion and continual sustenance of souls at sea. With such a claim on the support of a Christian people and of a great maritime nation, we cordially commend the object of Missions to Seamen to the thoughtful consideration of all thoughtful people.

W. A. BAILLIE HAMILTON
(Admiral).

ART. II.—THE TEXT OF THE REVISED NEW
TESTAMENT.

1. *The New Testament in the Original Greek.* The Text revised by BROOKE FOSS WESTCOTT, D.D., and FENTON JOHN ANTHONY HORT, D.D. Text. Cambridge and London: Macmillan & Co. 1881.
2. *The New Testament in the Original Greek.* Edited by F. H. A. SCRIVENER, D.C.L., LL.D. Cambridge: At the University Press. 1881.
3. *The Greek Testament.* Oxford: At the Clarendon Press. 1881.

THE object of this Paper is to indicate: first, the character and importance of the work undertaken and accomplished by the Revisers, in reference to the Greek Text of the New Testament; and, secondly, the principles and method of their procedure. Textual criticism is too often regarded as a matter lying altogether beyond the province of ordinary students and readers of the Bible, and even of those who are able to read it in the original languages. Now the mere fact of the existence of the Revised Version, based on a reconstructed text, should do much to dissipate this kind of mistake. As soon as it had been determined that the "Authorized Version" should be revised, the question of the text to be adopted became one of indispensable necessity. The discovery of ancient manuscripts, and of other important documents, which were not accessible to the scholars of the sixteenth and seventeenth centuries, rendered it impossible to adhere to their text. And, in truth, the object of the Revision being to determine, with reverence and devotion, and as closely as possible, what is really the Word of God in Holy Scripture, the determination of the Greek text was as indispensable an act of reverent devotion as the determination of its true meaning in English. In short, one most important test of the value of the

Revision is to be found in the readings which have been adopted. If this part of their work had been inadequately accomplished, it is hardly too much to say that the labours of the Revisers would have been wholly thrown away.

This part of their work being of vital importance, we are bound to form a true estimate of its character and principles. Happily, there are ample materials at hand for determining these points.

I. As to the character of the work, their own preface answers the question; for the fourth rule laid down for their guidance, and accepted by them, prescribed "that the text to be adopted be that for which the evidence is decidedly preponderating; and that, when the text so adopted deviates from that from which the Authorized Version was made, the alteration be indicated in the margin." They say, therefore: "a revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text:—

In many cases the English rendering was considered to represent correctly either of the two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorized Version, had next to be indicated in accordance with the fourth rule. But it proved inconvenient to record them in the margin.

They therefore communicated to the University Presses a full and carefully-corrected list of the readings adopted which are at variance with the "Authorized Version:" and in accordance with this list the Syndics of the Cambridge University Press published as a text that which exhibits the point of departure necessarily adopted by the Revisers (namely, the text which may be presumed to underlie the Authorized Version); indicating in the foot-notes the various changes which, under Rules 4 and 5, they were ultimately bound to introduce; and along with these changes indicating also the alternative readings which they had admitted into the margin of their version. The unrevised parts of this text contain, of course, "many differences of order and grammatical form, expressive of shades and modifications of meaning, which no careful reader would neglect in studying the Greek original"; but which did not affect the proper work of the Revisers.¹

The delegates of the Oxford Press have adopted a different method. They have printed, as a continuous text, that which

¹ It must be remembered that this Cambridge Greek text is only a conjectural approximation to that which the Translators of 1611 adopted.

may be taken as *underlying* the Revised Version. The unrevised parts of this text stand as they did in the edition of Stephanus. The foot-notes contain those readings of the "Authorized Version" which have been replaced by new readings in the Revised Version, and also the alternative readings which are recorded in its margin. This text, therefore, like the Cambridge text, is one for which no individual reviser is responsible. It is a revised text, the limits of the Greek revision being the actual requirements of the English revision.

II. The method and the principles of this limited, but adequate, revision of the Greek text, are briefly stated in their own Preface, and may be abundantly illustrated from other quasi-authoritative sources. In page 10 they say, "The fourth rule was in effect an instruction to follow the authority of documentary evidence, without deference to any printed text of modern times; and, therefore, to employ the best resources of criticism for estimating the value of evidence." Now, it is well-known that the Revision Company contained among its members scholars of the highest repute; whose ability as textual critics places them in the foremost rank of this, as of other departments of scholarship. They speak with authority when they say:—

Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a short time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used.

Lastly, we are to observe that the marginal record of alternative readings preserves the trace of discussions and differences of opinion; and we know that in every case in which the old reading remains in the text, it must have commanded, at the least, a bare majority in its favour; while every case in which a new reading displaces the old, the change must have obtained the assent of two-thirds of the members present.¹

The foregoing statement would enable us to classify conjecturally the deviations from the text of the "Authorized Version" which have been adopted by the Revisers, under three heads. First. Those which needed no special "consideration," obviously

¹ It is to be observed that the *ancient authorities* mentioned in the margin of the work, comprise "not only Greek manuscripts, some of which were written in Centuries IV. and V., but versions of still earlier date in different languages, and also quotations by Christian writers of the Second and following Centuries."

because they are accepted unanimously, or almost unanimously, by all "competent critics." Secondly. Those which naturally fall into groups, so that the determination of a few typical cases would establish a precedent, and "enable the process to be shortened in all similar cases." Thirdly. Individual cases, which admitted special discussion upon their own specific grounds, because they did not come directly under one of the precedents already established, or because the general question was reopened, in the particular case, in compliance with the wish of some one or more members of the Company. For the most part one would infer that these are represented by alternative marginal readings.

A classification of this kind, if complete, would enable us to determine, with a considerable degree of accuracy, the principles which have generally been accepted by the Revisers in their settlement of the text.¹ But we are not left entirely to conjectures or inferences of this kind. For, while the work was in progress, and long before the result was given to the world, Dr. Scrivener (in his "Introduction to the Criticism of the New Testament," 2nd edition) stated that the text of the four Gospels, the Acts of the Apostles, and the Catholic Epistles, with a preface by Drs. Westcott and Hort, had been placed confidentially before the Revision Committee, with such "brief remarks prefixed as might suffice to explain its nature and distinctive purpose." This work had at that time (1874) been in preparation for twenty years. Of this work Dr. Scrivener was able to make use by selecting a number of striking or typical instances which should illustrate the principles of the learned Editors. And upon these typical instances he makes his comments from a different point of view, and from a different method of applying the principles of comparative criticism. Moreover, we have now the advantage of possessing the complete text of the Greek Testament by those eminent scholars, together with a short explanatory statement of their principles and their method. This volume is an invaluable aid in testing the work done by the Revisers; an aid which will be very largely increased when the promised Preface and Appendix are given to the world.

We may add to our list Dr. Tregelles's "History of the Printed Text of the Greek Testament," Dr. Westcott's article in Smith's "Dictionary of the Bible," Dr. Hort's collection of introductory and prefatory matter for Dr. Tregelles's Greek Testament, and an important passage in Bishop Ellicott's preface to his "Commentary on the Epistle to the Galatians." To these authorities we may add Dr. Scrivener's elaborate discussions and critical remarks in

¹ Such a classification may be attempted in a second article in the following number of *THE CHURCHMAN*.

his "Introduction to the Criticism of the New Testament." The careful study of these works, with the help of Dr. Tregelles's "Apparatus Criticus," will enable the student to determine the principles, and to estimate the value of the readings adopted by the Revisers in disputed cases. All these possess a quasi-authoritative character in any examination of the text which underlies the Revised Version, because their authors are not only distinguished scholars, but also active members of the Revision Company.

We turn first to Bishop Ellicott's remarks ("Commentary on the Epistle to the Galatians," p. xxi.). He speaks of the danger and the presumption of any attempt to construct an original text without eminent qualifications; of the "years of patient labour," "the unflagging industry," "the persistent sagacity," without which the labour would "be worse than useless." "Those who have not these qualifications must rely on the experts, but reserving the right and duty of scrutinizing and testing (and of dissenting from) the results arrived at by those whom they follow." Upon the relative weight of internal and documentary evidence, he implies that the "former is important, where the latter is uncertain." He adds:—

Still, I regard with the greatest jealousy and suspicion any opposition to the nearly coincident testimony of the uncial MSS., unless the internal evidence be of a most strong and decisive character. I have always endeavoured, first, to ascertain the exact nature of the diplomatic evidence; secondly, the apparent probabilities of erroneous transcription, permutation of letters, italicisms, and so forth; thirdly, and lastly, the internal evidence, whether resting on apparent deviations from the *usus scribendi* of the sacred author, or the *propensio*, be it *critica dogmatica*, or *exegetica*, on the part of the copyist.

The weight which may be given to internal evidence by its more moderate but zealous advocates can be learned from Dr. Scrivener himself. He lays down the decided rule on the one side, that, in the case of the New Testament, "conjectural emendation must never be resorted to, even in passages of acknowledged difficulty." But, on the other hand, he says that, "whether we will or not, we unconsciously and almost instinctively adopt that one of two opposite statements, *in themselves pretty equally attested to*, which we judge the better suited to recognized phenomena, and to the common course of things:—

I know of no person who has affected to construct a text of the New Testament on diplomatic grounds exclusively, without paying some regard to the character of the sense produced.

Dr. Tregelles says, "It is difficult not to indulge in subjectiveness, at least in some measure;" and Dr. Scrivener's argument is that this is one of those difficulties which a sane man would

not wish to overcome. He admits internal evidence only where external evidence is not unevenly balanced. But the application of "canons of subjective criticism" cannot be reduced to rule; it must always remain "a searching test of the tact, the sagacity, and the judicial acumen of all who handle it."

It is unnecessary to record here the recognized canons of internal evidence. We can only feel confident that they were fully recognized in the Revision Company, and we may expect to find some traces of their influence stamped on the resulting text.

We have already seen that Rule 4 prescribed that the text adopted should be that for which the documentary evidence was decidedly preponderating. We have, therefore, to ascertain on what principles the relative weight of the several documents [or groups of documents] was determined by the Revisers. Two different determinations of this question are advocated by the scholars and critics whose works are now before us. Speaking generally, the one would give decidedly and almost overwhelmingly preponderating weight to the best and earliest of the uncial MSS., and to the documents which agree generally with these; while the others would take some account of numerical majority, and would attach considerable importance to the consentient testimony of any large number of the later cursives.

Our examination of the Revisers' readings has led to the conclusion that they have, for the most part, but not exclusively, adopted the former of those two principles of criticism.

The general rules appear to have been: first, to disregard the numerical majorities in estimating the documentary evidence; secondly, that in the absence of manuscripts of an earlier date than the fourth century, the *convergence* of testimony to the early existence of any particular reading has been deemed of the highest value; thirdly, that in endeavouring to ascertain from existing testimony the probable character of the most ancient readings, it has been found that the earliest existing manuscripts do, almost certainly, give the best representation of the earliest (no longer extant) texts; fourthly, that by a similar process, the comparative value of the ancient versions (for purposes of textual criticism) has been determined; fifthly, that an ancient manuscript varies in value in different parts of it, and that this variation can be more or less approximately estimated; sixthly, that some of the later (cursive) manuscripts, evidently contain faithful representations of ancient texts, and are of great value in doubtful cases; seventhly, that the ancient documents can be approximately grouped in families, in each of which there is a prevailing type of character, but in each of which there are particular documents containing a text of a more or less mixed character; eighthly, that the great mass of the cursives belong

to one group, being transcripts of the Constantinopolitan, or Byzantine recension; and therefore represent an original text which is less reliable than the older manuscripts; ninthly, that in all cases a single reliable attestation will outweigh the evidence of a multitude of mutually discordant readings, which are divergent from it. When all these principles are fully recognized, there will still remain cases in which the disagreement of early authorities marks the existence of a corruption anterior to them all; and in some of which the Revisers have noted in their margin the fact that the Greek text is uncertain.

It is obvious that the principal rules of internal evidence have been fully recognized—namely, that the argument from internal evidence is always more or less precarious; that the more difficult reading is in doubtful cases preferable to the simpler; that the shorter reading is in a similar way preferable to the longer (the tendency of copyists being to add to the text rather than to diminish from it); and, above all, that of two probable or possible readings, that one is preferable which explains the others.

The process of determining the evidential value of an ancient document has been briefly described in the Appendix to the text constructed by Drs. Westcott and Hort. It is a complex process, involving a clear estimate of the various forms of decay or corruption, to which each of the three classes of ancient document (namely, manuscripts, versions, and quotations) is subject, and of the manner in which they deliver their testimony. When all these have been taken into account, the comparative date of the reading attested in such case can be determined by the critical tact and experience of competent critics. And the document which habitually exhibits the oldest readings will be accepted as being habitually the most trustworthy, and its evidence in all doubtful cases will have a high value.

Practically, the result of this examination has been to assign a very high and preponderating value to the Codex Vaticanus B, and, in a lower degree, to the Codex Sinaiticus \aleph ; and among versions, to the Old Latin, as represented by its best manuscripts; to the two Egyptian versions, especially the Memphitic (see Bishop Lightfoot's discussion in Dr. Scrivener's Introduction); and to the older Syriac version. The cursives of highest value are those which have been recognized by Dr. Tregelles and by Dr. Westcott.

At the same time, there are cases in which the testimony of these has been outweighed by other considerations, or in which differences between them have led to uncertain results or alternative readings.

A few instances of disputed readings, in which the history and the principles of textual criticism are illustrated, will

serve as examples of the Revisers' method of applying those principles.

St. Matthew xvi. 2, 3, will supply a very good example, because, as far as we are aware, no practical or doctrinal issue depends on the result. The words are omitted by **N**B, and later uncials, by some of the good cursives, by the Memphitic version according to Mill, and apparently by Origen. They are supported by C D and the majority of uncials, by the mass of later manuscripts, by the Memphitic version (according to some texts of that version) by the Latin and the Syriac (the Curetonian excepted).

Under this conflict of testimony Dr. Scrivener's comment represents one school of criticism. "It is impossible for any one possessed of the slightest tincture of critical instinct to read thus thoughtfully without feeling assured that the words were actually spoken by the Lord on the occasion related in the received text" (and more in the same strain). Drs. Westcott and Hort inclose them in double brackets. Dr. Tregelles, in his text (constructed before the discovery of **N**) retains them. The Revisers retain them in the text with the marginal note, "They are omitted by some of the most ancient and other important authorities." It would *seem*, therefore, that in this case internal evidence has been allowed to exercise considerable influence in the final decision; that is to say, that it was impossible to obtain a two-thirds majority for the reversed position of text and margin.

St. Matthew xix. 17 is a passage of very great interest, both for its own contents and for the critical principles involved in the decision. In favour of the reading, "Why callest thou me good?" the authorities are C, and very many later uncials, the Peshito-Syriac, the Thebaic. For the reading, "Why askest thou me concerning that which is good?" are **N** B D, some good cursives, the best texts of the old Latin, the Memphitic, and other good versions. The weight of external evidence, on the principles advocated by Drs. Westcott and Hort, is decisive for the second of these readings. Dr. Scrivener estimates this evidence differently; but in virtue of the internal evidence arising from the far greater difficulty of the latter, he accepts it. It is probable that the Revisers were influenced by the external evidence alone, or almost exclusively; for their marginal insertion of the reading of the Authorized Version is simply, "Some ancient authorities read," &c.; and a reference is made to the parallel passages in the other Gospels, as if to suggest that the marginal reading may have been introduced from those parallel passages.

In St. Mark v. 36, they have evidently adopted the word *παρακούσας* (giving an alternative translation in the margin), on

the authority of **N B** and other uncials, against **A C D** and the majority.

In St. Mark v. 22, the weight of documentary evidence (**N B D**, and other good uncials) has not prevailed with them to introduce the startling reading, "his daughter Herodias," except into the margin.

In St. Mark vi. 20, "was much perplexed" is supported by **N B**, and the Memphitic version, against **A C D**, the Latin and the Syriac. But, inasmuch as the internal evidence would lead to the same conclusion (see Scrivener) we are unable to decide whether the Revised reading is given simply on the ground of external evidence, or with regard also to the internal evidence.

In St. Mark vii. 31, they accept "through Sidon" on the authority of **N** and other good uncials, the Latin, the Memphitic, and other versions, against **A** and (apparently) the majority, and the Syriac. On the other hand, it has been pronounced on the ground of internal evidence, that while authority draws us one way, common sense draws us in another, in regard to "this astonishing reading." (Scrivener.)

The last twelve verses of St. Mark's Gospel are retained with a short marginal note, intimating that "the two oldest Greek MSS." (**N B**) and some other authorities, omit them. The weight of external evidence derived from **A, D**, and the other uncials, from the cursives 33, 69, from the Latin, Syriac, Memphitic, and other versions, has been (apparently) judged to preponderate over the testimony of the two venerable authorities.

In the Angels' Hymn, St. Luke ii. 14, the authority of **N A B** (according to Mai), and **D**, and the Latin and Gothic versions, has outweighed **A** (in the Morning Hymn) **B**, as corrected by a later hand, and other uncials, some good cursives, the Syriac, the Memphitic, and other versions. The subjective evidence, on the other side, is given by Dr. Scrivener, thus,— "The rhythmical arrangement is utterly marred, and the simple shepherds are sent away with a message, the diction of which no scholar has yet construed to his own mind." (But we have been told subjective evidence is precarious.) On this and the preceding instance we propose to enter much more fully in the next number.

In St. Luke vi. 1, the word *δευτεροπρώτη* disappears, in obedience to **N B, L, 1, 22, 33, 69**, and other cursives, one of the Latin texts, one Syriac, and the Memphitic version, while **A, C, D**, and other MSS., some Latin texts, and Syriac versions retain it. Dr. Scrivener says—"the very obscurity of the expression (which does not occur in the parables or elsewhere) attests its genuineness."

In the well-known words of our Lord to Martha, in St. Luke x. 42, the reading, "one thing is needful," is retained against the

authority of **Σ B**, 1, 33, the Memphitic and other versions, but supported by **A**, **C** (apparently), and later uncials, by the Syriac versions, and the great mass of cursives, while the Latin texts and **D** omit the sentence. Have the Revisers been influenced in this case by the subjective evidence? Dr. Scrivener, from the subjective point of view, says:—"We confess we had rather see this grand passage expunged altogether from the pages of the Gospel than diluted after the wretched fashion" adopted by **Σ B**.

In St. John, vii. 8, the reading, "I go not up yet," has been retained, in accordance with **B** and other uncials, good cursives, the Thebaic, Syriac, and other versions; and against **Σ D** and other uncials, the Latin, Memphitic, and other versions; and against the evidence of an important passage in St. Jerome; and also, in spite of the rule of internal evidence, that the more difficult of two doubtful readings is to be preferred. In the margin is placed the rejected reading—"I go not up" ("yet" omitted). The weight of the internal evidence for this difficult reading, arising from its difficulty and improbability, is urged by Dr. Scrivener with characteristic energy, as being absolutely conclusive against the word "yet." The Revisers have adhered to the documentary evidence.

