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THE

CHURCHMAN

A Monthly Magazine

CONDUCTED BY CLERGYMEN AND LAYMEN

OF THE CHURCH OF ENGLAND

VOL. V.

LONDON
ELLIOT STOCK, 62, PATERNOSTER ROW
1882

THE

CHURCHMAN

OCTOBER, 1881.

ART. I.—MEMORIALS OF BISHOP McILVAINE.

Memorials of the Right Rev. C. P. McIlvaine, D.D., late Bishop of Ohio. By the Rev. W. CARUS, M.A., Canon of Winchester. London: Elliot Stock. 1881.

EACH age has its peculiar characteristics. It is so with the times in which our lot is cast. There are propensities to especial evil: they are counterbalanced by ameliorating tendencies. This is not less manifested in the offsprings of the press. Indolence and inactivity cannot be alleged as its defect, but in the spacious field wheat and tares will grow together. Too often have we occasion to bewail a degenerate and licentious and pernicious tone in literature. But we are also cheered occasionally with works of surpassing merit—grand antidotes to abounding evil. In this we see the gracious hand of our over-ruling God—for this we should give abundant thanks—from this we should deduce abundant profit.

Such the thoughts which warmly swell within when perusing the work to which we now invite attention. In a recent number we expressed our thankfulness that Memorials of the distinguished prelate, McIlvaine, late Bishop of Ohio, were ready for publication. It was joy to hear that records of this illustrious man had been intrusted to Canon Carus, the well-known biographer of Simeon. We anticipated much to charm, to instruct, to elevate, to edify. Notices of this eminent servant of God, selected by a biographer so qualified to do justice to the subject, promised rich repast. We expected much—we say but little when we now state that our expectations are fully realized.

We are confident that we confer no common benefit on our readers when we call them to participate in the delight which we

have received from the perusal. But we shall best discharge the task which we now gladly undertake by culling some of the fragrant flowers which grow luxuriantly in this literary garden. The introduction warns us not to expect a detailed memoir. The Editor thus expresses his thoughts on the subject:—

Immediately after the death of my beloved friend, Bishop McIlvaine, I received a letter from his honoured coadjutor and successor, Bishop Bedell, expressing his "wish that I would take in hand a Memoir of the Bishop." Had I been competent to undertake such a work, I might perhaps have been induced to comply with this request, after enjoying the great privilege of the Bishop's friendship—a friendship of very rare affection and intimacy—for thirty-eight years. But a Memoir of Bishop McIlvaine, recording, as it ought to do, the chief incidents of his eventful Episcopate of forty years, would be a work of far too great magnitude and responsibility for me to attempt to execute; and, further, it appeared to me that the Life of the Bishop of Ohio ought rather to be written by some one of his distinguished friends in the American Episcopal Church. I earnestly hope that such a complete biography may yet be given to the public. In the meantime, some memorials of this eminent servant of Christ, which will exhibit his extensive influence, evangelical principles, and holy walk and conversation, issuing in a most blessed death of "perfect peace," will not be without interest, and are due to the Church of Christ. Holy men of God ought to be had in remembrance. A record also, though imperfect, of his gifted ministry, will magnify the grace of his Lord and Master, by whom he was so richly endowed, and to whose glory all his varied talents were entirely consecrated.

The object of this volume, therefore, will be to make such extracts from his correspondence and writings as will illustrate these points; and they will be useful materials for the future biographer. Such incidents in his life as came more particularly before me, whether during my intercourse with him or from his correspondence, will form a principal part of these Memorials.

These pages, therefore, present a photograph of his mind and inner converse with his God, rather than a full narrative of his exploits and external work. We hear the breathings of his soul rather than the proclamation of his voice. We cherish the hope that these graphic outlines may soon become a full-length portrait. Surely Transatlantic hearts, fervent in admiration of one of the greatest ornaments of their Church, will not allow the history of his wonderful Episcopate to pass into oblivion. Transatlantic authors are many; they wield pens of great ability. Surely they will find worthy and delighted employ in completing what a devoted friend in our land has thus sweetly, tenderly, and beautifully commenced.

We will now proceed to introduce our readers to some prominent parts in the Memorials. Scotland boasts of being the

birthplace of the House of McIlvaine. Records state that in the early part of the sixteenth century the family held considerable property in Ayrshire. This has now passed into the possession of the Marquis of Ailsa. In the early part of the eighteenth century, the ancestors of the prelate left their northern residence and settled in the United States of America. Here Charles Pettit McIlvaine, the future Bishop, was born at Burlington, New Jersey, January 18, 1799. To this descent Bishop Huntington, in his address to the Convention of the Diocese of Central New York, alludes in felicitous terms, worthy of being remembered in the home of his ancestors :—

Inheriting Scotch blood, his mental constitution bore the marks of that ancestry in his theological genius, and his taste and ability in dogmatics, as well as in his strong personal will. Gifted with a quick and capacious understanding, moving always with the dignified and graceful mien of a noble person, and lifted into universal respect by his ardent piety, it might not be fanciful to trace in him some characteristics of his national descent—something of the evangelical unction of Leighton, of the sanctity of Erskine, of the directness of Rutherford, and even the courage of Knox. To these traits he certainly joined many that go to make up a patriotic and active American.

He was one of a family consisting of six sons and two daughters. His brothers all died before him—his sisters lived to mourn his loss. His parents were distinguished for deep and genuine piety, and he often refers with fervent thankfulness to the blessings of his paternal roof. His early days were hallowed by paternal example and constant solicitude. To his mother he frequently alludes with especial gratitude and love. To her training, under God, he traces the pious impressions which ruled in his youthful heart. Pious mothers may be encouraged by the following outpourings of filial devotedness:—

Often the sweetest thoughts I have amongst strangers are upon my precious mother. No name comes with precisely the same savour. None, away from wife and children, brings such music as that of mother. I believe I never bring more tears from a congregation than when I introduce *a good mother*, and speak of my veneration for that name and the indebtedness of children to parents. The people always see that there is something peculiar in the feeling that excites me, and the associations that rise to my mind. The commandment, "Honour thy father and thy mother," &c., rises before me, and I seem to say to myself, "*Yes, I will;*" and then I go to work as if I were laying down thank-offerings at your feet. I speak of mothers in general, but the fire of my thoughts comes from recollections of *one* dear mother, whom I do indeed love to honour. When I hear of, or see anything that I do, in any publication for instance, is much thought of, I have no personal gratification so sweet as that of thinking that it pleases and honours my dear mother.

When he heard that she was called to her heavenly home, he thus wrote:—

I could not be with her, I was afar off in Cincinnati, when she died. She was found lifeless in her dressing-room, as if she had been seized in the attitude of prayer. She seemed to have risen from bed—to pray. . . . . In the morning she was at rest! My darling mother, how sweetly the Lord had taught and prepared you! How affliction had been blessed to you! . . . . How God strengthened and sweetened and sanctified all! How didst Thou bless my dearest mother, O Lord! She lived a long time before her death as if always ready. I feel so sweetly sure that she was in Christ, that He had taught her, that she rested wholly and lovingly and humbly on Him only, that she is safe, blood-washed, white-robed, full of blessedness before the throne and the Lamb.

The happy and placid tenour of his boyhood and his youth is marked by few incidents. True piety grew with his growth and strengthened with his strength. He graduated at Princeton College in 1816. It was during his residence at this Seminary that his soul was awakened to reception of divine truth, and his heart opened to the teachings of the Holy Spirit. This remarkable blessing is thus recorded by him:—

It is more than fifty years since I first witnessed a revival of religion. It was in the college of which I was a student. It was powerful and prevailing, and fruitful in the conversion of young men to God; and it was quiet, unexcited, and entirely free from all devices or means, beyond the few and simple which God has appointed, namely, prayer and the ministry of the Word. In that precious season of the power of God, my religious life began. I had *heard* before; I began then to *know*. I must doubt the deepest convictions of my soul when I doubt whether that revival was the work of the Spirit of God.

Bishop Lee thus records the resolve to devote himself to the ministry of God's Word:—

Upon his graduating, with endowments and advantages of no common order, all the paths of worldly honour and advancement were invitingly open. Success at the bar or in the senate was all but certain. But he esteemed even the reproach of Christ greater riches than the world could give, and laid all his gifts, capacities, hopes, and prospects a freewill offering at the feet of his crucified Lord.

In preparation for this holy work he studied at a Theological College in Princeton. He resided here for eighteen months, and in January, 1820, having reached the age of admission into Deacon's orders, he was shortly after invited to the pastoral charge of the parish of Georgetown, District of Columbia. In June of this year he was admitted to the office of Deacon. In August he commenced his ministry at Christ Church.

During his continuance here he was united in marriage to Emily Coxe, whom he had known from childhood, on October 8,

1822. This lady proved to be a worthy helpmeet to him—a partner of all his joys and sorrows. Her life was prolonged to bewail the death of her devoted husband. Extracts from his frequent letters to her enrich these Memorials.