The celebrated passage, St. John vii. 53 to viii. 1, is marked within brackets, with the marginal note that most of the ancient authorities omit it, and that those which contain it vary much from one another. The documentary evidence stand thus. It is omitted in **B**, and apparently in **A** and **C**, in many other uncials, in some good cursives, in some of the texts of the Latin version, in the Syriac, the Memphitic, Thebaic, and other versions, by Origen and Chrysostom; in fact, we are told there is no allusion to it in the most ancient writers. Many MSS. which retain it mark it with notes of doubt. It is found in **D** and other later uncials, in more than 300 cursives, in some MSS. of the Old Latin, in the Apostolic Constitutions. St. Jerome and St. Augustine knew it. Dr. Scrivener concedes that on all intelligent principles of mere criticism it must be abandoned, but argues strongly in its favour, principally on internal evidence.

The Revisers have recognized the doubtful position of the passage, and the difficulties, not to say the impossibility, of absolutely excluding it.

Our space does not allow us at present to pursue the examination further; but what has been said will suffice to shew that there are ample materials for carrying on the inquiry, within reach of every student who wishes to examine the text adopted by the Revisers. The subject is well worthy of careful elucidation, and will repay the honest efforts of a candid inquirer. It must

always be borne in mind that the decision in each case was that of a majority in a considerable body of scholars, and that in no case could a variation from the text of the Authorized Version be admitted without the consent of two-thirds of those who were present. It must also be borne in mind that, from the nature of the case, no authoritative explanation of the grounds of the actual decisions can be given, while, at the same time, the result will be exposed to the most searching criticism of all competent critics outside of the Revision Company.¹

But our examination, as illustrated in the instances which we have selected, will serve to shew that in every case the weight of the documentary evidence has been fully estimated, and that the arguments from internal evidence have been cautiously received; while it was in strict accordance with the rules originally laid down, that no unnecessary change should be made. Every variation, therefore, which is found either in the text or in the margin will suggest important questions and lines of inquiry. We cannot but express our hope that one result of this work will be (see Bishop Ellicott's Preface to his "Commentary on the Epistle to the Galatians") to familiarize the uneducated eye with these perplexing, yet deeply interesting particulars, and to induce younger students to acquire, at least in outline, a knowledge of the history and details of sacred criticism." If this part of the labour of the Revisers serves to stimulate the reverent search for, and study of, the pure word of God, they will have accomplished a result hardly less important than the actual and immediate fruit of their labours.

J. F. FENN.



ART. III.—"COLONEL GORDON IN CENTRAL AFRICA."

Colonel Gordon in Central Africa, 1874-1879. With a Portrait, and Map of the Country prepared under Colonel Gordon's supervision. From Original Letters and Documents. Edited by GEORGE BIRKBECK HILL, D.C.L., Author of "The Life of Sir Rowland Hill, K.C.B.," &c. 450 pp. London: Thomas De la Rue & Co. 1881.

COLONEL GORDON is well known, and this book about his five years' work in Africa, written almost entirely by himself, has a peculiar interest, and is likely to be well read. From a brief Memoir, which serves as a Preface to the volume, we

¹ The publication of the Introduction and Appendix by Drs. Westcott and Hort will be of great value, and is indeed almost indispensable to this examination.

learn that Charles George Gordon, a son of General Gordon of the Royal Regiment of Artillery, was born at Woolwich, in 1833. When he was not yet fifteen years old, he entered the Royal Military Academy at Woolwich; and in 1852 he received his commission as second lieutenant in the Royal Engineers. In 1854 he joined the army before Sebastopol, and he did there gallant service. In 1857-58 he acted as Commissioner in determining the Asiatic frontiers of Russia and Turkey. In 1860, holding the rank of captain, he joined the army before Peking, and was present at the surrender of that town. For his services he received his brevet promotion to the rank of Major.

In 1862, Major Gordon left for Shanghai. At the very time that England and France had been at war with China, that Empire was suffering from a vast and most cruel rebellion. The Taipings were laying waste whole provinces. While the English and French forces were marching on Peking, two Chinese Governor-Generals prayed for their aid against the rebels, who, having sacked Soochow and Hangchow, were threatening Shanghai. The attack was beaten off in August, 1860:—

Shortly before this some of the wealthy Chinese merchants of Shanghai had undertaken to provide the necessary funds, if the Governor of the province would enlist a force of foreigners to defend their city against the Taipings. Some troops, accordingly, had been raised and placed under the command of an American of the name of Ward. From this band grew the force which, later on, bore the swelling title of the "ever-victorious army." The allies did their best to keep as clear as possible of the Civil War. The seat of their factories they would defend, but if that were not troubled, they were content to watch the fray. However, in January, 1862, the rebels threatened a second attack on Shanghai. One of their leaders, who bore the title of the Faithful King, put forth a proclamation, in which he said, "Shanghai is a little place. We have nothing to fear from it; we must take it to complete our dominions." Thereupon, the English and French commanders resolved to clear the country from the Taipings for thirty miles around that town. They were supported in this by an Imperial army, and by Ward's force, which now mustered nearly one thousand natives, under the command of Europeans. There was a good deal of heavy fighting. The English Admiral was wounded. The French Admiral was shot dead. In all these actions Major Gordon bore his part. In the autumn of this year Ward fell in an attack on a town, and was succeeded by a worthless adventurer, named Burgevine. Of this man, Li Hung-Chang, who had lately been made Governor of the Province, became so distrustful that he begged General Staveley to displace him, and to appoint an English officer in his stead. A scheme was thereupon drawn up by the General for the remodelling of the force, and was accepted by the Chinese Governor. It received the sanction of Sir Frederick Bruce, the British Minister, and in February, 1864, Burgevine's troops were placed under Major

Gordon. He held the command till May, 1864, when the neck of the rebellion had been broken, and the "ever-victorious army," having done its work, was disbanded.

Of Major Gordon's brilliant services an account is given in Mr. Wilson's record of the "Chinese Campaign." The Chinese Government made him a Mandarin of a very high order, and gave him the rank of Ti-Tu, the highest in their army,

In 1872 he met Nubar Pasha, the famous Egyptian Minister, at the British Embassy in Constantinople; and at the close of the following year he went to Egypt, succeeding Sir Samuel Baker as Governor of the Tribes which inhabit the Nile Basin.

The Khedive's final instructions to Colonel Gordon were dated Feb. 16, 1874.

Cairo is scarcely farther from St. Petersburg than from the southern borders of the Khedive's dominions. Khartoum is the last Egyptian town towards the South. Gondokoro, the seat of Government of the provinces of the Equator, was nothing but a miserable station. Yet Khartoum is about as far from Gondokoro as London is from Turin. By the grassy barrier that from time to time forms in the upper reaches of the Nile, Khartoum and Gondokoro are cut off from each other, often for months together. In February, 1870, Sir Samuel Baker started up the stream from the former town, but he did not arrive at the latter till April, 1871. His Excellency General Gordon (Governor-General of the Provinces of the Equator) made a rapid ascent.

For an account of "His Excellency's" labours during five years—how he was baffled by intrigues at Cairo, how he persevered in his noble efforts to put down slavery and protect the poor natives, with what heroic vigour, self-denial, and statesman-like wisdom he ruled over an immense territory, we must refer our readers to his own letters, edited and arranged by Dr. Hill.

In December, 1876, he returned to England. In February, 1877, the Khedive, recalling the great services already rendered, appointed him Governor-General over a province 1,640 miles in length, the Soudan, Darfour, and the provinces of the Equator being brought into one great province. It was to the eastern border of his government, in connection with Abyssinia, that Colonel Gordon's duty first led him. The letters relating to Abyssinia will interest many.

In July, 1879, he paid a visit to the new Khedive. At the end of the year he returned to England. In Egyptian territory his work was done.¹

¹ Concerning the religious element in the gallant Colonel's Correspondence, we have found it difficult to express an opinion. Here and there appears a remark which is exceedingly "Broad;" and sometimes his

The editor of his Correspondence aptly quotes from Spenser (the opening lines of canto iv. Book V.), "The Faërie Queene":—

Whoso upon himsele will take the skill
 True iustice unto people to divide,
 Had need have mightie hands for to fulfill
 That which he doth with righteous doome decide,
 And for to maister wrong and puissant pride:
 For vaine it is to deeme of things aright,
 And makes wrong doers iustice to deride,
 Unlesse it be perform'd with dreadlesse might:
 For Powre is the right hand of Iustice truely hight.

Gordon Pasha was, indeed, a Knight "of great emprise."

The following extracts from his Correspondence in 1879 will be read with interest:—

SHAKA, April 7.—I arrived at this den of iniquity at 7.30 A.M.; the grief of the slave-dealers, of whom there are some hundred, on hearing that they were to clear out, was great. The heat is terrible.

SHAKA, April 11.—Last night, Gessi sent word that he wanted no more troops or ammunition, and so those *en route* are recalled to Dara. I hope to go there in ten days, at the furthest, and then work for the capture of Haroun.

When one thinks of the enormous number of slaves which have passed into Egypt from these parts in the last few years, one can

statements are flavoured with Fatalism. One must admire his self-denying zeal, his strong submissiveness, his devotion to duty, as following out the will of God; but true Christian contentment is cheerful; we should praise God, as Dr. Hamilton once said, with the doxology of a shining countenance. The believer is *not* "a machine" (p. 152); as a wise servant of the Supreme, constrained by the love of Christ crucified, he works, "understanding what the will of the Lord is" (Eph. v. 17). He strives to *prove* that will (Rom. xii. 2), doing his "duty" heartily (Eph. vi. 7), even as a *friend* (p. 193) of Jesus. Where the truth of the Atonement is a possession, poor Cowper's verses—

"God moves in a mysterious way . . ."

are a reality (John xiii. 7). Again: it is no doubt true, sadly true, that of those who "profess much," often attend "prayer meetings," and seek a "religious notoriety," many are *worldly*, self-indulgent, narrow-minded, Pharisaic, and so forth. But it is well to discriminate; and a prudent charity avoids sweeping judgments. After all, of "serious people" in England, to quote the gallant Colonel's expression, a by no means small proportion are really in earnest, and bring forth fruit to God's glory somewhat more than thirty-fold.

Not a few expressions concerning religious matters in the volume before us make us regret that Colonel Gordon did not see his letters in print before they were published.

scarcely conceive what has become of them. There must have been thousands on thousands of them; and then, again, where do they all come from? for the lands of the natives which I have seen are not densely peopled. . . . We must have caught 2,000 in less than nine months, and I expect we did not catch one-fifth of the caravans. Again, how many died *en route*? The slaves are most undemonstrative. They make no sign of joy at being released. I suppose the long marches have taken all the life out of them. . . . I doubt much the liberation of the slaves in the twelve years. There now remain nine years. Who will do it? The Government of the Egyptians in these far-off countries is nothing else but one of brigandage of the very worst description. It is so bad that all hope of ameliorating it is hopeless; so I do the only thing possible—that is, vacate them. I have even given up blaming the Governors, for it is useless; so I send them to Cairo. One thing is certain, that the Egyptian should never be allowed out of his own country. You know that I have withdrawn from more than half the country which we held at the Equator, and 300 miles will separate us from Mtesa. If they made the telegraph through Africa, each station would be a nest of robbers, in the shape of slave-dealers.

April 16.—I have telegraphed to H. H. to send up the son of Sultan Ibrahim, in order to reinstate the Sultan's family in Darfour. With my thievish employés I see that it is hopeless to expect quiet or just government. The only hope is to restore the old *régime* as soon as possible. . . . The slave-dealers have departed from Shaka, and this place is clear of them, I hope for ever. The heat still continues terrible, and it is difficult to exist, far more to do any work. In a month the rains will begin, and, although it will be less healthy, it will be cooler.

SHAKA, *April 17.*—All the neighbouring nations of Central Africa will hear of the fall of Sebehr's gang, for they had pushed their expeditions for miles into the interior. They will also know why he was crushed—*i.e.*, on account of the slave trade, and by whom—*i.e.*, the Christians. . . . Last night four of the clerks, and other employés of Sebehr's son came in here, having escaped from Gessi. I have captured them, and am only waiting for a little before I shoot them. They had been sent down by Sebehr's son to make out that he had never wavered in his allegiance to H. H. He has, however, tried this trick too often to be successful, and he will now suffer for it. . . . You know the budget, the debts and receipts of the Soudan. Well, they write to me from Cairo to send them down £12,000! Now, the men in camp here are fifteen months to two years in arrears of pay: it is very fortunate there are only black ladies here, for the poor wretches are not clad. So I answered—"When the nakedness of my troops is partially covered, I may talk to you; in the meantime, send me up at once the £12,000 you unfairly took in customs on goods in transit to the Soudan." I do not care what I say, for I feel very confident that the way I could pay these people off best, would be to leave the post, for no one would keep the incendiary materials of the Soudan quiet until he had been here some years, and it would end in the Cairo finance

having to meet the Soudan deficit. It is only by hard camel riding¹ that I hold my position among the people.

SHAKA, *April 20.*—If the liberation of slaves takes place in 1884 [in Egypt proper], and the present system of Government goes on, there cannot fail to be a revolt of the whole country; but our Government will have to act à l'improviste. If you had read the account of the tremendous debates which took place in 1833 on the liberation of the West Indian slaves, even on payment of £20,000,000, you would have some idea how owners of slaves (even Christians) hold to their property. . . . It is rather amusing to think that the people of Cairo are quite oblivious that in 1884 their revenue will fall to one-half, and that the country will need many more troops to keep it quiet. Seven-eighths of the population of the Soudan are slaves, and the loss of revenue in 1889 (the date fixed for the liberation of slaves in Egypt's outlying territories) will be more than two-thirds, if it is ever carried out. Truly, in a small way, the Egyptian problem is a very thorny one, if you look at it beyond your nose. The 25,000 black troops I have here are either captured slaves or bought slaves. How are we to recruit if the slave trade ceases?

SHAKA, *April 25.*—Remember that no one is ever obliged to enter the service of one of these States, and that if he does he has to blame himself, and not the Oriental State. If the Oriental State is well governed, then it is very sure he will never be wanted. The rottenness of the State is his *raison d'être*, and it is absurd for him to be surprised at things not being as they ought to be, according to his ideas. He ought to be surprised that they are not more rotten. I admire the Khedive exceedingly; he is the perfect type of his people, thoroughly consistent to all their principles—a splendid leopard! Look at the numberless cages out of which he has broken his way when it seemed impossible for him to do so. Nubar once summed him up thus: "He is a man of no principle, but capable of very chivalrous impulses; and if he was with a better *entourage*, he would do well." They tried to drive him; but leopards will not be driven. What I have written is from my own experience, and from constant conversations with intelligent Arabs, who endorse every word. My black waiter's eyes twinkle with delight when I portray what I think are the Arab ideas. Europe wants to wash them; they do not want to be washed. Li Hung Chang had just the same ideas. He granted the advantage of Europeans; but he counted the *moral* cost, and found it too expensive. It is a very depressing feeling to be convinced that, do all you can, you are not liked, but the reverse; that everything you order will be cancelled when you leave, if it in any way galls them. The mass of Europeans at Cairo think they know Egypt, as the people at Shanghai think they know China. They know painted or varnished Egypt, and no further. . . . I hope you will understand that, though

¹ In 1879 Colonel Gordon rode 2,230 miles through the deserts on camels, and 800 miles in Abyssinia on mules.

In the three years 1877-8-9 he rode 8,490 miles on camels and mules. His average day's journey on camels was 32½ miles, and on mules 10 miles.

I estimate Asiatics as I do, I in no way advocate that our Government should submit to their tricks when a really Government matter is concerned; but let us keep clear of interfering with their internal affairs; let us leave reforms to them and their peoples. When the Government becomes outrageously bad, the peoples will slough them off. And let our Government abstain from being mixed up with the money affairs of the people here, who in morality differ very little from Asiatics. . . .

I see by the last two papers that two regiments have been defeated in Afghanistan. It is just as well that we have these lessons taught us *en petit*. We are a great deal too confident in ourselves, and despise ordinary precautions. The press is greatly answerable for this over-confidence. Men now risk dangers in the hope of paper distinction. However savage or despicable your enemy may be, you should never despise precautions which you would take against a European foe. . . . I like Nelson's signal—"England expects DURY." Now, the race is for honours, not honour, and newspaper praise. I hate all the boasting of our papers—the curious smallness of mind which cries out if A happens to be mentioned in the papers more than B, who was in command. What does it signify? Did not each owe their lives and duty to their country? C spikes a gun (some one says) before he was killed. His family should have a V.C.! and such-like trivialities.

After Colonel Gordon's return to England, he was strongly advised to abstain from all exciting work. "The advice was good," writes Dr. Hill, "but it was not easy to follow":—

None find it harder to take rest than those who need it most. The overwrought brain too often will not own to itself its own wants; and even if it does, too often it knows not how to set about the task of idleness. Colonel Gordon had more than once pictured to himself the life that he would lead when his retirement should at last come. He would lie in bed till noon; he would only take short strolls; he would only go on a railway journey, and never accept an invitation to dinner. He would have oysters for lunch. He had scarcely begun even to make trial of the life of an idle man, when, unhappily, fresh employment was offered him. "In a moment of weakness," he writes, "I took the appointment of Private Secretary to Lord Ripon, the new Governor-General of India. No sooner had I landed at Bombay than I saw that, in my irresponsible position, I could not hope to do anything really to the purpose in the face of the vested interests out there. Seeing this, and seeing, moreover, that my views were so diametrically opposed to those of the official classes, I resigned. Lord Ripon's position was certainly a great consideration with me. It was assumed by some that my views of the state of affairs were the Viceroy's, and thus I felt that I should do him harm by staying with him. We parted perfect friends. The brusqueness of my leaving was unavoidable, inasmuch as my stay would have put me into the possession of secrets of State, that—considering my decision eventually to leave—I ought not to know. Certainly, I might have stayed a month or two, had a pain in the hand, and gone quietly; but the whole duties were so

distasteful that I felt, being pretty callous as to what the world says, that it was better to go at once."

It was on June 3 that he resigned his appointment under Lord Ripon. News of his resignation appeared in the London papers of the following day, and was read, among other people, by Mr. J. D. Campbell, the agent in England of Mr. Hart, the Chinese Commissioner of Customs at Peking. This gentleman thereupon forwarded to Colonel Gordon a telegram which he had received from Mr. Hart.

Colonel Gordon at once accepted the invitation, and set out for China. In an interview with his old friend, the statesman Li Hung Chang, he learned the position of affairs; his counsel was, "Peace, not war;" and he left China with the knowledge that peace would be maintained between the Russian and Chinese Empires.

We may add that this volume is printed in large type, and contains a good map.



ART. IV.—THE SIXTH PETITION OF THE LORD'S PRAYER.

WE have received, from a valued correspondent, the following letter, which we print with pleasure. Our own opinion, as against the alteration introduced by the Revisers, would have been expressed more decidedly and fully if we had not heard that a reply to Canon Cook's pamphlet, from the pen of a most distinguished Reviser, was in preparation. The alterations in the Lord's Prayer will tend, we believe, above all things, to produce prejudice against a really noble work.

To the Editor of THE CHURCHMAN.

SIR,—I am induced by your notice of Canon Cook's *Protest against the Change in the Last Petition of the Lord's Prayer, adopted in the Revised Version*, to hope that you will permit me to offer a few thoughts on the same subject.

The question brings us face to face with a problem which, with the Origin of Evil itself, is perhaps the most subtle and mysterious on which the human mind can be exercised—the share, namely, to be assigned to the Personal Tempter, and the share belonging to the fallen heart of man, in evil thoughts developing themselves in evil actions. To define these limits accurately is, perhaps, beyond the keenest mortal ken, and the quest may only land us in metaphysical perplexities from which there is no solution. The practical answer is, perchance, the only one attainable—"Deliver us from evil whencesoever it may come."