When he reached the age of twenty-four he advanced to the order of Priesthood. The high estimate in which he was held in the earliest days of his ministry is evinced by his repeated election to the Chaplaincy of the Senate of the United States. Among his hearers at this time was Mr. Canning, who afterwards became Lord Stratford de Redcliffe. Observing that it was Mr. McIlvaine's habit to commit his sermons to memory, or at least some considerable portion of them, he gave advice the importance of which will justify its insertion :—

"Young man, you will never succeed if you go on in this way. Prepare your thoughts—have a distinct idea of what you mean to convey to your hearers; and then leave the words to come of themselves." Upon this excellent advice Mr. McIlvaine immediately acted, and became, as is well-known, one of the most powerful and successful extempore preachers of his time.

The climate of Georgetown proved to be injurious to his health. He was therefore induced to accept the chaplaincy of the Military Academy at Westpoint, in January, 1825. This position he held till December, 1827. The narrative of his work at this place forms a most interesting portion of these Memorials. His own relation, committed to writing after an interval of thirty-seven years, rivets the mind and abounds in instruction. The Rev. G. T. Fox, who subsequently was united to him in the warmest attachment, graphically records this important portion of his life. The summary of it by Bishop Lee may not be here omitted :—

This was an era in the history of that institution. The chapel service, which had been looked upon as a weariness, became eventually full of interest. The cadets laid aside their books to listen to the powerful expositions of the Word and earnest appeals to the conscience. New convictions of the truths of Christianity, and their own personal concern therein as immortal beings redeemed by the Blood of the Cross, thrilled many souls. Individuals came to converse with the chaplain, and to ask what they must do to be saved; and then a little group of young converts had courage to meet together openly for prayer. The old days, we are told, never returned. The fruits of this genuine revival were the addition of quite a number to the ministry of our Church, who afterwards occupied conspicuous positions. But these accessions were not the greatest amount of good accomplished. It is said that half the corps became Christian men, many of whom, eminent in military and civil life, adorned the doctrine of God their Saviour. The influence for good thus exerted who can measure?

It is exceedingly important that we should ponder the

method of instruction which the young minister here pursued. He says:—

> I began my ministry in the dark; not only knowing nothing of the congregation, except of the most negative character, but having no means of ascertaining more, except as my preaching should call it out. Under God's gracious guidance I was saved from a snare, by which often in analogous circumstances one's ministry is made ineffective. I determined to know my military and scientific congregation as differing in no respect, so far as the current character of my preaching was concerned, from any other congregation. I would remember what they were only to give a certain incidental direction sometimes to what I said. But they were sinners, lost sinners, with hearts and consciences and wants like all others; they needed the same Saviour, the same Gospel, and the same manifestation of truth as others: and what God has provided as the method of convincing and converting souls to Christ by the preaching of the Cross, was the method for them in just as much simplicity and directness and boldness and confidence as anywhere else. My preaching, therefore, from the beginning was purposely of the same style as when I was in charge of my previous congregation. On this I rested for such effects, whether of favour or offence, as would develop character and enable me to know the minds of my hearers.

It can be no surprise to hear that other congregations solicited him to become their pastor. He was invited to St. Paul's Church, Rochester, New York, and also to be pastor of Bruton parish, in Virginia; these he rejected, and accepted the pastorate of St. Ann's, Brooklyn. He preached his first sermon there on November 11, 1827. Here he laboured with his wonted assiduity, and with abundant evidence that his labour was not in vain in the Lord. His incessant work exceeded his bodily powers, and it became apparent that rest was needed. This failure of power was the occasion of his first visit to this country. On March 8, 1830, he sailed for England, with a heart cast down at separation from his family and his flock. On his arrival, however, in London, he was cheered by obtaining personal acquaintance with some of the eminent heroes in the Christian faith who have shed lustre on the Church of England. Among those whose kindness and hospitality were so precious to him, he especially names Lord Bexley, the honoured President of the Bible Society; the distinguished brothers, the Sumners, who presided over the sees of Winchester and Chester; and Daniel Wilson, who afterwards became Bishop of Calcutta. During this stay he visited Cambridge, where he enjoyed interviews with Professors Farish and Scholefield; and here he saw for the first time the sainted Simeon, and a Christian friendship commenced to which he often reverted with grateful joy.