The view of the petition which I venture to submit to the consideration of your readers explains, and even necessitates, the article before

προηπου, without requiring any change in the version familiar to us; and it also leaves it a matter of indifference, as far as doctrine is concerned, whether we translate *εισενέγκης* "lead," or "bring."

Students are conversant with the controversy between the East and West as to the number of petitions in the *Pater Noster*. The Eastern Church, delighting in mystic numbers, found therein a sacred septenary. The Western maintained that there were only six petitions, asserting the division familiar to ourselves, and adopted by the Church of England, as the punctuation in our Prayer Book plainly shows, where a new sentence commences after a full stop—"And lead us not into temptation; But deliver us from evil." It may be observed, in passing, that any variations adopted by modern versions into their text in no wise affect the Lord's Prayer, as we learn and use it in our Catechism and Prayer Book; for that formulary is a translation from the Latin Breviary introduced into our earliest vernacular Service books, and has never been since altered.¹

The sentence before us, then, is one petition with two clauses. The first is, Lead or bring us not into temptation. Its purport is the same as the prayer of David, Lead me into a plain path because of mine enemies. (Ps. xxvii. 11). Or, in the words of Agur's prayer, Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain. (Prov. xxx. 8, 9.) All extremes are positions of danger. "A plain path," "an even place" (so rendered in the previous Psalm, xxvi. 12)—the *secretum iter et fallentis semita vitæ*—is the first request, because through the weakness of our mortal nature we cannot always stand upright. God *tempts* us with extremes, in the

¹ The Doxology was not added till the Final Review (1662), probably as finding a place in A. V. The great *Renaissance* scholar, Lorenzo Valla, who was alternately petted and proscribed by the Papacy, inveighs with the bitterness with which critics waged war in that time against what he represents as a theft by which the Church had been deprived of an important part of the Lord's Prayer. In his *Annotations*, Erasmus defends the insertion of the Doxology into his text, though with seeming misgiving, as having found it in all the Greek MSS. to which he had had access; whilst he implies that he would not have admitted it on the mere authority of ecclesiastical writers, however eminent. Since his time the balance of MS. evidence inclines, as is well known, the other way. The controversy on the question and the acceptance of the Doxology by Protestant theologians did not escape Donne's sarcasm:—

In those first days
When Luther was profest, he did desire
Short paternosters, saying as a fryar
Each day his beads; but having left those laws,
Adds to Christ's prayer the power and glory clause,

(*q. d.*, As long as it was a penance, he cut it as short as he could.)—
Satire II.

broad neutral sense of the word, which St. James so instructively opens to us. The noiseless tenour of a quiet life may be eminently beautiful, and highly to God's glory; but it is far from exhausting the possibilities of human nature, especially when strengthened by forces, whether from above or below. To *all* people extremes may come, and do come—health and sickness, wealth and poverty; and with each one it is the crucial passage of his life; but where there are strong natural passions, concentration of thought, vivid imagination, resoluteness of will,—with such innate gifts their possessors cannot choose, if they would, the mediocre path which sits happiest on the many, and they *must* leave their mark either for good or for evil. For them the second clause of the petition has its emphatic fitness. Add to these natural gifts the circumstances which offer them free scope. Here is a highly charged atmosphere of temptation. Shall it break in a bountiful shower, or in a destructive tempest? Then comes in the clause—Deliver us *out of the evil inherent in the situation*—*τῶν πονηρῶν*. Make it a blessing, and not a curse. It may be, for we know so little beyond what is direct revelation, that the Evil One himself is waiting and watching to achieve, if he may, the triumph of his own cause. Satan desired to have Simon ("obtained him by asking," is the alternative rendering of the R. V.), that he might sift him as wheat. Simon was suffered to learn—oh, how much!—by succumbing to the evil inherent in his trying position, and into which he had been permitted to thrust himself; he had gone, or been led, or been brought into temptation, but his Lord prayed for him, and he was delivered from the evil of it—*non sine sudore aut sine sanguine*—but delivered still. In the mysterious opening of the book of Job, there is much light thrown on this subject. The Patriarch had been eminently prosperous, but he had stood the trial well. He was not only thoroughly alive to the special perils that beset the children of wealthy men, who come into the enjoyment of their father's accumulated wealth without the discipline of thrift and self-denial through which their father had past; he thought and prayed and sacrificed for them in the midst of their gratifications and pleasures: but he was also eminently unselfish, and his philanthropy was unusual (ch. xxix.). The reason of his successful endurance of the trial was that God "preserved" him, God's "secret," God's "candle" was upon him. His history tells how the other extreme, in all its fierceness, was suffered to try him; and how, notwithstanding the devices of the Adversary, he endured, for God was with him still; and we know the issue.

Just so, in (what good old Traill persists, with Puritan pertinacity, in calling the Lord's Prayer) the 17th chapter of St. John—our Lord's petition for His disciples is precisely the same, and the rendering in the A. V. cannot be amiss, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" = not spare them from all trial; for if they were to be witnesses for the truth in the world, how could this be? but keep them from the evil inherent in all contact with it; keep them, *ἐκ τοῦ πονηροῦ* = and all the more are we constrained to this interpretation if critics are right in telling us that *ἐκ* is used not of persons but of things.

And thus I submit that we may cling to our old formula, and decline to have it narrowed into a petition which expresses only a part of the truth as to evil, and leaves out of sight that corruption and weakness of our nature, without which outward things could not prove an occasion of falling. My object, in fact, has been to show that the article before *πονηροῦ* by no means settles the question as to the reference being to the Evil One, who is certainly not excluded by the rendering familiar to us, as the explanation in the Church Catechism shews us; but that no less on grammatical than on dogmatical and ethical grounds, when the true scope of this two-branched suffrage is ascertained, we are justified in believing that "THE evil" is the particular evil involved in the temptation, itself often neutral, but bad or good, just as it conquers or is conquered.

Yours faithfully,

W. KNIGHT.

Pitt Rectory, Tiverton, July 8th.

ART. V.—SISTER AUGUSTINE.

ONE of the most interesting biographies which have recently appeared is the Life of Sister Augustine,¹ a German Sister of Charity, who closed a life of devoted service among the sick and poor, under the ban of the Romish church to which she belonged—excommunicated and disgraced, because she would not give her adhesion to a doctrine she believed to be false—and dying, morally speaking, a martyr to her firm stand for truth against Papal decrees.

Amalie von Lasaulx was born at Coblentz in 1815. She was the youngest child of Jean Claude Lasaulx, a distinguished architect, and the descendant of an ancient Lorraine family, who had been settled for nearly three-quarters of a century on the banks of the Rhine. The Lasaulx family had always been characterized by great energy, talent, and versatility: and Jean Claude, no less than his relatives, displayed these qualities. After trying a variety of other callings, he had taken to architecture as a profession, and hard study and natural talent combined, made him one of the most eminent architects in the Rhine-land. Like his whole family, he was a Roman Catholic, but was considered very lax in religious matters. His wife (Anna Maria Müller) was stricter in her views, and conscientious and diligent in her duties; but her cold, stern and reserved character kept her children at a distance, and imparted a gloom and constraint to the household: combined with her husband's habitual absence

¹ "Sister Augustine." Pp. 340. Kegan Paul & Co. 1881.

of mind, it had such an effect on the children, that sometimes for weeks hardly an unnecessary word passed between them and their parents.

Nevertheless, Amalie's childhood was happy in its way. Her father allowed his children considerable liberty; his youngest child was the object of his fondest affection, which she warmly returned; she was the pet and darling of her three brothers and two sisters, all some years older than herself.¹

When she grew old enough, she was sent to one of the day schools for girls in Coblenz; but the education given was very limited, and the discipline lax. She was receiving, however, in the circle of her relatives and friends at home, an education which to her ardent and intelligent mind made up in some degree for the want of regular teaching. Many distinguished persons were in the habit of visiting her family, and from their conversation, and the intercourse with her brother Ernest, a man of great literary and artistic talents, she gained much which helped to develop her mind and cultivate her taste.

Trouble was not far off. Her youth had been, at first, as gay and happy as her childhood: but it closed with heavy grief. She had had several offers of marriage, all such as her family thought suitable; and her persistent refusal displeased her parents so much that, for some time they did not speak to her, even at meals. These refusals seem to have been caused by an early attachment; but it ended in disappointment, and eventually she overcame it, and became engaged to a young doctor, in whom

¹ She had been sickly in infancy, but soon outgrew the tendency, and grew up into a vigorous, joyous child, whose rosy cheeks, large sparkling black eyes, and bright smile, were the very picture of health and happiness. Always good-tempered and full of play and fun, she was the favourite of all her relations. At the house of their uncle Longard (the husband of her aunt Christine Lasaulx) the young people made up for the gloom of the home atmosphere; it was the pattern of a hearty, cheerful, Rhine-land household, and the centre of a large circle of friends and relations and acquaintances. Amalie's father was more at ease there than at his own house, and brought there all strangers of note and artists who came to see him. To his children, their uncle's house was a paradise; they would join their cousins and young friends in excursions among the lovely woods and hills of the Rhine, and in every pastime Amalie was foremost. She was a wild, high-spirited girl, fond of boy's sports, and looking like a boy, with her thick black hair close cropped, according to the then fashion. She was a skilled walker on stilts, and practised skating in a secluded corner of the Moselle; at that time it was an unheard-of accomplishment for girls, but though ashamed to be seen doing it, she "could not give it up, it was too nice!" Of course she could not walk downstairs like other people, but preferred sliding down the banisters. The poet Clemens Brentano (brother of the celebrated "Betina") who was a frequent visitor at the house, used to be shocked at the wild pranks and torn frocks of the careless child; sometimes his reproofs made her cry.

she fancied she had found her ideal of all that was noble and excellent. Her parents consented reluctantly: he was, in fact, not worthy of her; but her lively imagination had painted him in unreal colours. Some words of his own opened her eyes to his utter unworthiness: the engagement was broken off, but her suffering was terrible. It brought on a severe attack of typhus fever, and she was at death's door for some time.

This affliction seems to have been the turning-point of her life. She was awakened to the reality of heavenly things; and, as she said to one of her aunts, "I have given up all that makes life worth living in the estimation of the world: but I have gained what amply makes up for my loss."

At this juncture, an enlightened and Christian adviser, imbued with pure Gospel teaching, might have been of the highest service to her. Unhappily, the system of her Church makes it difficult to find any such teaching unfettered by restrictions which almost reduce the teaching to a dead letter. Her only spiritual counsellor was a former schoolmaster, a priest, named Seydel, who, though he could give hearty sympathy, had no enlightened views to impart; he was simply a zealous, earnest Romanist, with a warm and kindly heart. Like many young persons, after their first experience of sorrow, her interest in ordinary occupations and amusements was lost; and a great longing seized her to give herself entirely to works of charity. She was sent to stay with her eldest brother, now married and settled as a professor, in Munich: opposite his house was the hospital; and, as she saw the sick borne into it, "her fingers tingled"—as she expressed it—"to aid them."

The teaching of her Church pointed all these aspirations after useful work in the direction of what is termed the "religious life." The Church of Rome holds up as the kind of life most acceptable to God a life which includes not only devotion to charitable objects, but the binding of its votary to join a Monastic Order, and to take vows of separation from the world and from family ties.

We may look in vain through the New Testament for any sanction for such a life. We read of women who "ministered" to our Lord on earth of their "substance" and their affectionate offices; of others who "laboured in the Gospel"¹ with the Apostles; who "lodged strangers, relieved the afflicted, and diligently followed every good work:"² but of separation from family life, of monastic vows of obedience and celibacy, we see no trace; and to insist on these is to lay "heavy burdens" which God has not appointed, and to take the task of disciplining ourselves out of His hands.

¹ Phil. iv. 3.

² 1 Tim. v. 10.

Poor Amalie had no wise friend to shew her this. Her parents disapproved of her plans, but on other grounds. She felt a strong call to a life devoted to active works of charity ; and she had been led to believe that such a life could only be led as a "Sister of Mercy." For two years she was inwardly struggling between her belief that she was called by God to this life, and her fear of grieving her parents and dread of leaving her home ; at last, at the age of five-and-twenty, she privately went to Nancy (where was the central or "mother-house" of the Order of Sisters of Mercy in the Lorraine and Rhine country), and entered the convent without informing her parents till the decisive step was taken.

We cannot but feel this was the greatest error of Amalie's life. The excuse for her is the teaching of her Church, which led her to look on it as an act of duty, and, also, the reticence in the presence of her parents, to which she had been early accustomed, combined with much outward liberty, and acting on a naturally self-reliant and reserved temperament. Still it must be regarded as a blameable action, though the chief blame rests with those who deliberately teach children practically to say to their parents—"It is Corban," while binding themselves to a life God has not intended for them. She took the veil under the name of "Sister Augustine," by which she was known all through the rest of her life ; and now began a life of many trials, brought on her by this mistaken step. She felt keenly the separation from friends and family : her love to her father was intense, and his displeasure and sorrow at losing the daughter who was the light and sunshine of his house was such, that he was long before he could forgive her. And no less trying in another way was the new life she had entered on, especially after some time had passed. At first, the influence of the Superior, a large-hearted, kindly woman, and of the Mistress of the Novices, who was of the same stamp, was felt beneficially : but they were both aged women, and when they passed away, and their places were taken by others, the growing spirit of pedantic bigotry, narrowness, and superstitions spreading through the Order (which, in earlier years, had been peculiarly free from these characteristics) had nothing to check it. Sister Augustine, naturally independent, high-spirited, and large-minded, and accustomed to a life of unusual freedom, was tortured by the petty restrictions and the hard, domineering spirit, which reigned paramount. Two years after her profession she was sent as dispenser of medicines to the hospital at Aix-la-Chapelle, and there, for seven years, isolated from all she had loved, and oppressed by the innumerable burdensome rules and formal observances imposed on her, she underwent many bitter struggles. Often, in her misery, she prayed for a callous indifference

to all she had loved before ; but afterwards, she saw that the prayer had been left unanswered in mercy. It was better to suffer for a time, than be the prey of a living death.

It was a period of much mental conflict. She was surrounded with those who taught that it was sinful in one devoted to the "religious life" to love any human being, and that we must try to root out all our earthly affections in order to love God the more. But her clear mind and healthful nature revolted from these notions. She felt that, as it has been expressed by a living writer, "God has no need of creating a desert in order to reign there." She could not sink into a mere religious machine, like so many of her fellow-nuns. She could not give up her love to the friends and family so dear to her heart.¹

The disposition in her Order was to multiply useless and formal restrictions, till the Sisters became mere tools in the hands of the Superiors. This, to her, was impossible ; her position in the Convent was thus completely against the stream.

Her warm heart, her severe regard for truth, her love for all that was noble and beautiful, and above all the simplicity of her religion, made her regarded with distrust and suspicion by the leading persons in her Order.

In 1849 she was appointed Superior of a newly-erected hospital in Bonn. Here she was, at last, in her right element. She was one of those who are naturally fitted for ruling and organizing, and only in such a position could her powers find scope. These powers were at once brought into play most effectively. All was arranged, by her care, so as to be not only comfortable for the patients, but cheerful and pleasant to the eye, both for them and the Sisters. Ascetic as the rules of the Order were, she had nothing ascetic in her character. She was ready to encounter any hardship or trial where duty called, but she did not believe in courting disagreeable things for their own sakes, and her happy playfulness often helped her through difficulties.²

¹ The sisters are allowed occasionally to visit their families, on condition of their lodging in a convent near them, if possible, and never sleeping or taking a meal under the roof of their friends or relatives. Sister Augustine availed herself of this permission to visit her home a few years after her profession. She found her father still so displeased that she had much difficulty in softening him, and a year later, she was summoned to his sickbed, and on arriving, found he had died the day before. This was a bitter grief.

² One of the permanent inmates of the hospital was a poor deaf and dumb man, whose mind was like that of a child of two years ; he was good-humoured, harmless and very fond of the superior ; but his name by some mistake had never been struck off the roll of the conscription list, and again and again he was summoned for military service, and she had to

Sister Augustine's influence was felt all through the hospital. When at liberty for a while she would bring her sewing and sit by the sick beds, talking cheerfully to the sufferers and listening patiently to their complaints. In serious cases and operations she was of the greatest help to the surgeons. She was ready to put her hand to anything and everything; and while constantly exhorting her companions not to overtax their strength, she never spared herself. She had wonderful discernment of character and power of finding out what each was fit for. Once a novice was sent to her, as a last resource, who had been considered unfit for anything. She was a timid, shy girl, who, having been an orphan and early neglected, and perhaps roughly treated, had become so morbidly self-distrustful that she was as helpless as a child. Sister Augustine soon perceived the cause of her failures, and by kind, cheerful encouragement and patience, she trained the poor, despised girl to be one of the most active and useful of her helpers. She used jokingly to call her "her little chicken."¹

She had numerous visitors, friends, old acquaintances, strangers, who had heard of her. From the princess, weary of the isolated position entailed by her rank,² to the poor working woman oppressed by hard toil and sickness, or the little child who had hurt itself at play, and cried for help, all came to Sister Augustine for sympathy. She was generally to be found in her dispensary, where she quietly went on compounding pills and mixing drugs, while she listened to her various guests, gave advice or help if she could—and always sympathy. That sympathy was so lively and intense that it made her the best of listeners: and sometimes a visitor would come back saying, "How very agreeable Sister Augustine was to day!" when she had hardly spoken a word, but only listened and showed her interest by her expressive looks. Most unlike the usual ideal of a nun, she loved everything that was beautiful and attractive—poetry, scenery—flowers above all—and pictures and objects of

write and explain why he could not come. At last she hit on a plan to fix it in their minds; she had a large pinafore made and put on the poor creature, and sent him in this garb to answer to his name. The commandant, greatly amused, at once attested his incapacity for service.

¹ She would gather the sisters round her, at the hour of recreation after supper, into a cheerful circle, and amuse them with lively talk and interesting anecdotes. Accordingly, those who would be transferred from one convent to another, in general, with perfect indifference, would be dissolved in tears and grief if called on to leave Bonn. The other Superiors could not understand it; but she would say, "It is only that I treat my sisters as human beings and not pieces of wood."

² Among her princely visitors was Marie Amélie, the ex-Queen of the French (widow of Louis Philippe), who never passed through Bonn without calling on Sister Augustine, whom she valued as a friend.

art. Her delight was childlike when a friend brought her a fine engraving or some other object of attraction for her rooms. She saw the danger of checking and trying to crush the affections, powers and tastes, which God has implanted.

With all her light-heartedness, she was subject to fits of very deep depression, doubtless increased by the isolated life she was compelled to lead. She bore these hours of despondency in silence, but she suffered keenly.

She did not see the errors of the Church of Rome in a way to drive her out of it; she did not understand that they were part and parcel of that Church; and she loved and venerated the ideal of her own Church, as she believed it to be. But with its errors she had no sympathy. She instinctively retreated into herself from the burdensome ceremonial and degrading superstitions with which Rome has overlaid Christianity, and rested her own soul entirely on the foundation truths of the Gospel, as doubtless many of God's hidden ones do, and have done, in all ages, while surrounded by the influences of a religion of mere outward forms. We find no mention of the Virgin or saints; the object of her soul's communion and trust was Christ alone. And much as she loved her work, her clear common sense showed her the evils of a monastic life. "How maiming is the spirit of an Order," she writes, "or, indeed, of almost all convents, to the human heart, which God intended to ennoble and sanctify by communion with others."

Nor could she endure the habit of looking on "good works" as a sort of life insurance for the soul: she disliked poems which "talked too much," as she expressed it, "of crowns and rewards." She often confessed she had found more true Christianity among Protestants than in her own communion. She was on friendly terms with the Protestant clergy, and with the old Pastor who chiefly visited the hospital was specially intimate: she knew by heart, and greatly loved, some of the Protestant hymns, and used to repeat them as prayers during the celebration of the mass.

When the war of Schleswig-Holstein broke out in 1864, and a number of Sisters of Charity set out to take care of the wounded, Sister Augustine was one of the first to volunteer; and giving the charge of the hospital to her trusted friend Sister Gertrude, she and another Sister left for the North in February—the first time during the twenty-four years of her convent life she had ever made any journey except to go into retreat. Her spirits rose with the occasion; and sad as were the impressions which she received on her arrival, she rejoiced at the field of usefulness before her. Her first halting-place was Kiel, where she had hardly got things into working order when she was summoned by a telegram to go on with three other Sisters to Schleswig to look after the severely wounded. She

found there more work than she could well overtake. The wounded were in a most helpless condition, and almost every needful appliance was wanting; even the things which had been abundantly provided could not be got at for lack of hands. Several labelled chests of oranges were standing in a shed quite inaccessible from the stores of other things piled on the top of them! She wrote to a friend in Bonn:—

My poor wounded are under the influence of narcotics, and while watching beside them, I can answer your kind letter. . . . I have lived through years during the last week, so varied are the experiences I have gone through! . . . Could the gentlemen of the Government spend but one week in the hospitals and hear the groans of their poor victims, I am sure they would be more peaceably inclined!¹

It is a merciful provision of God's providence that active exertion in alleviating suffering, has the effect of mitigating the intensity of the pain which the benevolent and tender-hearted must feel in witnessing it, so that scenes which, to a passive spectator, would be simply agony to behold, can be passed through by the active helpers without depriving them of courage and cheerfulness. Sister Augustine and her companions experienced this in the midst of most trying work. "Though our surgeons have dismissed," she writes some days later,

—"as many as possible to Spandau and Düppel, yet every day brings us so many sick and slightly wounded that we have hardly time to get ready the beds required. In this way 200 beds are constantly occupied, and only the newly furnished rooms are empty. Last night two waggons full of wounded Danish prisoners arrived. These poor creatures, indeed, deserve the greatest sympathy; first, for their sad physical condition, and then for the long imprisonment in prospect. Our poor fellows who, when hardly convalescent, must return to Düppel, have often a heavy heart too, knowing full well, as they do, that only death is before them. We put a piece of white bread and cheese in their knapsacks and give them a little money to help them on the way; they are all provided with good clean clothes—in this way we try to brighten the gloom which hangs over their future."

She was now summoned nearer still to the field, and telegraphed, in reply, that if accommodation could be found she would go. She writes, "God has been so faithful to me hitherto that it is doubly impossible for me to draw back from this new task." The surgeons rejoiced in her efficient help, and she was always at work to find some way of helping the wounded and prisoners.

¹ In the beginning of March she was sent on to the Third Field Ambulance at Rendsburg, to rectify some blunders made by the Sisters of her Order there. "It remains to be seen," she wrote, "whether I shall succeed in pulling the cart out of the mud." She did succeed, and that so fully, that in a short time everything was restored to perfect order, and former mistakes quite forgotten.

On one occasion the Lutheran pastor was administering the Communion to a dying Danish soldier. Sister Augustine was reverently assisting the clergyman in his arrangements, when suddenly the Roman Catholic army chaplain came in and stood at the door with such a look of stupefied bewilderment that she could scarcely keep her gravity.

She went on to Rinkenis, close to the scene of action, in April, accompanied by one Sister. "We went by rail to Flensburg," she wrote, "and were sent on in a field carriage from the commander's quarters with a guard of soldiers, arriving safely before dusk. The surgeons were greatly pleased at seeing us here among so many severely wounded; yet our own joy is much greater, in the consciousness of bringing relief and comfort to these unfortunate men. Do not be anxious about me; the roar of the cannon is near enough to shake our windows, but it cannot harm our wounded or ourselves."

On the 18th of May the entrenchments of Düppel were taken by storm. The wounded were brought in loads to Rinkenis. Sister Augustine actually spent half the night on the highroad, mounting the waggons and separating the living from the dead.

The Danish wounded prisoners were especial objects of her sympathy: they could not rejoice in their recovery like the other, with the prospect of perhaps a long exile in a strange land. "Our doctor insisted on our getting into the open air," she writes—

So we took a long walk to the entrenchments of Düppel, only one of which is remaining. We stood with heavy hearts at the graves of the fallen—large, simple, wooden crosses with green wreaths, and an inscription to tell how many rest beneath, are the only indications of these graves. From the heights the unfortunate little town of Sonderburg can be seen on the opposite shore; the bright red-tiled roofs form a sad contrast to the blackened, still smouldering houses. There is not one habitable house left in the village of Düppel, and the unfortunate inhabitants wander about destitute and without shelter. How many times have I wished myself in the presence of those whose watchword is ever "War!"

The armistice, to be followed by peace, which was proclaimed soon after, sent Sister Augustine and her companions home. She always felt she had gained much in her stay at Schleswig. She had been particularly grieved, on first starting, at the thought that she would be probably months without being able to take the Communion; and the views with which her Church's teaching had imbued her, had made her think it essential to spiritual life. But, on her return, she declared that she had experienced that God's grace does not depend on outward symbols, and that she had never felt nearer to Him than during that time.

On the 21st of June, she returned to the Bonn Hospital, and was overwhelmed with the warm welcomes of all the inhabitants. But she looked back with regret to her "ambulance" days and "the poor shattered soldiers, whatever country they belong to. I dare hardly tell you," she writes, "what a place they occupy in my heart, else you might feel inclined to laugh at me. Well, I believe God knows, and will, at some time or other, lead me again into another field ambulance."

Her wish was prophetic. In June, 1866, war broke out with Austria, and when she and her Sisters reached the Bohemian frontier she found ample work waiting for them.

The frightful aspect of the battle-field just after the fight, and the suffering she had to witness, filled her with grief and horror, but called forth all her energies. The decisive battle of Konigsgrätz was fought soon after her arrival, and the misery was truly terrible for the first few days after. Austria, having refused to join the Convention of Geneva, which had been formed to secure help for the wounded of all nations, left with inconceivable indifference the care of her own wounded to the enemy, whose means were of course insufficient. All the churches and buildings of any size in the country were filled with wounded and dying; the inhabitants had fled into the woods with all their possessions, and only a few brave men remained to face the horrors of those days.

The bravest and most devoted of these was the Priest of the village of Probus. He was seen first on the evening of the battle; a tall black figure was observed moving to and fro in the dusk; sometimes it disappeared, and then was again visible. On approaching they found that this good man was trying to minister to the dying, and to do so most easily, he laid himself on the ground beside them. It was in his church Sister Augustine first nursed the wounded, and between her and this kind priest a warm friendship sprang up. He gave away all that he had, and the sisters had to protect what little belonged to them or he would have given that too, for in his zeal he seemed to lose all sense of "mine and thine." Sister Augustine valued the loving heart and simplicity of "Pastor Nowark."¹

While her days were spent in nursing, her nights were employed in mending and washing for the wounded soldiers.

¹ She wrote to the mother of an officer who had fallen in battle: "God knows the comfort it has been to my heart to find a priest here who has not hidden the real substance of the Gospel under empty externals."

At Hradeck, Sister Augustine found eighty severely wounded soldiers lying on scanty beds of straw in the large riding-school of the Castle. This part of the hospital she chose for her sphere of work, as being the most difficult, and for weeks all the nursing was done by her alone, only assisted by one or two military attendants.

She seemed to need no rest; but the strain on her powers at this time eventually undermined her strong constitution. At the moment she appeared to feel nothing—she only complained of having sometimes to rest her feet, swollen and painful from long standing. The wounded from all the neighbourhood were brought to the Castle of Hradeck, on account of its healthy situation and advantages. But terrible neglect had to be repaired; numbers had been left for days on the field, and often died more from want of food and care than from the wounds. Sister Augustine was indefatigable in her efforts to supply all deficiencies.¹

One poor wounded Italian whom she had long nursed, begged to see her when he was dying, he wanted to say something to her. With his failing breath and broken German he faltered out, "When *Sorella* dies—immediately with Jesus!" On her making a sign that she understood him, he clapped his hands with a look of lively joy, and immediately expired. Sister Augustine was deeply affected, and remembered these words afterwards on her own deathbed.

In spite of suffering and fatigue, she enjoyed the seclusion, the "delicious, forest air," and, when the decrease of work gave her time, the woodland walks.

Her return to Bonn was however a sad one. She was only just in time to visit the deathbed of her old and esteemed friend Perthes: about the same time she lost several of her nearest relations—her three aunts, her eldest sister, and her youngest brother, whom she had the comfort of attending at the last. Her mother and elder brother had died some years before, so she was now left nearly alone in the world.

Her over-exertion in Bohemia had laid the foundation of a fatal complaint. Her heart and lungs were affected, and cough and breathlessness forced her for a long time to pass the night

¹ "The anxiety which weighs heaviest on my heart," she writes, "is how to get nourishment for those who are exhausted. The bread which is sent to the hospitals is probably packed while still hot; it is often very mouldy. A healthy person, if hungry, would perhaps not mind eating it; but a poor wounded man, faint from loss of blood, raises it to his mouth, and then, with tears in his eyes, quietly lays it down and tries to bear his hunger a little longer. This I saw daily and hourly, till I could stand it no more. Your kindness has happily enabled me, in many cases, to supply one want. Every morning I give a roll to each, of which I get three for a penny! and in the afternoon I go round with the butter-dish, cutting away the mould from each piece of bread, and spreading it with butter. I wish you could see how gratefully and eagerly the poor fellows stretch out their hands for it! For the last two days we have run quite short of bread. However, thanks to your kind gift, I sent to Nechanitz to buy some, and have distributed to-day two hundred slices of bread and butter. "Now we need not go to sleep hungry," they said, "may God reward our kind benefactors of the Rhine!"

in a sitting posture. When she first returned to Bonn, her sufferings were so great that she thought herself near her end, and only by strength of will could she carry on her usual duties for a time. She rallied, however, and to some extent regained strength, but was never again fit for active service. When the Franco-German War broke out in 1870, it was impossible for her to resume her work in the battlefield; but she was not idle. She made most careful preparations for receiving the wounded into her hospital, and as Bonn was not far from the scene of conflict, the ample wards were soon full. She could no longer do any of the actual nursing herself, but her watchful care in organizing, regulating and controlling every thing made her as useful, perhaps, as she could have been in the ambulances.¹

Severe trials were preparing for her. The want of sympathy between herself and many of the leading members of her Order, had been an increasing source of annoyance and pain to her for many years. The rules compelled her to go yearly to the headquarters at Nancy for what was called a "Retreat"—a time passed in religious exercises in company with the principal members. The moral atmosphere she breathed there had always been intensely uncongenial to her, and this was felt on both sides. "Fancy," she wrote to a friend, after one of these visits, "from 95 to 100 persons for ten whole days in low and not very large rooms, and not allowed to speak all day—only to listen! How often I looked up indignantly at the fat Jesuit Father, thinking, 'It is fortunate for you that I am only here to listen and dare not answer you!' The quiet little jokes I made to

¹ She sent two of the Sisters under her directions to help in a neighbouring hospital, replacing them in her own by the help of lady volunteers. She was thankful for all the aid she could get; but when the students in a "gymnasium" begged to come and watch the sick at night, she found their well-meant efforts gave her some trouble. "We hardly drop asleep," the soldiers complained, "before they thrust their little lanterns into our faces, to see whether we are asleep or not, and then, of course, we can sleep no more." "Those poor schoolboys," said the kind Sister, "I can't bear to hurt their feelings by sending them away; but I wish I could get rid of them by easy means." As usual, the prisoners were her peculiar care, and so anxious was she to alleviate their hard lot, that it almost made her own people jealous. "If I were a Frenchman, I should get all I want," a grumbling fellow would sometimes say; but the Superior would observe: "Poor fellows! they have no one else to care for them." Her impartiality, and the pains she took to avoid hurting the feelings of kind but injudicious visitors who brought useless or hurtful gifts to the patients, quite irritated at last one of her intimate friends, who finally became so displeased that she told her their friendship must cease. Sister Augustine only answered her by embracing her with tears. "Oh, don't do so," she said; "I am so lonely!" The friend was melted by the words, and their friendship remained unaltered.

myself helped me over the annoyances which were caused by all that was spoken, till I reached the hour of liberation, really in a pitiable state physically and spiritually, which only began to improve as the train hurried me through woods and meadows."

On another occasion, after having nearly gone through the prescribed exercises, the Lady Superior of Nancy announced to the assembled Sisters that she had found a faithful portrait of one of their members who had lately died, and had been greatly beloved by them. All eagerly pressed forward to catch a glimpse of the picture of their friend, when, to their dismay and horror, the Superior produced a skull which had been disinterred from the deceased Sister's grave! The shock quite unnerved some of the older or more feeble Sisters, and many were weeping or ready to faint. No one, however, dared to express a dissentient opinion, when the Superior spoke of the edification of the sight they had witnessed, except Sister Augustine, who, as usual, incurred the displeasure of the Superior for being "so different from any one else!"

But these apparent trifles were symptoms of a coming storm. The intensely Papal, or "Ultramontane," party were growing stronger and stronger; and for some time before the last war began, Sister Augustine had been painfully agitated by the indications of this spirit being on the increase. At the end of 1869, as is well known, a General Council met at Rome, and the dogma of the absolute infallibility of the Pope was carried by an overwhelming majority, as the decision of the Council.

The doctrine was not, it is true, a new one; a large body in the Romish Church had long held and preached it; but still it had been regarded as "a pious opinion," not an authoritative dogma which all were *commanded* to receive. Now all was changed. Some of the minority resisted; but most yielded, and accepted a doctrine which in their hearts they could not believe. Sister Augustine was profoundly shocked and grieved. She could not bear to see one after another of those who she knew agreed with her in disbelieving the Pope's infallibility, submitting and consenting to violate their consciences through fear of man. Those who still remained firm, and refused to accept the Council's decision, had much to suffer. They were suspended from their functions, if in the Church, and generally excommunicated. This it was which led to the "Old Catholic" movement, whose leader, Dr. Dollinger, was a friend of Sister Augustine's.

Meanwhile her health continued to decline. After her labours in the Franco-German war were over, she had a severe return of her illness. She again rallied, and observed regretfully, "I felt so convinced God would call me away, and I hoped

by this time to have been looking down on you all still struggling here below ; but He will call me soon." A relation talked of her restoration. " Yes, He will restore me," she replied with a bright, earnest look ; " but not as you think." She still, however, continued to manage the household, receiving reports from the nursing Sisters, and giving directions from her sick-bed, in spite of much prostration of strength. After her recovery from this second attack, she wished once more to enjoy the beauties of Nature outside the convent walls ; and she made an excursion to visit a relative who was staying at Unkel, a little town on the river beyond Bonn. She sat on the deck of the steamer in the early morning, and as she watched the sunbeams sparkling on the water, she was reminded of a passage in Dante's " *Paradiso*" she had been reading. She enjoyed it keenly. " I cannot tell you what a blessing such a day is to me," she said ; and, turning to the attendant Sister, who sat reading her breviary in a corner, " Why, dear Sister Bonifacia," she said, " look about you, you don't often see anything like this !" She spent some pleasant hours with her friends at Unkel ; but she was so feeble as hardly to be able to walk from the landing to the house ; and her companions guessed truly it would be her last holiday trip. Her illness returned in greater force, and she felt the end must be near.

The persecuting Church, that had oppressed so many, had its eye on her, and a slight accidental circumstance brought on the crisis. A boarder in the hospital, irritated because her attempts to interfere in the management of it had been mildly but firmly repressed by Sister Augustine, revenged herself by taking the first opportunity of denouncing her to the heads of her Order, as one who received suspended priests. The Mistress of the Novices from Trèves was at once sent to inquire further. She asked to know Sister Augustine's views on Papal infallibility. They had no doubt of her adherence to this doctrine ; but they wished for an explanation of her conduct in receiving priests who were under the ban. Sister Augustine calmly replied that she did not, and never had, believed in Papal infallibility. The Mistress of the Novices was dismayed. " But surely you believe in the Immaculate Conception,"¹ she asked. " No," was the reply, " I do not."

The two Superiors of Nancy and Trèves,¹ on being informed of this, now lost no time in coming themselves to Bonn ; and entering the sick room where the invalid sat breathless and exhausted, having just risen, they proceeded to examine her themselves. The same questions were asked, and were answered as before : and they then told her, she could no longer remain in the hospital.

¹ The doctrine that the Virgin Mary was born perfectly free from sin.
VOL. IV.—NO. XXIII.

"If you set me down in the street," she replied quietly, "some one will pick me up."

She was quite calm and peaceful after making this confession of her faith, and felt, as she said, that the Lord had according to His promise, "given her what to say," when called on to answer for her belief. But her bold avowal had sealed her fate. She was formally deposed from her rank as Superior: they "could not keep a heretic in such a position:" and a new Superior from Nancy was appointed.

The whole hospital was in a state of the most painful excitement and grief: weeping, lamentations, and indignant words were heard on all sides, when it was known that the beloved Superior was deposed. "They may set a Superior down upon us," sobbed one of the sisters, a hardy peasant girl, in her vehement sorrow, "but they can never give us a new Mother."

"I was deposed yesterday," wrote Sister Augustine to a friend next day, "and a new Superior has been sent who will manage the house quite infallibly. . . . Don't write to me any more, as now my letters will be kept back and opened. For my own part, I rejoice that I have been permitted to take some small share in the persecutions which have befallen so many. Thank God, death cannot be far off."

The first plan of her persecution was to take her to Nancy, to be completely out of the way of all friends. They asked her if she could bear the journey in short stages? She did not know, she said: nor did she care whether she died at Bonn or on the way. But the hospital doctor, Dr. Velten, who had worked with her from the day on which they had first entered the hospital together, stood faithfully by his old friend, and distinctly forbade the journey. He gave notice to quit as soon as she was deposed. Her own relations, even, were forbidden access to her. She was watched like a prisoner, made to give up her keys, and prevented from seeing any friends or visitors. With great difficulty a cousin made her way to her, and found her hardly able to speak from grief and emotion, but unshaken in her resolutions. The protest of Dr. Velten, however, and of a relation who threatened to appeal to the Government, had some effect; the severity with which she had been treated was somewhat mitigated, and her friends allowed to see her. Her enemies even condescended to bring over some holy water from Lourdes and La Salette, for her benefit. "What good can all that do to me," she said, "when you have thrust a knife into my heart!"