But his heart was with his Transatlantic work; and in the autumn of the same year we find him again at Brooklyn. About this time he wrote his "Lectures on the Evidences of Christianity." Great was the fame of this work, and many instances are recorded of the blessed fruits which resulted from it. Canon Carus—no mean judge—thus commends it:—

> The editor cannot refrain here offering his testimony to the admirable manner in which the great argument of his work has been sustained throughout; and earnestly would he recommend its perusal to any who may desire to be furnished with a summary of the "Evidences of Christianity," of no ordinary value.

His bright shining light could not be hid. We omit mention of other stations to which he was invited, to record that on September 10, 1831, he was unanimously elected to succeed the retiring Bishop Chase, as Bishop of Ohio. Great were his internal struggles when this selection was announced to him. Let his own words portray his mental wrestlings:—

> I can very freely commit the matter to the Lord. I would not remain here if it be His will that I go to Ohio; I would not go to Ohio if it be His will that I remain here. My heart does not thirst for a bishopric. Its honour I could willingly forego, its responsibility I am not sufficient to bear. Its duties are unspeakably holier than any spirit I could bring to them. Should the Lord open the door and point me thither, and go before me, and be my light, I will go in His name, and my song shall be, "My grace is sufficient for thee; My strength is made perfect in weakness."

At last he clearly saw the hand of the Lord beckoning him to acceptance; and on Wednesday, October 31, 1832, he was consecrated at St. Paul's Church, New York. His pious thoughts on this occasion are worthy to be deeply pondered:—

> Aaron, before his consecration, was washed with water. The act was typical. Jesus, I would come to Thee, and be washed in the precious fountain of Thy atoning blood, and by the purifying baptism of the Holy Ghost. Before entering on this holy office, let the blood of sprinkling be applied to my conscience, and the sanctification of the Spirit to my sinful heart. I would wash and be clean. Aaron was invested with a robe by the hand of Moses. Put on me, blessed Master, infinitely greater than Moses, the robe of thy righteousness—the clothing of humility—the garment of praise. Aaron was invested with a breastplate, wherein were twelve precious stones, containing the names of the tribes of Israel, which he was always to wear on his breast when he went before the Lord. Give me to be invested this day, O my Master, with the breastplate of faith and love, having on my heart all Thy true Israel, and ever bearing in my affections, and in my prayers, the interest of Thy Church, and the souls of those for whom Thou hast died. Aaron was girded with an ephod. May I be girt about with truth, strongly, boldly, patiently, as a pilgrim, as a

labourer, ready to endure hardness as a good soldier of Jesus Christ. Aaron was invested with a mitre and crown, and had on his forehead a plate of gold, on which was written, "*Holiness to the Lord.*" I want nothing but the last—Holiness to the Lord, and from the Lord. Oh, may this be my glory—this my helmet—this my name! May it be engraven on my heart, be always in my mind—*Holiness to the Lord!*

He shortly after paid a rapid visit to his diocese; but did not reside till April, 1833. Deep were his feelings in tearing himself from his beloved flock at Brooklyn, and removing, to take up his abode at Gambier, the seat of the Kenyon Theological College. This was his main home till he removed, in 1846, to Cincinnati. His first episcopal publication calls for especial notice. Its subject was a revival which had occurred in a parish which hitherto had been without a regular pastor. It gives evidence of quick intelligence—practical wisdom, profound thought, enlarged apprehension, which proves his fitness for the oversight of a diocese, and which signalized all his future course. It soon found its way into England, and called forth the high commendation of Dr. Chalmers. The following extract cannot fail to excite desire for its full perusal:—

DEARLY BELOVED,—Two things I have heard of your state: one has occasioned much hope that you would be built up a spiritual house acceptable to God; the other has caused much fear that you would prove a house divided against itself, and fall from steadfastness in the truth.

With regard to the first, it has been told me that a great increase of attention to the salvation of the soul was appearing among you; that many have taken a new interest in prayer, and some profess to have been recently led to Christ, and to have obtained peace through the blood of His Cross. If these things be so: if the careless have been awakened; if serious, sober, earnest inquiry into the way of salvation has been aroused; if those who were living as aliens from the commonwealth of Israel have been brought to feel their lost condition, and their need of an Almighty Saviour to reconcile them to God; if they have been brought to search the Scriptures, to take pleasure and to use diligence in secret prayer, to renounce all sin, to covet holiness, to love one another, and seek to dwell together in the unity of the spirit and the bond of peace; then indeed I do rejoice. It is the work of the Spirit. May it have free course, that God may be glorified. May every soul among you become its subjects! The less delay the more acceptable. But remember that the time of revival, however genuine the work, is especially the time for watchfulness. The most prosperous season in a Church is one of dangerous exposure. The mount is the place to become giddy. Beware of all efforts to kindle excitement. Be animated, be diligent, be filled with the spirit of prayer; but be sober-minded. Sobriety of spirit and humility of mind are inseparable. Let all noise and all endeavours to promote

mere animal feeling be shunned. You can no more advance the growth of religion in the soul by excitement, than you can promote health in the body by throwing it into fever. Religion is principle. It is the peaceful love of God, and can only be promoted by the *truth*, and prayer, united with a diligent waiting upon all duty.