Friends and relations on all sides were eager to offer her a home: she would thankfully have accepted one of these offers, had she been formally expelled as well as deposed; but she considered herself bound to observe the rules of the Order (which forbade staying in the houses of friends) till actually dismissed. However, she saw she could not remain in the position she was

now in, and she decided on going to Vallendar, a small town near Coblenz, where there was a hospital superintended by a Sister Hedwig, an old friend of hers, and a member of the Order; so that, even according to her view, there was no difficulty in her living there. With some reluctance Dr. Velten permitted her to make the journey which, short as it was, was yet a severe ordeal in her weak state. The parting from her old home and the neighbourhood of so many she loved, was a deep trial; but she was now calm and composed, and rested her soul on the promise in Isaiah xlix. 16—"I have graven thee on the palms of my hands."

She left as privately as possible, taking the train to a little country station just out of Bonn, on the 14th of November, accompanied by two sisters, one of whom was to remain to nurse her. Her weakness was so great that she had to be laid on the floor of the carriage which took her to the railway. The Superior of Vallendar welcomed her cordially, and she was conveyed to a little turret chamber, looking on the lovely Rhine valley. But she had, for the moment, lost heart for everything: she laid herself down, "with my face to the wall" (in her own words), "feeling all darkness within me; but then I said to myself, 'after all, I am foolish to be so sad. I have got Christ; and that is enough.'"

She was formally excommunicated—refused the Sacrament, and again had to content herself, as in Bohemia, with "spiritual communion:" but this she had learned to find. "We are one in Him—here as there," she said.

A fresh series of conflicts was now to follow; in her solitude she was visited by priests, Jesuits, and others; by Superiors of the Order, professors, strangers, and old friends, all urging her to submit, if only as a form. One day a Jesuit argued with her for hours; another, her old instructor, Seydel, came over, and, with tears, said: "Dear Malchen, do yield, as I have done, though it cost me much!"¹

The Superior of Aix-la-Chapelle came to entreat her to "save her soul." Then her enemies threatened formally to expel her from the Order. "What does it signify?" she said, when the

¹ The good Sisters of Vallendar—simple, narrow-minded, though kindly women, who thought on everything as their Church ordered them to think—were astonished at her boldness and firmness. Her sufferings increased, physically as well as mentally; but she never swerved for a moment. Her only surviving sister, Clementine, who in youth had been a handsome, lively, rather worldly girl, and then, to the astonishment of all friends, had taken the veil and joined the extreme Papal party, or "hot-headed saints," as Sister Augustine called them, came to see her, and cost her "tears and sleepless nights," as she said, in her vehement eagerness to induce her sister to recant what she looked on as heresy.

first shock of the announcement was over. "One day I shall get up and not find my black robe, and you will have to call me "Fräulein von Lasaulx;" but I shall still be before God and my own conscience a Sister of Charity."

All this, though it could not shake her firmness, greatly increased her physical sufferings. Her pain was so intense that morphia and other anodynes were ordered; but finding, after a temporary fit of unconsciousness, that an attempt had been made to send for a priest, she determined resolutely to abstain from narcotics, lest her mind should be clouded and advantage be taken of it to draw something from her which might be construed into recantation; and rather than thus lead others unconsciously in the wrong direction by her example, she preferred enduring pain, which scarcely left her any respite day or night.

She now sank rapidly. The doctor told her she had not more than an hour to live. "Thank you!" she said joyfully, taking his hands, "How glad I am I shall soon be with God." She prayed, "Lord Jesus, I live to thee; Lord Jesus, I die to thee!" and then, repeatedly exclaiming, "Come, Lord Jesus," she fell peacefully asleep on the 28th January, 1872.

She had left directions that she should be buried at a small village on the left bank of the Rhine, where her parents and younger brother were laid; but the difficulty was to find any priest who dared to bury one who had died excommunicated. Her coffin was carried in silence to the cemetery, and her friend Professor Reusch, who, like her, was under the ban, spoke a few simple words over the grave, and the Lord's Prayer was then repeated by all present. This was all the ceremony; but it was witnessed by many loving friends, who, with some of the villagers, followed her bier to the tomb.

And thus one more was added to the long list of faithful Christians who have suffered at the hands of the Church of Rome. She was not with the multitude of those who saw the corruptions of that Church plainly enough to make them leave her; but she belongs to another great company, less known but perhaps even more numerous, who, though not altogether clear on this point, still lived close enough to their Lord to shrink from the worst errors of their Church, and had courage enough to suffer all things rather than sacrifice God's truth to their own outward peace.

ART. VI.—THE REVISED NEW TESTAMENT.

THIRD NOTICE.

MANY of the changes in the narrative of St. Paul's voyage and shipwreck, Acts xxvii., will be welcomed by sailors, inasmuch as the nautical terms are no longer technically improper, or "unprofessional," and the interest of the narrative is increased. Thus, *e.g.*, instead of the "mainsail" (set to run the ship on shore) we find "foresail,"—"hoisting up the foresail to the wind they made for the beach": instead of a "creek with a shore," we have "a bay with a beach"; instead of "launched," "*put to sea*"; instead of sailed over, "*sailed across*"; instead of "sailed under," "*sailed under the lee of*"; instead of "strake sail" (a most unfortunate rendering), "*lowered the gear*."¹ In the place of "being exceedingly tossed with a tempest," A. V., we have the exact and graphic rendering, "as we *laboured exceedingly* with the storm," the distress being partly due to the cargo of wheat; and the extraordinary error, "when they had taken up the anchors they committed *themselves* unto the sea," is, of course, corrected,— "casting off the anchors, they left them in the sea."

The verb in Matt. xxvi. 15 occurs in the Septuagint of Zech. xi. 12, to which the Evangelist refers: "they *weighed* unto him thirty pieces of silver." In Matt. ix. 17 (A. V. *bottles*), the R. V. has, ". . . put new wine into old wine-skins." In John xiii. 10, the R. V. gives:—"he that is bathed (A. V. *washed*) needeth not save to wash his feet."

In James iii. 5, "behold how much *wood* is kindled" (*marg.* "how great a forest") is literal, and—as concrete—accords better with the context: the bit curbs a horse, the rudder turns a ship, the spark sets a forest ablaze, the tongue "setteth on fire the wheel of nature."

In the narrative of the Transfiguration, the R. V. brings out one point (Luke ix. 32) much more clearly. "Peter and they that were with him," we read, "were heavy with sleep;" but it is not stated that they really fell asleep: "having remained awake," or "when they were fully awake," "they saw his glory, and the two men. . . ."

The new rendering of Acts iii. 19, 20, is, at all events, literal:—"Repent ye, therefore, and turn again, that your sins may be blotted out, that² so there may come seasons of refreshing from

¹ *Smith*, p. 72. "Some sail is absolutely necessary. . . ."—"Encycl. Brit.," art. 'Seamanship.'—*Atford*.

² ὅπως, not *when*, as in A. V., following the older versions. This is the only place where the conjunction was rendered "when."

In the new text, we find *appointed* instead of *preached*; the same word in xxii. 14, xxvi. 16.

the presence of the Lord ; and that he may send the Christ who hath been appointed for you, *even Jesus*."

"For the remission of sins that are past," A. V., Rom. iii. 25, is neither clear nor correct. The R. V. gives the verse as follows:—

Whom God set forth to be a propitiation, through faith, by his blood (*marg.* through faith in his blood), to show his righteousness, because of [*by reason of*] the passing over [*not, the remission*] of the sins done aforetime, in the forbearance of God.¹

The struggle and the success in the life of faith are shown in the new translation of Galat. v. 17; the flesh and the Spirit ". . . . are contrary the one to other, *that ye may not do the things that ye would.*"

In Matt. xi. 2, instead of ". . . the works of Christ," the R. V. gives—"the works of *the* Christ":—"Now, when John heard [*not, had heard*] in the prison the works of the Christ, he sent. . . ." It was concerning *the Messiah* that John sent to inquire. By a clerical error, in our first notice of the R. V., Matt. xvi. 16, was printed instead of Matt. xi. 2. In xvi. 16, the Revisers of 1611 could scarcely neglect the article:—"Simon Peter answered and said, Thou art the Christ." But in xi. 2, as in xxiv. 5 ("I am Christ," instead of "I am the Christ"), the article was ignored.

The A. V. rendering of Matt. vi. 16, the Pharisees "disfigure their faces, that they *may appear unto* men to fast," is incorrect and misleading. The R. V. gives—"that they may be seen of men to fast." Tyndale has, "that they might be seen of men how they fast."

In Luke xxi. 19, the rendering of the R. V. is possibly an improvement:—"in your patience ye shall win your souls" (*marg.* lives); not "in your patience *possess* ye your souls."²

Pilate's words, in Luke xxiii. 15 (A. V., "nothing worthy of death is done unto him") are rightly rendered in the R. V., "nothing worthy of death had been done by him."

The A. V. rendering of John v. 35, "he was a burning and a shining light," is, without doubt, incorrect. In the original the Baptist is termed *the lamp* (ὁ λύχνος), and the participles are rightly rendered in the R. V.—"he was the lamp that *burneth*

¹ An admirable note upon the verse, we may remark, is given in Mr. Moule's sound and scholarly "Commentary," a volume of the "Cambridge Bible for Schools" series. No exposition upon this Epistle, in our judgment, so truly and thoroughly deserves the praise, *multum in parvo*.—"Commentary on the Epistle to the Romans," by the Rev. H. C. G. Moule, M.A. Cambridge Warehouse: 17, Paternoster Row. 1879. (Mr. Moule is now known as the Principal of Ridley Hall, Cambridge.)

² New text: κτήσασθε. But *possess* is not the correct rendering of the A. V. text.

and *shineth*”—*i.e.*, giveth light.¹ But the A. V. “ye were willing for a season to rejoice in his light” reads well; and it was unnecessary, as we think, to alter it.

In Acts xxvi. 23, the R. V. brings out clearly the inspired statement:—“How that the Christ must suffer (*marg.*, “is subject to suffering”), and how that he first by the resurrection of the dead should proclaim light both [new text, τει] to the people and to the Gentiles.” Many will say, however, that the changes in this verse are needless.

A marginal note to Matt. xvi. 9, 10, calls attention to the fact that the “baskets” in the miracle of the feeding of the five thousand were different from the “baskets” in the miracle of the feeding of the four thousand: κόφινοι and σπυριδες, according to Dr. Lightfoot, point to a different nationality of the multitudes in the two cases.² It was in a *spuris* that St. Paul was “let down” (Acts ix. 25). The *cophinus* was a small portable wicker basket.

The two words in the Revelation, ζῶα and θηρία (A. V., *beasts*), are distinguished in the R. V.; *living creatures* worship before the throne, “the *beast* cometh up out of the abyss”³ (xi. 7).

A decided improvement in Rom. xii. 2, “be not *fashioned according to this world*” (A. V., be not *conformed*) suggests, to quote remarks made ten years ago by Bishop Lightfoot, the distinction between the Greek σχῆμα, *fashion*, and μορφή, *form*. Tyndale’s rendering was, “*Fashion* not yourselves.” (Compare A. V., Philipp. ii. 6, 8.) “The *fashion* of this world passeth away” (1 Cor. vii. 31). In connection with this word σχῆμα, we may here remark that Philipp. iii. 21 is a marked improvement:—

“Who shall *fashion* anew the body of our humiliation⁴ that it may be conformed to the body of his glory.”

¹ In Philip. ii. 15, “shine” is an error. The R. V. gives the correct rendering—“among whom ye are *seen* as lights. . . .” The Vulgate has *lucetis*, but, as Archbishop Trench has pointed out (“Authorized Version,” p. 148) an earlier Italic version was correct: Augustine quotes—“in quibus *apparetis*. . . .”

² The R. V. distinguishes between τοὺς ἀνθρώπους, *the people*, and οἱ ἄνδρες, *the men*, John vi. 9 and 10. (CHURCHMAN, p. 229.) See Blunt’s “Undersigned Coincidences.” R. V., John vi. 12, “Gather up the broken pieces which remain over,” *i.e.*, “the pieces broken by the Lord for distribution.” The mere English reader, or a hasty critic, misunderstands the A. V. “fragments.”

³ The Greek word for “abyss” is rightly rendered in Luke viii. 31, R. V.—“they entreated him that he would not command them to depart into the *abyss*” (A. V., “into the *deep*,” which many readers suppose to be the *sea*).

⁴ *The body of our mekenesse*.—Wiclif. The A. V., as Bishop Ellicott points out, obscures the full meaning of the words and mars the antithesis.

The meaning of *ναός*, the *sanctuary* (Matt. xxiii. 35) as distinguished from *ἱερόν*, the sacred building and precincts, the *temple*, (Matt. xxi. 12), is shown in the R. V. :—"Whom ye slew between the sanctuary and the altar."

In Ephes. iii. 10, the substitution of "*through*" for "*by*," and "*made known*" for "*known*," brings out clearly the Apostle's statement, thus :—"to the intent that now unto the principalities . . . might be made known through the Church the manifold wisdom of God." The A. V., "*might be known by the Church*," is, for the general reader, unintelligible.

The meaning of St. Paul's reference in Phil. iv. 3,¹ obscured by the A. V. "*help those women which laboured with me in the Gospel*," is clearly shown by the translation of the R. V., thus :—

I exhort Euodias, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they [inasmuch as they] laboured with me in the Gospel.

In 1 Tim. iv. 15, the A. V. "*meditate upon these things*" is not correct. The Apostle said, "*Be diligent in . . .*" (Tyndale: "*These thynges exercyse*." In vi. 2, the R. V. is a great improvement, thus :—

And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved.

The "*yet*" of the A. V. in Matt. xv. 27 is an error. The Syro-Phœnician woman's argument is clearly given in the R. V., "*It is not meet to take the children's bread [or, loaf] and cast it to the dogs. But she said, Yea, Lord; for even (καὶ γὰρ) the dogs eat of the crumbs which fall from their masters' table.*"

Instead of the word "*damnation*," in 1 Cor. xi. 29, A. V., we find, of course, in the volume before us, *judgment* :² "*he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.*" According to the new text, the words in verse 29, "*unworthily*," and "*the Lord's*," are interpolations. The Greek word *κρίμα*, *judgment*, is in the A. V. rendered by *condemnation* in v. 34, and *damnation* in v. 29; and the very point of the Apostle's argument is obscured. He mentions first, the *not discerning*, second, the *judgment*, as distinguished from *condemnation*. True believers may "*be judged*" (corrective judgments, chastenings); unbelievers will "*be condemned*,"

¹ In this fourth chapter there are several improvements. For example, in verse 7, "*Guard*" is better than "*keep*," "*honourable*" (v. 8) than "*honest*," "*ye did indeed take thought*" (v. 10) than "*ye were also careful*." "*I have learned the secret*" brings out the original, *μεμύημαι*, (I have been *initiated*), much more than "*I am instructed*."

² In this passage, instead of "*let a man examine himself*," we read "*let a man prove himself*" (Rom. xii. 2, 1 Cor. iii. 13). Instead of *discern* the margin gives *discriminate*.

(lasting condemnation). The duty of the believer is twofold ; he must discern himself and discern the "body." If we discerned, says St. Paul, "we should not be judged: but when we are judged we are chastened of the Lord that we may not be condemned."

In verse 24, it may here be mentioned, instead of "this is my body which is broken for you, the R. V., has "this is my body which is for you": and the word which may be added, if any other word be necessary, will be "given," or "broken."

The word *offend* in such passages as Matt. v. 29, A. V., "if thy right eye *offend* thee," is misleading. The Greek means *cause to stumble*, give occasion of sin.¹ It has been found difficult, however, to render the verb and noun in English. (Rom. ix. 33, a rock of offence (*σκανδάλου*) Matt. xvi. 23, "thou art an offence to me," A. V.: "thou art a stumbling block unto me").

The adoption of the word *Hades* is, undoubtedly, a gain. In the reference to David's Lord, Acts ii, 27, the R. V. has—"thou wilt not leave my soul in Hades" (P's. xvi. *sheol*, the place of the departed.) The word "hell" (abode unseen, hidden) is derived from the early English verb to cover in, conceal ; in certain counties at the present day, a common word for the covering of a book, or of a house (the roof) gives a clue to the primary meaning of "hell." The mere English reader will now remark that in Acts ii. 27, the original word is not *Gehenna*, the place of torment (Matt. v. 22, "the hell of fire").²

In Rom. viii., A. V., the same Greek word, *ἡ κτίσις*, the *creation*, appears in verses 19, 20, 21, *creature*, but in v. 22, the *creation*, (marg. every *creature*). The translation of these verses in the R. V., it will be seen at a glance, is a gain:—

For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subject to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth. . . .

Here "revealing" connects v. 19 with v. 18 (*revealed*); the one word "creation" appears throughout; and St. Paul's contrast between the "bondage of corruption" and the "liberty of the glory" (Wiclif) is preserved. For ourselves, considering such passages as these, a translation which is faithful, but not harshly

¹ *σκανδαλιζω*. A different verb, *πταίω*, *trip*, Jas. iii. 1, is rendered *stumble*. "In many things we all stumble." The "all" in the original is emphatic, (we *all*) but the A. V., "in many things we offend all," was unfortunate. For "stumble" see Rom. xi. 11. "Did they stumble that they should fall?"

² On Rev. i. 18, "I have the keys of death and of Hades," Archbishop Trench refers to the sermon of Howe, "The Redeemer's kingdom over the invisible world."

literal, we look upon the revised rendering of the Epistles as a great improvement. Valuable as the R. V. is, in our judgment, viewing the work, in several aspects, as a whole, it seems to us especially meritorious, and likely to prove singularly useful to English readers in general, from its close, yet not displeasing translation of the difficult passages in St. Paul's Epistles.

A decided improvement, as we think, is the change in 1 Tim. ii. 5: "for there is one God, one Mediator also between God and man, *himself* man, Christ Jesus."¹

In 1 Tim. vi. 8, instead of the A. V. "Having food and raiment,² let us . . ." the R. V. has ". . . we shall be therewith content." It is the future tense.

In 2 Cor. iii. 12 ff., the new rendering is exceedingly good. For example, a new idea will present itself to the mere English reader in the words, "Moses . . . put a veil upon his face, that the children of Israel *should not look stedfastly on the end of that which was passing away*: but their minds were hardened."³

In Luke xiv. 10, instead of "worship," the R. V. gives "glory": "then shalt thou have glory [δόξα] in the presence of all that sit at meat with thee."⁴ The loss of "worship" we rather regret, as a link between the language of the Prayer Book and the Bible is hereby weakened. Another Prayer Book word, "wealth," in the sense of "welfare," 1 Cor. x. 24 (Let no man seek his own, but each his neighbour's good), has disappeared; and again, instead of "quick," Heb. iv. 12, we have "living"; ("the word of God is living, and active. . .")⁵

The word ἐνεργής, rendered "active" in Heb. iv. 12 (A. V., "powerful"), is found in 1 Cor. xvi. 9, and Philem. 6 (A. V., and R. V., *effectual*). Taking the verse as a whole, we think "active" is better than "powerful."

The word *effectual*, we may here remark, is found in the A. V., not only as the equivalent of the adjective ἐνεργής: it occurs in 2 Cor. i. 6, ("effectual in the enduring of the same sufferings");

¹ In ii. 15, we read: "she shall be saved through the childbearing."

² Instead of *raiment*, the R. V. gives *covering*, and, in the margin instead of *content*, "in those we shall have enough," (Luke iii. 14; Hebr. xiii. 5). The Greek word "raiment" occurs only here in the New Testament.

³ In this passage the *beholding as in a mirror*, somewhat to our surprise, is put in the margin. We are by no means surprised, however, to see the rendering (v. 17), "the Lord is the Spirit," and (v. 18) "from the Lord the Spirit." In iv. 4, instead of the A. V. rendering "*glorious gospel*," we find "*gospel of the glory of Christ*;" the key-note word of the passage, "glory," being thus preserved.

⁴ For this sense of the word δόξα, *praise* (glory), compare 2 Cor. vi. 8, "by glory and dishonour" (the A. V. "by honour and dishonour," is surely better): 1 Thess. ii. 6: John v. 41.

⁵ Instead of "a *discerner* of the thoughts and intents," we find "*quick to discern* . . .": κριτικός, fit for discerning.

Eph. iii. 7 ("by the effectual working of his power"); and iv. 16 ("according to the effectual working in the measure"). In the R. V. we find, 2 Cor. i. 6, "which *worketh* in the patient endurings of the same sufferings"; Eph. iii. 7, "according to the *working* of his power"; iv. 16, "according to the *working* in due measure." Once more: the word "effectual" in the A. V. meets us in an important passage on the power of prayer, Jas. v. The A. V. translation of the key-note word in verse 16 is, to say the least, inaccurate and awkward:—"the *effectual fervent* prayer of a righteous man availeth much." The R. V., on the other hand, is faithful, while at the same time it is expressive:—"the supplication of a righteous man availeth much *in its working*," (*ἐνεργουμένη*).¹ Tyndale has ". . . availeth much, if it be fervent."

Heb. iv. 9, is rightly rendered, "There remaineth therefore a Sabbath rest for the people of God."

Following the Geneva version, the R. V. gives, in 2 Tim. ii. 26:—

And that they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God.

The opening verses of Hebrew ix., R. V., closely follow the original, and read well:—

Now even the first covenant had ordinances of divine service, and its sanctuary, a *sanctuary* of this world. For there was a tabernacle prepared . . . which is called the Holy place . . . v. 3 . . . the Holy of holies.

Instead of "abstain from all appearance of evil," 1 Thess. v. 22, we find "abstain from every *form* of evil." The Revisers of 1611 copied from the Genevan.

Instead of "the terror of the Lord" (A. V., after the Genevan and Beza) 2 Cor. v. 11, we find "the *fear* of the Lord."

A marginal rendering, *lodging-places*, instead of "nests," (where they *roost*) Matt. viii. 20, gives the meaning of the Greek, and corrects a common mistake. Milton (quoted by Eadie) says, of beasts and birds,

They to their grassy couch, these to their nests
Were slunk,

but a bird uses a nest merely for incubation. We may notice here the marginal rendering of Mark xi. 8, *layers of leaves*.

In John ix. 17, the sense of the original is at once perceived

¹ We much regret the insertion of the word *wrought* in the margin of Galat. v. 6 as a rendering of the middle participle *ἐνεργουμένη*. The A. V. seems to us thoroughly correct—"faith *which worketh* by (or, 'working through') love." Eadie has a good note on this verse. See also Bishop Lightfoot, and Dean Howson (in the "Speaker's Commentary.")

in the amended rendering—"What sayest thou of him, in that he opened thine eyes?"

There are many improvements in John xxi. The verb in the first verse, *e.g.*, is rendered "manifested himself." "When the day was now breaking," and "break your fast," mark the time, while the graphic details, "the boat," "the little boat," "went aboard," "they see a fire," are welcome. The two different Greek words for "lovest" and "knowest," are alluded to in the margin, and *tend*, instead of "feed" is given in v. 17.

In Acts vii. 57, we were sure to find—"they stoned Stephen, calling upon *the Lord*, saying, Lord Jesus. . . ."

The improvement in Hebrews xiii. 7, 8, is perceived at a glance:—

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and for ever.

Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, *yea* and for ever.

In Luke xvi. 8, instead of "the lord commended the unjust steward," as in the A. V., we read, "*his* lord commended"; no reader can now suppose that "the lord" means Christ: In the next verse an ambiguity is removed: "Make to yourselves friends by means of (*marg. out of*) the mammon . . ." (Geneva: "friends *with* their riches of iniquities").

"Wist ye not that I must be *in my Father's house*?" R. V., appears to us the preferable rendering of Luke ii. 49. The local signification does not, of course, exclude the notion of *affairs* ("business"); but the question to which the Saviour replied was not really, what He had been doing, but where He had been.²

We had marked other passages for notice under the seventh head of our review of the Revised Version; but our space is exhausted. In the next CHURCHMAN, after giving instances of consistency in rendering, as opposed to that studied variety of rendering which both creates and obliterates distinctions, we must conclude this review by pointing out that the Revisers of 1881 have made a great number of changes, many of which, in our judgment, are inexpedient or unnecessary, and some of which lack idiomatic force and melody.

¹ "The Communicant," p. 62: "had," *not* "have." The word here rendered "issue," ἐξέρω, "a way out of," is rendered in 1 Cor. x. 13, *way of escape*. For "conversation" of the A. V. (*conduct*) the R. V. gives "life," (*marg. manner of life*).

² The Greek, it has been ably argued, points to the place. The same expression in the Septuagint, *e.g.*, "in the house of Haman."

Review.

The Church Systems of England in the Nineteenth Century. The Sixth Congregational Union Lecture. By J. GUINNESS ROGERS, B.A. Pp. 688. Hodder & Stoughton. 1881.

THIS is a bulky volume; and though, on the whole, it is well written, we doubt whether it will be much read. It contains twelve lectures: the Age and the Churches; Religious Liberalism in its Influence on Church Polity; the Evangelical Revival; the Oxford School; the Broad Church; the Ritualistic Controversy; Methodism, Plymouth Brethrenism, and others. The subjects discussed have an interest for devout and thoughtful readers, whether Nonconformists or Churchmen; and the book contains passages which are not only readable but suggestive. Here and there the author touches upon subjects which he does not seem to us to have deeply studied; and he makes use of terms, e.g., "Erastian," with the historical significance of which he shows himself unacquainted. As regards the Evangelical section of the Church, in particular, he fails to discern and appreciate. Evangelicals remain true to the great principle of a National Church; yet he cannot understand their position, and thinks he has done enough when he dubs it Erastian. In many passages of his work, however, he shows a laudable freedom from prejudice, and a desire to give credit where credit is due; but we cannot say that his arguments are closely reasoned, or that the descriptions of movements which he dislikes are flavoured with generous liberality. *Liberalism*, everybody knows, is a favourite word with our Radical Nonconformists; but although they belong to the "Liberal" party, and form the organization which they call "The *Liberation* Society," we have yet to learn that *liberal* is precisely the word which designates the extreme section of the Liberal party in their action as regards opponents, whether political or religious. But, as we have said, our author sometimes merits praise; and Churchmen may profit from his criticism. We gladly quote his own remarks, in the Preface, as to "fairness and courtesy:" he has "anxiously sought to do justice, not only to the motives, but also to the principles of those to whom" he is "conscientiously opposed." "The one question," he adds—"the one great question as to every system—is how far it is in harmony with His will [the will of "the great Head of the Church"], and is calculated to promote His glory."

In his first lecture, on the Age and the Churches, Mr. Rogers quotes, with warm approval, from Archbishop Tait's recently published Charge, "The Church of the Future." He proceeds to describe those lay members of the National Church, whether Evangelical or Broad, or moderately "High," who are at one with the Primate in regard to Christian "comprehensiveness." In one of his best passages—we quote it as follows—Mr. Rogers says:—

There are multitudes of sincere Churchmen—and their number is continually on the increase—whose loyalty to their own Church is associated with a large-hearted charity towards Nonconformists. They are Churchmen by preference, or by descent, or by force of circumstances. They have grown up into a hearty attachment to the forms and arrangement of a Church dear to them as the Church of their fathers, and linked in their memories with all the most sacred seasons of their lives. The simple but sublime words of its Liturgy have a fascination for them entirely apart from their theological teaching or their artistic beauty. They have that charm which belongs to the words familiar to us in our childhood—a charm which endears to the Scotch peasant the homely

words of the national version of the Psalms, and which causes an English Nonconformist to see a beauty in some of the hymns of Watts which offend against the laws of rhyme and rhythm. They not only prefer the ritual of the Episcopal Church, but they desire that that Church should remain the Church of the nation; partly because they shrink from the disturbances which would result from the removal of an institution so deeply rooted in the associations, traditions, and habits of the people; partly because they cannot reconcile their minds to the idea of a nation without a national Church and a national faith; and partly because they fear that without a public provision for religious teaching and worship large districts in the country would be left to lapse into heathenism. Their loyalty to the Church is stainless, but it is not so blind and indiscriminating as to induce them to approve claims which are as mistaken in policy as they are untenable in principle. They are as much opposed to the spirit as to the doctrines and ritual of Rome, and are resolved to prevent the intrusion of either into the Reformed Church of England. If its clergy will bear their honours meekly, they are content that they should retain them, but if they will flaunt their prerogatives in the face of those who are as true Christians and as loyal citizens as themselves; if they show themselves unable to learn the spirit of comprehensiveness which is characteristic of the age; if they persist in limiting the kingdom of Heaven to their own Church, if not to their own party in it, laymen will leave the Establishment to fight its own battles, if they do not become instruments in the overthrow of an institution whose clergy show that they have lost the character of nationality altogether.

"This is distinctively," continues Mr. Rogers, "the lay sentiment of the day. There are, it is true, clerically-minded laymen who are as zealous for Church power as the highest cleric in the land":—

But it is not from men of this type that the views of the English people are to be learned. Those views are expressed by the Primate rather than by the Bishop of Lincoln. In truth, if there is a bishop who throws himself into the work of this stirring age, as one who is in harmony with all its loftiest aspirations and most generous impulses, who thinks more of usefulness than of dignity, who scorns the conventional ideas of his Church and his order when they interfere with his work for the public good, who frankly recognizes the work of Nonconformists and enters into fraternal relations with them, even while ready, on every fitting opportunity, to combat the principles of their Nonconformity, there is the man whom the laity of the Church delight to honour. The lay mind, whether in Conformist or Nonconformist Churches, is impatient of priestly arrogance and subtle sectarian distinctions. For consistency, faithfulness, zeal, it has high respect; for official pretensions only contempt. It is independent, practical, touched with the scientific spirit of the times, even where there is no great scientific knowledge, and none of the scepticism which science sometimes engenders.

Mr. Rogers quotes, in illustration, words spoken by the Duke of Devonshire at Barrow-in-Furness, when the opening of four churches in one day was celebrated, in the presence of the Primate of the province. The Duke alluded to those matters within the National Church which "give rise to considerable anxiety;" and the Archbishop, in reply, expressed his hope and belief that, in the long run, the spirit of obedience would prevail. Numbers who are good Churchmen, says Mr. Rogers, are alarmed at the growth of priestism, and view the "lawlessness" of certain clergymen with indignation. Mr. Rogers might have quoted from many a speech of the Earl of Shaftesbury to establish the point, that not in attacks from without, but in divisions within the Church, lies the danger; priestism, not Liberationism, is the enemy. Upon this point, we observe, he does not quote Mr. Gladstone.

We have referred to the use made by Mr. Rogers of the epithet *Erastian*. Here is a specimen passage. Alluding to the High Church party, he says:—"Between it and Erastianism there can be no real concord; and yet Erastians, alarmed for the security of their favourite institution [he

means the Church of England], have tolerated the aggressions of sacerdotalism." One may well inquire *How* have Evangelicals "tolerated" sacerdotalism? Mr. Rogers, in effect means, as we suppose, that the Evangelicals would not become Liberationists! Evangelical Churchmen, as a rule, have not given way to the impatience of indignation; they have stuck to their principles; their preaching, their spoken and written protests, their practice, have been throughout in defence of the National Church, that Church which was founded in this country during Apostolic times, and which Mr. Rogers is pleased to term their "*favourite institution*."¹ But, after all, he does not distinguish and define; and, therefore, we hardly know, sometimes, what section of Churchmen he is blaming. Now and then, under the title "Erastians," he appears to address Broad Churchmen; on page 57, he says that there is an "Erastianism intent on preserving a National Church *at all costs*." In other passages, however, he alludes to Evangelicals; and we may be pardoned if we venture to observe that the papers in *THE CHURCHMAN*, by Canon Saumarez Smith, are, on this point, in our judgment, a sufficient reply to his remarks. He is well aware that Evangelical Churchmen, whatever else may with justice be said of them, cannot be accused of indifference in regard to dogma. They are accused indeed, even by Nonconformist critics, of being too staunchly doctrinal. At all events, they hold the doctrines which Evangelical Churchmen taught a hundred years ago. That Congregationalists have been moving from Congregational landmarks the sermons of that eminent Congregationalist, Dr. Dale, not long ago reviewed in this Magazine, may be quoted to show. If the Age be moving away from certain doctrines, as Mr. Rogers thinks, surely the question remains, unchanged, in all its force, *What saith the Scripture?*

When our Congregationalist author, as on page 58, points out that, whereas the Prayer Book plainly sets forth such and such doctrines certain clergymen "ignore, and even contradict," those very doctrines, in the words of a Congregationalist, he may be directed to "*look at home,*" *que l'on dit*.

An eminent Congregationalist, the Rev. J. Baldwin Brown, in the "Congregational Year Book" for 1872, says a good deal about "ignoring and even contradicting" doctrines. Referring to the extent to which Trust Deeds are violated, by Ministers enjoying the property and privileges which are secured to them only on their contract loyally to observe the conditions and provisions of the Trusts, this plain-spoken Minister boldly declares—"At this moment many of the most eminent of our Ministers are preaching under Trust Deeds containing statements of doctrine which nothing could induce them to utter from their pulpits." Further, he says, "Were the original donors to rise from their graves,

¹ On page 65 our author says:—"Evangelicals have gained nothing by concessions, but they have practically given up the whole controversy." One asks, "What on earth does he mean? *Concessions!* What are they? The Church, and the Prayer Book, with the Articles, are the same; we have fullest liberty to teach just as of yore; recent decisions have declared that the semi-Romanism, against which we have always strongly protested, is illegal; the truths called Evangelical are preached in more pulpits now than in any preceding period; many of the High Church Clergy call themselves "Evangelical High Churchmen;" the laity of the Church, according to Mr. Rogers's own argument, with the Primate at their head, are liberal and large-hearted; wherever—still according to Mr. Rogers—a prelate is evangelical enough to pay due honour to Nonconformist good works, church-folk honour him; and yet, forsooth, we "have practically given up the whole controversy!" What Mr. Rogers really blames, we suppose, is that, whereas the Tractarian movement resulted in Ritualism, and many of the Clergy are ultra-sacerdotalists, Evangelicals still remain loyal supporters of the National Church.

they would—unless, indeed, they have learned a larger theology, as we may be sure they have—be simply horrified to hear the doctrine which is systematically taught from their pulpits; pulpits which they thought they had secured for the preaching of the narrower Gospel which satisfied their hearts. As a matter of fact," says Mr. Baldwin Brown, "Trust-Deeds are constantly ignored, and by our very ablest and most successful men, Chairmen of the Congregational Union." Mr. Rogers, we presume, has no thought of forsaking the Union. Yet, while he argues against the Established Church from the ignoring and contradicting of a section of her Clergy, he passes over in silence, so far as we have observed, the ignoring and contradicting on the part of his fellow Ministers in the Congregational Union.

In the chapter headed "The Evangelical Revival" appear some statements concerning the Gorham case which serve to show, as we think, that Mr. Rogers has not read the history of the Gorham proceedings. At all events, such works as those written by Dean Goode, an Evangelical, and Canon Mozley, a Broad High Churchman, remain unanswered. Mr. Rogers contents himself with asserting, as an axiom on one's historical conscience, that the decision in the Gorham case "decided nothing except that it was not expedient to expel a party so powerful as the Evangelicals had become," and, further, it introduced, he says, a mischievous principle of comprehensiveness. For ourselves, we hold that the doctrine taught by Evangelical theologians concerning "Baptismal Regeneration" is the doctrine of the Prayer Book.¹ Mr. Rogers is of opinion, indeed, that the Evangelical Fathers cannot be said to have had a theology; but he does not say of them what Dr. Dale says of Congregationalists in these days: the Evangelical Fathers were *not looking out for a theology!*

Short Notices.

The King's English. By G. WASHINGTON MOON, F.R.S.L. Pp. 170. Hatchards, 1881.

This is a really interesting book. Many of our readers will remember that clever criticism, *The Dean's English*, a reply to Dean Alford's essays on *The Queen's English*. Mr. Moon is an accomplished writer, and his present work is suggestive as well as readable. "Source and History," "Origin and Progress," "Puzzling Peculiarities," and "Spelling Reform," are the titles of the four chapters. The volume, with a neat cloth cover, is well-printed.

Lectures in Defence of the Christian Faith. By Professor GODET. Edinburgh: T. & T. Clark. 1881.

These Lectures, translated by Canon Lyttelton, are learned, and, for anxious inquirers in cultured circles, have an especial value; deep thoughts; close reasoning; intense conviction. The reply to M. Réville is a choice morsel.

Apostolical Christianity; its History and Development. By the Rev. C. A. Row, M.A., Prebendary of St. Paul's. Pp. 260. Church of England Sunday School Institute.

This book is a reprint of Prebendary Row's articles in the *Church Sunday School Magazine*, 1878-79.

¹ See the June CHURCHMAN, A Layman, Sir William Charley, page 208, A Divine, Dr. Boulton, page 236.

Our Daily Life: Its Duties and its Dangers. By the Rev. CHARLES D. BELL, D.D. Pp. 226. Hodder & Stoughton, 1881.

Canon Bell's writings are so well known that in recommending this volume we need say little about it. There are twelve chapters: "Harsh Judgments," "Selfishness," "Pride," "Carelessness," "Temper," "Sympathy," &c. Sound judgment and evangelical earnestness, combined with literary ability and good taste, are exhibited in the tone and treatment. With the chapter on "Christian Contentment," we are particularly pleased.

The Variorum Edition of the New Testament. Eyre & Spottiswoode, 1881.

It is hardly possible to praise this book too warmly. The "Variorum Bible," for which the religious public is indebted to the Queen's Printers, a truly remarkable work, has been recommended, on more than one occasion, in these columns. The New Testament portion, a revised edition of which is now before us, will be found of immense advantage to earnest students, whether lay or clerical. Side by side with the Revised Version this work has its own value. It is beautifully printed in clear type.

The New Testament in the original Greek. The Text revised by B. F. WESTCOTT, D.D., and F. J. A. HORT, D.D. Text. Macmillan & Co.

This volume is alluded to in the pages of the present CHURCHMAN, by Canon Fenn. We content ourselves, at present, with quoting the statement that the "Introduction and Appendix will very shortly be published in a separate volume." In the laborious scholarship of this work the Church of England may well take pride.

Two Cities: with other "Papers Practical." By the late Rev. JOHN F. SERJEANT, Vicar of St. Mary's, Fulham. With Preface and Biographical Sketch by the Rev. CHARLES BULLOCK, B.D. Home Words Office, 1, Paternoster Buildings.

An interesting book. The Rev. Dr. Forbes, who had known Mr. Serjeant for forty years, writes an *In Memoriam*.

A Christian's Plea against Modern Unbelief. A Handbook of Christian Evidence. By R. A. REDFORD, M.A., LL.B. Pp. 536. Hodder & Stoughton. 1881.