The next publication, which may not be overlooked, was his first charge to the clergy of his diocese, on "The Preaching of Christ Crucified." We believe that for unction, intelligence of Gospel truth, earnestness, enlightened knowledge, affection, impressiveness, it has rarely, if ever, been surpassed in similar addresses. Happy the diocese which received such counsels! Happy would it be if at every visitation such blessed truths were pressed on the assembled clergy! We commend the whole to perusal. Space forbids the entire insertion. To omit a single sentence would be a wrong.

After this exertion, failure of health called for cessation from work. Again he seeks England, which had become dear to him from his former hospitable reception. In this visit his friendship with Canon Carus commences. It continued with increasing warmth till the conclusion of his life. Truly were their hearts united in devotedness to their common Saviour—in zeal for his glory—in labours for the proclamation of His truth. Happy and blessed in Him, they were happy and blessed in each other! On the occasion of this visit, he addressed the undergraduates who assembled on each Sunday in the rooms of Mr. Carus; and he had the great joy of seeing, though for the last time, the sainted Simeon. Sweet and touching are the terms in which he records his interviews with the aged patriarch, whose name will ever shine so brightly in the annals of the English Church.

These precious Memorials are copiously enriched with exquisite letters, addressed at intervals to his family, to his friends in England, and especially to his beloved Carus. For sweetness of style, for beauty of thought, for tenderness and affection, and for heavenly-mindedness—for evidence that Christ was his all, they must always hold high place among epistolary productions. To give many specimens would indeed be delight; yet selection is scarcely possible where all are beyond all praise. But among these letters—so redolent of grace, so characteristic of a heart overflowing with love to all who love the Saviour—there is hardly one more worthy to be retained than that addressed to Alexander Haldane, Esq. All who read it will be thankful for this opportunity of benefiting by its edifying remarks:—

To Alexander Haldane, Esq., London.

Cincinnati, February 26th, 1855.

My dear Friend and Christian Brother,—Will you not be surprised to receive a letter from me, whom you last met at Mr. Niven's

Church, St. Saviour's, Chelsea, and to whom you kindly sent a copy of the Memoirs of those admirable servants of God, your honoured father and uncle, James and Robert Haldane? Ever since I read that book, I have intended to express my thanks to you for it—for the copy to me—for the book to the Church. What a father was yours! I had no acquaintance previously with his work and life. With that of your uncle I had only a very general acquaintance. I knew something of his Geneva work; but of his simplicity, faith, boldness, love, power, and the fulness of its fruits, I knew very little. I read to admire and adore God for His grace in the ripeness, beauty, and greatness of His work, in and by each of those beloved names. Independently of all questions about congregationalism and such like, taking those two labourers in their *lay* characters and their self-appointed work, and laying aside their peculiar adaptedness, *that* is the *spirit*, the *work*, the *labourer* that is needed now; more *ordained* faithful men certainly, but more unordained faithful men to go about as their talents qualify them. I do not say to *preach*, but to teach, to leaven, to testify, to operate, to tell of Christ. Here, in this country (America), we need it very much—not that we have not many men who do it in various degrees—but we need to break up the prevalent idea, that to make known, to testify of Christ, is *ordained work* exclusively. Once more, my dear friend, I thank you for that Memoir, which did my heart great good. . . . .

Ever affectionately your brother in Christ,

CHARLES P. McILVAINE.

We find him re-visiting England, accompanied by his wife, in 1853. He had been requested to attend the Jubilee of the British and Foreign Bible Society, as a delegate from America. On this occasion he received the degree of D.C.L. at Oxford.

On his return to his diocese an incident occurred, so full of intense interest, and marking the marvellous protection of Providence, that we cannot forbear inserting the account, which appeared in the *Western Episcopalian* of Ohio:—

Cincinnati, February 5th, 1855.