This work was prepared, says a prefatory note, at the request of the Christian Evidence Society; but Professor Redford takes upon himself the entire responsibility of both the matter and form. Our first impression, as we turned over the pages, was that the book was too big. As we settled down, however, to really read, we were so pleased with the richness of the arguments, that we were unable to say of this passage or of that, "*It's not short enough.*" The author has evidently read a great deal; his conclusions are well weighed and clearly enunciated. The reply to that pretentious work, at one time puffed as of the highest scholarship, "Supernatural Religion," might have been made a little stronger by bringing out the truth as to Tatian's "Diatessaron." It can be proved from Tatian, that our four Gospels were accepted in the time of Justin.

Voices from Calvary. A Course of Homilies. By CHARLES STANFORD, D.D., Author of "Symbols of Christ." The Religious Tract Society.

These Homilies expound the words spoken, written, or fulfilled at Calvary while the Saviour was on the Cross. We have read many pages with pleasure, and can cordially commend the book. As to

Matt. xxvii., 34, Dr. Stanford is incorrect, we think, in his exposition: the vinegar mingled with gall was surely not offered as one of the "mock ceremonies of royalty;" to give wine mingled with a narcotic drug was a charitable Jewish custom.

The Two Holy Sacraments. By the Rev. S. C. MALAN, D.D., Vicar of Broadwindsor. Pp. 270. D. Nutt.

This is a really valuable book, and we only regret we have not space to do it justice. With the pious and learned author we cannot always agree; but in his observations, both on Baptism and the Lord's Supper, we mark everywhere a ripe scholarship, good judgment, and deeply reverent inquiry into the inspired statements. Anything better than his remarks on the ultra-Church assertion that *τοιο τοιοειρε*, "Do this," means "offer this sacrifice" we have never seen. In two or three pages Dr. Malan shows the absurdity of this assertion.

Annals of the Disruption. Part III. Edinburgh: John Maclaren & Son. 1881.

These "Annals" consist chiefly of extracts from the autograph narratives of ministers who went out from the Church of Scotland in 1843.

The British Quarterly Review, No. CXLVII. (Hodder and Stoughton) contains a very readable article on Carlyle: "A Ten Years' Reminiscence," by Mr. H. Larkin. An article on the Revised New Testament complains that too many alterations have been made, but speaks of the high value of the new version. "The chief weakness of the Revisers throughout has been a want of popular sympathies and of a sufficiently quick perception of what would not perplex plain people. A certain want of tenderness to the subtle rhythm and beautiful cadences of the English Bible, and a forgetfulness that a slight change may spoil an entire sentence, may be also noted." Other articles are "The French Republic" and "Augustodunum." In discussing the "new policy of the Vatican," the opinion is expressed that Italy is approaching more nearly to the condition of an atheist nation than any large body social the world has yet seen: the men, as a rule, are indifferent. The Pope is short of money; and no small section of the people are discontented, the cost of living being greater. Will the clerical party gain at the polls?

In *The Congregationalist* (Hodder & Stoughton) the Archbishop's Church Defence letter is sharply criticised. We read:—"The whole question turns upon the title to the property. How did the buildings erected for Romish worship and the endowments given for Romish uses come into the possession of a Protestant Church?" Does *The Congregationalist* really mean to argue that a new Church of England was founded at the Reformation? The Church of England is "Catholic," as well as "Protestant."

Cecil, in his "Remains," declares that he is "an entire disciple of Butler." A new, cheap, edition of that noble work, *The Analogy*, just published (Religious Tract Society) contains notes by Dr. ANGUS, with an Index, and other new matter. The notes are good: but two or three Papers might have been strengthened by an extract from such present-day places as those by Professor Pritchard in *THE CHURCHMAN* last year.

A pamphlet which will have an interest for many, *The Signs of the Times*, written by the Rev. A. R. FAUSSET, M.A., edited by Mr. THOMAS GREENE (London: Hatchards; Chichester: Wilmshurst), discusses the "signs in relation to the speedy return of our Lord Jesus Christ in person to reign."

In the *Sunday at Home* Dr. GREEN continues his readable and suggestive papers on the Revised New Testament. The *Boy's Own Paper* and the other magazines of the Religious Tract Society are as good as usual.

An interesting pamphlet—*Robert Raikes and Northamptonshire Sunday Schools* (Northampton: Taylor & Son)—gives an historical and biographical account of the Raikes Family.

A Church History to the Council of Nicæa, by the Lord Bishop of LINCOLN (Rivingtons) will be found useful by many: well printed, well bound, pp. 480. Bishop Wordsworth's style and lines of thought are well known.

In the *Church Sunday School Magazine* Canon Saumarez Smith writes on the R. V. There are several interesting papers. All Sunday School superintendents, no doubt, find this Magazine much valued by teachers.

Mr. HAY ATKEN has been raised up for a great work. As a Mission preacher he stands alone. We have often listened to his deeply-spiritual addresses, and on no occasion without lively pleasure. Under the title, *God's everlasting Yea*, he has published fifteen "Mission Addresses" (Shaw & Co.). We have read several pages, here and there, with satisfaction. Like all eloquent, deeply in earnest, Mission or Revival Preachers, he is apt, now and then, to lay undue stress on one particular aspect of Gospel truth.

It is enough to say of Mr. EWALD's complete guide to *The Home Civil Service* (F. Warne & Co.), that the present is the "thirteenth edition, entirely re-written."

"Talks with the People by Men of Mark," Vol. I. *The Earl of Shaftesbury*, by the Rev. C. BULLOCK (*Home Words Office*) is a capital little book.

Messrs. Seely has published a new edition, corrected and enlarged, of Sargent's *Life of Henry Martyn*. With ourselves, this book ranks high: together with the biography of Henry Watson Fox it has been a favourite with many. We gladly invite attention to the cheap edition.

The new number of the *Quarterly Review* contains articles on Madame de Staël, India (a review of that interesting and instructive book, Sir Richard Temple's *India in 1880*), Earthquakes, Thomas Aquinas and the Vatican, Florence (M. Yriarte's splendid work, *Florence: L'Histoire, Les Médecins, Les Humanistes, Les Lettres, Les Arts*), Troy (Schliemann's *Ilios*) and "Walks in England" (a review chiefly of Mr. Jennings' charming book, *Rambles among the Hills*, recently reviewed in *THE CHURCHMAN*). An able article on "English Trade and Foreign Competition" concludes as follows:—

When we entered upon the career of prosperity which culminated in 1872, there was no nation which could venture into the commercial field against us. The great wars of Europe had prevented any progress in manufactures on the Continent, and the United States had scarcely begun to make any thing for themselves, except roads. These were advantages which we could not enjoy for ever, and it would be folly to suppose that they can return. The trade of the world will henceforth be divided among different nations, and the most enterprising and the most skilful will get the lion's share of it, provided that a fair field and no favour is afforded to all. That is what we have to secure. Probably it may become the duty of the Conservative Party to show the people how to secure it. Assuredly it cannot be done by denying the existence of the evil, or by inciting a warfare of classes, or by harassing landlords, or by endeavouring to array one interest against another. Our own workmen have yet to be made

familiar with the totally changed conditions of modern commerce all over the world, and if we may judge from certain signs and tokens which are to be observed, they will not without sore difficulty become reconciled to that change, or to the modifications which it must introduce into their own lot.

THE MONTH.

AN attack on the life of the President of the United States, which had not, in the good providence of God, a fatal result, called forth great sympathy throughout the Queen's dominions.

On the 19th, after a short illness, passed away the Dean of Westminster, Arthur Penrhyn Stanley.

An "Invitation to Prayer"—Intercession, mingled with Thanksgiving and Humiliation—has been signed by a large number of representative men in England, Scotland, and Ireland.

A debate in the House of Lords on the City churches will, probably, result in action next Session. The waste is deplorable; and credit is due to the *St. James's Gazette*, the *Daily Telegraph*, and other journals, for publishing, with pungent comments, the facts of this great scandal.

The *Record* has quoted the comments made by a Roman Catholic journal on the act of a Roman Catholic Lord Chamberlain. The *Weekly Register*, alluding to the license given by the Lord Chamberlain for such French plays as *La Dame aux Camélias*, says:—

We hold the Lord Chamberlain gravely responsible for allowing this infamy upon the stage. So high an office demands a little courage; not much, just so much as an independent man always has to incur, if need be; the enmity of those who put amusement before moral sense. If, however, we cannot acquit the Lord Chamberlain, we must condemn the English fathers and mothers who, for any plea or motive, exposed themselves, and still more, their children, to such subtle and poisonous imagination. There was a time when the matronly gravity and the maiden dignity of Englishwomen would have resented such a comedy as an insult. We hope, if the like shall come hereafter, some public reprobation will be branded on it.

Of the proceedings at the first gathering of representatives, lay and clerical, from Diocesan Conferences, a brief report has been published in the *Guardian* and the *Rock*.¹

¹ The meeting was held in the board-room of the National Society, the Right Hon. Cecil Raikes presiding. A provisional constitution, with rules, was adopted, and referred for consideration to an Executive Committee. A summary of measures now before Parliament affecting the Church having been given, and a short account of the organization and

Many tributes have been paid to that earnest, consistent, lowly-minded Christian, Lord Hatherley.

Of Dr. Fisch, of Paris, Dr. E. De Pressensé has written :—

The memory of George Fisch will ever be held dear and sacred among French Protestants. Others may have been more distinguished for learning and oratorical gifts, but he had no equal in the ceaseless activity, fertility of resource, and unflagging devotedness of his work among the Churches.

ARCHDEACON PREST ON THE REVISED NEW TESTAMENT.

In his recent Charge, after recounting the abundant labours of the Revisers, Archdeacon Prest proceeds as follows :—¹

It would have been an evil sign had not copious criticism been speedily evoked, for it would have argued indifference to the cause of revealed religion. Much of the criticism has been premature, much has been superficial: no small part of it has been based upon an acquaintance with the English version only; and some of it apparently due to the “*spretæ injuria formæ*.” The sceptic has eagerly scanned the new version in the hope that dogmas might have disappeared; and not a few sincere Christians have nervously anticipated heretical innovations. But over and above the cavils of prejudice or of ignorance, the apparatus of candid and sagacious criticism has been brought into play, so that we may already estimate with some degree of accuracy the gains and the losses of the Church. I trust that you will pardon my attempt to set some of these before you. I do so, not only in obedience to my own conviction of the paramount importance and of the intrinsic value of the work, but also for the purpose of deprecating any anticipatory disfavour of the attempt to modify or alter the familiar volume, the contents of which have, in our happy experience, often proved to be “the power of God unto salvation unto those that have believed them.” No one, I think, can question that the time had come for a revision of the English Bible. For not only have the efforts of the destructive criticism been persistently employed to bring it into discredit, so that it had become imperatively necessary to test our foundations; but it had pleased God that during

work of Diocesan Conferences, Mr. Stanley Leighton, M.P., opened a debate upon the following resolution: “That the attention of Churchmen should be directed to Church legislation, and that the resolutions of diocesan, archidiaconal, and ruridecanal conferences should be more immediately brought under the notice of the members of both Houses of Parliament connected with the several districts.”

Other speakers were Hon. Wilbraham Egerton, M.P., Archdeacon Emery, Lord Henry Scott, and Mr. F. S. Powell. The *Guardian* says: “The one important thing is that Churchmen should bestir themselves to meet the actual condition of things.” The *Rock* remarks that “as the laity have a considerable representation on the Executive Committee they may counteract the clerical element if it were to verge in any degree on sacerdotalism.”

¹ In compliance with our request Archdeacon Prest sent us a copy of his Charge, and as the portion of it relating to the Revised New Testament has not appeared in print we gladly insert it in our pages.—Ep.

recent years manuscripts should be discovered of far higher antiquity and of much greater value than those which were accessible to the translators of 1611. Although it was not in terms devolved upon the revisers to settle a new text of the Testament, they were compelled in faithfulness to ascertain what was the text underlying the Authorized Version; and they were equally in honesty compelled to adopt more ancient, and truer, readings, if supported by a preponderating mass of evidence. Our translators appear mainly to have followed Beza's Edition of 1589, which was based upon Stephens's Edition of 1550, that being itself derived from the Fourth Edition of Erasmus, in 1527. Now for the Gospels Erasmus used principally a cursive manuscript of the 15th or 16th century, which is still to be seen at Basle. In the Acts of the Apostles and the Epistles he chiefly followed a similar manuscript of the 13th century. Whilst for the Apocalypse his materials were so imperfect that he was compelled to adopt the Vulgate, and conjecturally to re-translate its Latin into Greek. Stephens, indeed, had at his command Beza's codex, which is referred to the sixth century. It contained, however, the Gospels only, and it was little used by him. And Beza, though he received from Stephens a collection of the various readings of five-and-twenty manuscripts, rarely deserts the Fifth Edition of Erasmus. Not one, therefore, of the four most ancient manuscripts was known to be in existence when the revisers of the Bishops' Bible compiled our present Authorized Version. No examination had been then made of the testimony to the primitive text borne by the Fathers. Textual criticism was almost unknown, for the materials upon which it was to be exercised had not yet been discovered. It was not until the Authorized Version had been seventeen years in existence that the Alexandrian manuscript of the fifth century was brought to this country. The Ephraem palimpsest of the same date was not rendered legible until 1834. The Vatican manuscript, of the fourth century, was not completely published until 1868. Nor was Tischendorf's Sinaitic manuscript, also of the fourth century, published until the year 1862. All these manuscripts are Uncials, being written throughout in capital letters. And even a short examination of them suffices to convince us that they are on that account much less liable to errors of transcription than the less ancient cursives.

The translators of 1611 were far from claiming finality for their work. Not only were they conscious of the need of further research after more trustworthy copies of the original, but they knew too well the difficulties of translation to conceive that their own renderings were in every respect satisfactory. They had entered into other men's labours, and on that account they would have deprecated the attempt to make their own success a barrier to further improvement; and would have declared that the best expression of gratitude for their services was to imitate them. To use, indeed, their own language, their translation needed "to be maturely considered and examined, that being rubbed and polished it might shine as gold more brightly."

By various voices, and from different quarters, this opinion has been re-echoed: by no one with more convincing force than by the present Bishop of this Diocese, who has been happily able to prosecute to the end the labour which he loved.

* * * * *

The losses which, at first sight, we seem to have incurred are principally of two kinds. Certain sentences which used to run smoothly and with the apparent ease of correctness have given place to phrases sometimes rugged, sometimes incoherent. But the majority of these less welcome changes are due to the operation of two fundamental principles of textual criticism:—the one, that a difficult expression, nay, even one almost unin-

telligible or ungrammatical, is generally to be accepted as the genuine reading in preference to another which is easy and symmetrical; for that the transcriber was far more likely to alter an unintelligible or unwelcome expression into one more acceptable and elegant, than to substitute for a correct or common word one that was unusual or irregular:—the other, the principle that the shorter is generally preferable to the longer reading, in consequence of the tendency of a transcriber rather to enlarge than to abbreviate.

The other alleged disadvantage, which has, however, been rather apprehended than actually incurred, is, that the confidence of the average English reader in his Bible must be shaken, when he learns that three alterations of the text have been found requisite in every ten verses of the New Testament, with thirteen more variations of the English rendering in every ten verses of the Gospels, and twenty-seven for every ten verses of the Epistles, in order that the meaning of the original may be accurately and perspicuously represented. This is unquestionably a high numerical standard of correction. It denotes, however, the firmness and faithfulness with which the revision has been conducted; and it also obviates the unsettling effect which must otherwise have ensued from the suspicion that a repetition of the process might, ere long, be demanded. The translation of 1611 was subjected to the same charge of shaking men's faith.

* * * * *

I have not as yet discovered that a single fundamental doctrine of our religion is shaken, a single vital truth imperilled, by the changes which have been made. The result, on the contrary, is, that obstacles are removed; false, though apparently strong, buttresses of the fabric of our hope are pulled down; but essentials, on the contrary, stand out far more pronounced and clear. And the very fact that from the less perfect versions hitherto current there have been, by the help of God's Spirit, deduced great doctrines identical with those which the Revised Text and the new translation yield to the candid student of our own day, is surely a conclusive proof of the Divine Authorship of the sacred records. And this, my brethren, is a momentous consideration if we regard the Revised Version as bidding fair, if not at once, at all events after another recension, to become the Bible of the future. For I doubt whether a version, which should be under the faintest suspicion of bringing in "another Gospel," would ever be permitted to supplant that with which we and our children are familiar.

* * * * *

Even within the present year a work has become accessible to Biblical students which adds more to our knowledge of the original Gospels than any work issued since Tischendorf's discovery of the Sinaitic manuscript. Four years ago our Bishop had collected all the ancient evidence in favour of Tatian's Diatessaron, the credit of which had been on many grounds impugned. But it is only during the last few months that an Armenian translation of the Exposition of the Diatessaron by Ephraem Syrus in 378 has been fully brought to the knowledge of German scholars, from which we are enabled not only to identify, as being current in Tatian's day, the Four Gospels which we venerate, but also to substantiate the text of large portions of each of them.

* * * * *

"All endeavours," the revisers frankly confess, "all endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation imposed is to produce a version that shall be alike literal and idiomatic, faithful to each thought of the original, and

yet, in the expression of it, harmonious and free." But the fact that a human translation of the Inspired Word contains blemishes and imperfections (far fewer, however, and much less serious than those of the version which it replaces) must not be suffered to abate one jot from the gratitude which English-speaking Christians owe to the learned and laborious revisers, whose great work will survive the cavils that assail it, "*momentum ære perennius.*" It was the noble aspiration of our own William of Tyndale that "the boy who driveth the plough should know more of the Scriptures" than the Divines of a past generation. And it has been the accomplishment of the present revisers to make that, which has hitherto been the almost exclusive possession of scholars and divines—namely, the exact understanding of the mind and thought of St. Paul, and the comprehension of many an obscure passage in the Gospels, the common property of all English readers, who can follow a chain of orderly reasoning. Nor do I think that a better test can be proposed of the rhythm, the accuracy, and the perspicuity of the New Version, than a comparison, verse by verse, of the texts, and the translations of St. Paul's great Epistle to the Romans. We are all familiar with the style of his writings. We know how frequently obscurities arise from the wide sweep and sudden digressions of an ardent and subtle mind struggling to express its lofty, heaven-breathed thoughts through the imperfect channel of even the plastic and expressive Greek tongue. Never was it more necessary that every other aim should be postponed to the paramount obligation of elucidating the thought and developing the argument of the Epistle which by the Holy Spirit's aid declares how man is to become "just with God."

ROCHESTER DIOCESAN CONFERENCE.

The first session of the Rochester Diocesan Conference, held at Rochester, June 30th, July 1st, was a decided success.¹ Of the 326 members of the Conference, the proportion of clergy to laity being as two to three, only twenty-eight members were absent. This fact speaks well for the practical concern both the clergy and laity take in the welfare of the diocese. During the two days' session more than fifty members "spoke." The general arrangements were admirably planned and skilfully carried out.

The President, after a few words of welcome, said that the imminence of his Primary Visitation inevitably, and perhaps conveniently, limited his Address; nor would he fatigue them by an antiquarian inquiry into the history and position of Synods. His Lordship continued:—

Nay, let me be bold enough to cut the knot of any controversy in the matter by emphatically vindicating the Church's right (in matters not essential to her Divine life and organization) to modify, improve, and, if needs be, develop either her ceremonial or her machinery, so

¹ One who was keenly interested in the Conference writes: "The good hand of our God was upon us. Much prayer had been offered. All went off well."

as to enable her to rise to the ever higher level of her expanding activities ; and to meet with sagacious because courageous elasticity, the circumstances of the changing time.

And here a word may usefully be interposed as to the grave responsibility resting on us, for what we say, and do, and approve, and disapprove in this place ; recollecting the obvious distinction between a congress and a conference ; also that, both in theory and fact, we are the representative Churchmen of the diocese.

A Church congress has its recognized advantages counterpoised by some grave perils. One of these perils, is the lack of any real sense of responsibility in those who attend and listen. Speakers no doubt feel more or less accountable for their sentiments, though they do not always show it ; but, judging from the way in which they accord their applause, hearers have none. Is it much to be wondered at, if the occasional expression of tumultuous delight at some audacious and exaggerated opinion, gives bystanders an incorrect notion of the real direction of religious thought among Churchmen generally, and sometimes compels prudent people to inquire if the actual gains from congresses are quite so great as we suppose ? You are here to day, not because you have bought a congress ticket, and think that a clever debate may interest you ; but because the Churchmen of the diocese have sent you in their name. If the letter of our constitution aims at making this conference essentially representative, the electors have clearly been of the same mind. The Rochester Diocese is not usually accused of monotonousness in its religious thought and activities ; and I see no likelihood of flatness in our discussions through all being on one side. Whatever may be the cogency of the arguments that will be advanced, or the wisdom of the resolutions built on them, no one can throw at you that you are the nominees of a private committee, or the obsequious friends of an individual.

I will now proceed to offer a few suggestions on the subjects proposed for debate ; and then to indicate some of the results, which with God's blessing on free, brave, and kindly discussion, may eventually accrue to the diocese.

That our organization is capable of being judiciously consolidated is likely enough ; but the topic will require skill and some self-control, if it is to be effectively handled. Economy in sparing resources no doubt tends to multiply them. Yet it must not degenerate into a sordid distrust of individual energy ; nor a timid unwillingness to invite it. There is also risk in over centralization. Whatever benumbs local effort, keeps the blood from the heart, and petrifies the spring of enthusiasm.

What shall I say about South London ? Here, and now, but this : that only by boldly gripping the Church's task, with her toiling thousands, shall we at once cease feebly to despair about it, love and deserve to learn how to do it well. Also, that if the income of our Diocesan Society, say of £8,000 a year—part of which at this moment may be in grave peril—is deliberately thought by our resident Churchmen to be reasonably sufficient for a work of as truly a missionary character, as if it were in India or Japan—even then, I will not

despair, for a Christian *dare* not despair; but my heart would burn with shame.

Proceeding to the question of conformity to Rubrics, the Bishop said:—

On rubrics we may expect some plain and useful speaking, which should set us all honestly thinking on our duty to the Church, and our relations to each other. If in the course of the discussion, a little honest heat should show itself, I advise you not to be too much disturbed by it. Even more—to be slow to make a brother an offender for a word. Were it necessary to choose between heat and cold, give me heat ten times over. For heat is at least force, and implies life. While, on the one hand, it has been truly observed that to compel absolute conformity to the rubrics might wreck the Church in a year, it is proper to affirm, on the other hand, that a judicious, and (even at the sacrifice of some personal feeling) more complete observance of some of them, might bring many of us much nearer to each other than we are now; would make our external Church life more homogenous than it is at present, and also materially promote spiritual edification.¹

“In conclusion,” said the Lord Bishop, “what are the results that, without too much bigness either of aim or speech, we may reasonably expect from this Conference?”—

First, there should be a closer welding of those portions of the two fair English counties which now compose this ancient see. Nothing better helps men to understand and respect each other than common action and intelligent speech. To all of us it seemed the most natural thing possible that our first Diocesan Conference should assemble under the shadow of the Cathedral walls, and thereby ensure the presence, as well as enjoy the kindness, of its distinguished Chapter. To-day Kent welcomes Surrey as her guest and sister. When, in the autumn, I invite the assembled clergy of the diocese to my primary charge in the church of S. Saviour, Southwark, Surrey will expect to welcome Kent. Then surely we may hope to stimulate, and in some instances even to create, what this diocese preeminently requires, and even more conspicuously lacks, *corporate diocesan life*. Our compact, but thickly-peopled area, for six miles south of the Thames, from Plumstead to Long Ditton, may not inexactly be called London out of doors. Not only are there multitudes of well-educated persons supremely ignorant that they are in the diocese of Rochester, but many of them (I am not now referring to the members of Noncon-

¹ “The maintenance of voluntary schools in the face of Board School competition,” said the Bishop, “will always be an embarrassment in this diocese, with three divisions of the School Board for the metropolis within its area. Still it is a cause for congratulation that even in the most unpromising localities efforts of exceptional energy have more than once saved Church schools from being swamped; and an examination of my visitation statistics, on this very subject, gives encouraging evidence that Churchmen are keenly alive to the importance of using every effort to maintain them in efficiency.”

formist communions) hardly know or care that they are in a diocese at all. How much this fact costs us, I need hardly be at the pains to explain. Yet, if it be true that there are resources all round us, as much out of our reach as the treasures of the old Incas buried among the Andes, and that there are among us brethren of piety, culture, and kindness, whose help and influence are as much lost to us as if they lived in New York, simply because we do not know how to get at them, it is a reproach which this Diocesan Conference may be expected ultimately to diminish if not to altogether remove.

For no one will seriously suppose that when this meeting is over, we are to shake hands and part till 1883. While an annual *two days'* session for *debate* might prove too great a tax on the time of our much occupied members, I apprehend that in the intermediate year there should be *one day's* conference for *business*, if there is to be any *nexus* between one conference and another, and if reports are to be presented and studied. It also occurs to one to suggest, that in this same interval not only the members of Conference, but their nominators or parochial electors, might conveniently be summoned for ruridecanal conferences of one day, and at fixed centres to suit the convenience of the deaneries which they represent, to be presided over, if thought fit, by the President, and perhaps for the consideration of the subjects to be discussed by the Conference in the following year.

Then, if I shall not alarm you by saying so, our Diocesan Organization needs not only compacting but expanding. The present population of the diocese, as nearly as my information gives it, works out roughly 1,700,000; 200,000 more than what I have always put it at. This mass of souls is superintended, so far as Church of England work is concerned, by only about 570 clergy. We want *more curates*: but if our Diocesan Society were to attempt to provide them, not only would it have nothing else to do, but it could not half do it. We want *women's work* developed and systematized on a well considered and intelligent plan. I am almost ashamed of adding that three years ago I initiated a committee to consider that subject, and have never had the courage to summon it, so many other things blocked the way. We want a Diocesan Bursary for helping the academical training of young candidates for holy orders. We want (though this may seem a trifle, it is *really important*) a monthly Chronicle of Diocesan Work, responsibly conducted and suitably edited, such as the dioceses of Lichfield and Durham already possess. We want a definite scheme for helping populous and needy parishes with workers and money from the wealthier and easier ones. We need—and who here will not welcome it?—some kind of Prayer Union, which should be a vital and blessed link for those who feel prayer the necessity, the joy, and yet the self-reproach of their lives. We need special and systematic opportunities for spiritual edification and refreshment. Many of you will think of other things; perhaps these are sufficient now.

Then is it too much to hope that, by these meetings of ours, first on our knees before our Lord, then face to face with each other, we may better learn to trust and wait, where we cannot honestly and usefully agree? Let us all here to day do our best to bring more-

chivalrousness into our controversy : to desire, as common disciples of the Lord of Truth, not so much to throw an opponent as to understand him ; not so much to triumph for self, as to persuade for God.

Some of you may remember a famous Frenchman's parable about some persons in fierce dispute about the finger-nail of a giant, said to have appeared in the neighbourhood. Suddenly a rash bystander interposed with the awkward question if any one had seen the giant ; when they all fell on him, and, having put him to death, returned with stimulated eagerness to their original quarrel. We observe the direction of the sarcasm, but we will make its application impossible. The giant of a sour and implacable distrust among the various schools of honest Churchmen we can kill, when we discover him : until we discover him, we will ignore.

Fissures are not chasms ; and differences need not become divisions. My brother who differs from me, may wound my self-love in differing from me, as I may wound his ; but I have no more right to claim for myself a monopoly of truth, or light, or conscience, than he has ; and humility is the child of knowledge. If we (the clergy) are not all of us the better for meeting each other here, let me presume to say, we ought to be. I know, I hope to be. Our brethren of the laity, at once our masters and our disciples ; who support us and who listen to us ; who claim the right to criticise us, and occasionally use it ; but who are also quick to defend us from the attacks of enemies ; in whose hands are our external securities and our material resources ; whose friendship is our reward, and their salvation our crown ; when they meet us here, and listen to us, though they cannot always agree with us, will surely go away from us, and we from them, with kindlier feelings in our hearts. No one can claim for himself, or expect of his neighbour, always to be perfectly wise ; but some men's mistakes are more tolerable than other men's prudence ; and there are faults so near to virtues, that when a man has done them, and says he is sorry for them, we almost like him better than before.

Lastly, may we not hope, that if not at once, at least presently, we may in some way, and together, make a slight, yet a worthy contribution towards the solving of these serious problems, which are vexing the heart of the Church, and *ought* to vex it, and to which there must be an answer somewhere. How to reconcile suitable independence with lawful authority ; how to shape and develop the system of our Church, whether in ceremonial or in self-government, so as on the one hand to prevent all reasonable misconception as to letting go primitive doctrine, on the other hand to save a living Church from the stinging reproach of being but a painted mummy-case ; how to maintain our proper attitude towards the usurpations and innovations of Rome, without falling into the ever more fatal peril of a specious but deadly Latitudinarianism ; how to hold up to the toiling and suffering masses, by the sober and yet ardent ministrations of the Church, the Person and work of the Lord Jesus, as the Hope and life of the world—here is a task to inflame the coldest and dullest with a noble passion for duty : if this is our ideal, and we come here to help each other towards it, this meeting can not be in vain.

For if the Church never had fiercer enemies than now, it is certain she never so little deserved them; and if she had never so many friends as now, she never needed them so much.

The world is saved or lost by individuals; but I also know that we are all members one of another. May we honour God and serve each other by meekness of wisdom and by fulness of charity.

Mr. Sydney Gedge, being called on by the Bishop to open the first subject, "Diocesan Organization and Finance,"—

expressed the pleasure and satisfaction with which he and, he was sure, all the members had listened to his Lordship's admirable, wise, and kindly address. A key-note had been struck with which he hoped all succeeding speeches would be in harmony. The Bishop's desire that the Conference would prove to be the means of promoting the corporate life of the Diocese, would be carried into effect if the resolutions he (Mr. Gedge) had to propose were adopted.

If when the Conference was first instituted there had been no Diocesan Societies, the members would have felt that to meet merely to talk was not sufficient; they must act as well, if any practical good was to be done. Members of a conference so elected as to be truly representative of all Churchmen in the Diocese, would follow the example of the Christians comprised in a Diocese in the Early Church, as described in Mr. Hatch's Bampton Lectures, 1880, and take in hand the spiritual and even the temporal wants of their Diocese. Under the Bishop as their chief pastor or administrator, and under the Presbyters of his selection, they would as true deacons inquire into the state of education of the young—the condition as to temperance and sobriety in which the people were living,—the want of places of worship and of clergy, and the need of the Gospel being preached to the masses and taught in Sunday schools, by lay workers and readers. And having investigated, they would set to work to supply all that was needed, dividing the labour of supervision and management among them by appointing upon grand committees those members who took a special interest in the several kinds of work. Thus the whole Diocese as a body would assist the Bishop in doing that which was properly the duty of all Christian men, and not of the clergy alone. But when this Conference met, they found four diocesan societies already engaged upon these different duties, and was it right that they should be superseded? Certainly not, without their consent; and therefore he (Mr. Gedge) proposed that the standing committee should confer with them on the matter, and his object was not only to give the Conference something to do, but to simplify the present arrangements for managing the four societies. At present each had a different constitution, and they were governed partly by *ex officio* members, partly by nominated and partly by elected members. The *ex officio* members were much the same in each case; the nomination was generally in the hands of the bishop. The elections were so numerous as to make the lives of the rural deans a burden to them! The constitution of the Conference was such as pretty well to combine all these three elements, and it

would be a great saving of trouble, expense, and worry if one comprehensive election could take place every fourth year. Then as to the funds. Each society would retain its own fund, but to these might be added a common fund which would attract the contributions of those numerous persons who take no special interest in one work over another, but were willing to support the bishops generally, and to assist Church work in the Diocese. As the principles of each Society were those of the Church of England, neither more nor less, the objections commonly made to the amalgamation of such societies as the Church Missionary Society and Society for the Propagation of the Gospel under a Board of Missions (to which he was strongly opposed), would not obtain with regard to the proposal now made.

The Rev. T. G. P. Hough carried an amendment in favour of each Society conducting its own affairs separately by means of its own duly Elected Council.

Canon Legge moved :—

That this Conference has heard with pleasure the Bishop's announcement of his intention to complete the organization of the diocese by promoting ruridecanal conferences of clergy and laity, and pledges itself to give a hearty support to such conferences.

This was seconded by the Rev. J. W. Marshall, and carried *nem. con.*

Archdeacon Burney, in an able speech, moved a resolution, which was carried unanimously, and which directed—

That a committee of the Diocesan Conference be appointed to consider how the urgent need of curates in the Diocese may be best met.

The President, in putting the resolution, said he wished most emphatically to endorse it. They wanted men and they wanted money.

The Rev. Cyril Grant (for Archdeacon Grant) moved a resolution to the effect that the suggestion made by the Bishop in his Pastoral Address in 1878 respecting the formation of a bursary diocesan fund for assisting young men in a university education deserves the support of the diocese, and that it be referred to the standing committee for them to report to the Conference.¹

The first Paper in the afternoon—a practical Paper, with many striking points—was read by Canon Richardson, on Church Work in South London.

Lord Beauchamp's Paper on Rubrics was followed by an

¹ Mr. Sydney Gedge did not rise to object to the proposal, because it originated with the bishop, in whose hands they were perfectly safe, but he wished to point out the difficulty, when administering a diocesan fund upon comprehensive principles, of securing that a young man sent by its aid to the university was a godly man who would preach sound doctrine, and also of securing that when his education was completed he would seek Holy Orders and labour in the diocese.

interesting discussion. Archdeacon Cheetham's Paper was singularly clear and forcible.¹

Baptism, the Neglect of ; the Girls' Friendly Society ; and the proposition of Canon Erskine Clarke to consider what *primary* schools should become *secondary* ; Canon Money's Paper on the Awakening, and Canon Jelf's on the Deepening, of the Spiritual Life ;—these occupied the second day.

The Bishop, in summing up, said :—

My Brother Churchmen,—I think you will concur with me that the holy and touching words we have just listened to make a very fitting conclusion to this Conference. It seems to me before we part that I should offer you a few last words of acknowledgment. First of all to offer a just debt of thanks to those who have so materially contributed to what I may say has been a very successful Conference. I

¹ The Archdeacon—*e.g.*, said :—"But it may be said, 'My conscience compels me, as a minister of the Catholic Church, to follow the usage of the Catholic Church.' Certainly ; but what authority is to determine for me what is Catholic usage ? If it were a matter of archæological investigation, I might perhaps claim a certain authority in the matter, because I have given some years of my life to the study of Christian Antiquity. But I should be egregiously mistaken if I did claim such authority ; for all writers on the Church are clear about this, that it is the Church of which I am an actual member and minister which determines what is Catholic usage. I am satisfied that the Church to which I belong is a true branch of the Catholic Church ; the voice of that Church is to me the voice of the Catholic Church. So that the whole question of Catholic usage, so long as I remain a member of the English Church, reduces itself to this—What does the Church of England desire me to do ?

"And this voice of the Church of England is to be found, not in the works of individual writers, but in the rubrics, canons, and other formularies of the Church. And the interpretation of these formularies is to be found in the long-continued and unrebuked practice of the Church, and in the decisions of the authorized interpreters. No code of laws can work without the help of custom and of authorized interpreters. A man does not obey the law who obeys simply his own conception of the law, when it is different from that of the authorized interpreters.

"Under any system of laws whatever, custom has weight as an interpreter ; custom which is continuous and contemporary with the law has very great weight indeed. The use of a gown in preaching—for instance—which was demonstrably customary in 1662, and has continued customary in a very large number of Churches to the present time, is a very different thing from the use of a chasuble, which was never in use in the Church of England from the time when the present rubrics were enacted until a period within the memory of most of us, when it was introduced without any authority except that of certain individual clergymen.

"But a question may of course arise about the *authority* by which a given regulation is made, or an interpretation given of an existing regulation. A man may say, "My conscience will not allow me to give up my own interpretation of this or that rubric, simply because a court, the legality of which I do not admit, has decided that my interpretation is wrong." And this is, of course, to be listened to with respect ; Englishmen are rightly jealous of any usurpation of any court whatever. Nevertheless, I believe that it rests on an entire fallacy."

want to thank first of all the Dean and Chapter for the kindness with which they welcomed us and made it convenient for us to meet in the Cathedral. Then I wish to thank Mr. Yeatman and Lord Brabazon, the hon. secretaries, for their assiduous help; Mr. Yeatman having had great experience in the Conference at Salisbury, and having brought both his experience and sympathy and good-will to this Conference. I also wish to thank the son of a very dear friend of mine, Archdeacon Grant (Mr. Cyril Grant) and Mr. A. A. Arnold, who have carried out the local arrangements with great success, and I must also thank those kind friends in Rochester who have opened their hands and their houses and their hearts with great hospitality. On the whole, I think the scheme has worked well, and I think we may safely gather from the way in which the subjects have been discussed that on the whole our work has not been in vain. There are 326 members in this Rochester Diocesan Conference, and out of that number nearly 300 have attended. I doubt if such a proportion as that has ever been known. Out of the number attending, fifty-one have favoured us with speaking, and out of that fifty-one, thirty-five have been clergymen and sixteen laymen. But at the same time the laymen have probably held their own and shown us that our laymen know how to take care of themselves. Of course we have all heard a great deal of what we have heard before, but we have also heard a great deal of what we had not heard before—speaking at any rate for myself—and I shall take it home and see what I can make of it. Because I am a Protestant, I decline to be a Pope. A Protestant is the very last person who ought to be a Pope. Let us wait, let us watch, but still let us be strong: don't let us be frightened. Let us as Christians be firm, because we believe that God has taught us, and that to let go what He has taught us will be treason to Him.

Mr. W. Morley moved a vote of thanks to the Bishop, remarking that his Lordship's presence in the chair had been a delight to all present.

The Dean of Rochester tendered his hearty thanks to the whole of those present, and said that while the Bishop had thanked everyone who had been in any way connected with the success of the Conference, still he (the Bishop) had been himself the very secret of that success by his presence and by the able way in which he had conducted the proceedings. The frankness and charity which had characterized all the Bishop's conduct in the chair had made an impression upon them which he trusted would not easily be effaced.

The Bishop acknowledged the vote, and said, in conclusion, "I try to be just; I wish to be kind; and I ought to be strong."

The evening hymn, "Abide with me," was then sung, and the proceedings in the Corn Exchange terminated by the Bishop pronouncing the blessing.

The Conference was brought to a close by the members attending Divine Service in the Cathedral.