The recent wonderful and merciful escape of our beloved Bishop, from seemingly inevitable death, calls for devout acknowledgment and praise to God from his clergy and diocese, and the Church at large. As the circumstances of this escape have been related to me by one who was a witness of the facts, I hasten to lay them before your readers.

On Thursday morning, January 30th, Bishop McIlvaine started for Cincinnati, on his return from a visit to Louisville. He took the steam ferry-boat at Louisville for the purpose of crossing the river, and taking his seat in the Jeffersonville train. The day was bitterly cold, and the Ohio was full of running ice going down in large fields to the falls, which lie below Louisville. The boat became fixed in the middle of the river in a large mass of solid ice, and could neither

advance nor recede. Instantly she was at the mercy of the current, and began to move towards the falls. The imminence of the danger became at once apparent. There were about two hundred passengers on board—men, women, and children—besides omnibuses, waggons, horses, and their attendants. It now seemed almost certain that all must be lost. Under Bishop McIlvaine's care was a daughter of Bishop Smith. The Rev. Mr. Sehon, a Methodist minister of Louisville, was also on board. It seemed impossible that a soul should survive if the boat was wrecked on the falls. The current, the cold, the breakers, the eddies, the ice breaking over the falls, would have rendered escape, even for the strongest and hardiest swimmer, impossible. Help from either shore could not be extended so long as the drifting continued. Nothing could reach the boat in time to rescue a single person. Inevitable and speedy death was all that the most fearless could see before them. The boat and passengers were given up on shore. Where was help to come from? Some there were on board who did know where to look—and did look there, where all true help is found in time of need. The Bishop then said to Mr. Sehon that he would go into the room where the women were, and draw their minds to prayer. They went together: but though the utmost caution was used to prevent alarm, the word prayer was no sooner uttered than the lamentations and cries rendered it impossible for prayer to be heard. After endeavouring in vain to calm these poor people, some of the quieter ones, with Mr. and Mrs. Sehon and Miss Smith, gathered close around the Bishop, as he offered a brief and appropriate prayer. After this there was more composure. And now the hand of the Lord appeared. Man could do nothing. The boat was drifting on to its apparent inevitable wreck. But—was it not God's guiding in answer to prayer?—*she struck the hidden reef* at the commencement of the rapids! That was the salvation, though it was then not known and recognised as such. How long the boat could hold that place against the pressure of current, and the prodigious momentum of the acres of ice, which constantly struck and ground against it—how soon she would be pressed over, or lifted up and turned over, or crushed under the accumulating mass of ice, where no help could reach her, no one could say. Each new onset of ice was watched with intense anxiety. But that which was terror to those on board proved to be one of God's instruments for their safety. As the ice struck against the boat, it formed such a mass that it rested on the rock beneath and formed a breakwater; and the more violent was the onset of the ice, the more strong and massive did it become. The boat lay, as it were, under the lee of this mass of ice, though some of her length was still unprotected. In this passive resistance to the assaults of the current and the ice, the boat lay about two hours before help came. Meanwhile, the passengers could not see that any movements for rescue were being made on shore. They were too far off to see what was doing. From the Louisville shore they were distant half a mile, and on the Indiana shore there were no inhabitants. During this time high rewards were offered, on the Louisville side, to anyone who would attempt a rescue. The clerk of the *Jacob Strader* had a son

in the stranded boat, and offered a large price for his deliverance. The lifeboat of the *Strader* was launched, and three men came out in her, and took out the youth and two young women connected with the officers of the *Strader*. It took the boat an hour to get back. In the course of another hour some four or five boats, capable of containing each from four to five persons, came out from either shore. Meanwhile, the women had become quite composed. Many of them behaved in a very exemplary way throughout the whole period. As soon as these skiffs came near to the boat, the determination seemed unanimous that the women should go first, and this determination was carried out. The coloured women were as kindly cared for as the white. Whoever came first entered the boats first. The last woman that came was a white woman. Such as had husbands were allowed to have them with them. The Rev. Mr. Sehon went, as was proper, with his wife in the second boat, and to him Bishop McIlvaine consigned the care of Miss Smith, and bade them farewell. Our good Bishop was strongly urged by those in the skiff and in the boat to go with the lady in his charge; but he resolutely refused to avail himself of the privilege, which all seemed anxious to accord to his age and character. One or two coloured men were allowed to go in the skiff with their wives. Not a word of interference or remonstrance with this arrangement was uttered. "*Remember the Arctic!*" was heard as the women were put in. All the while the ice was crushing against the boat, and none knew how soon she would be driven where no boats could reach her. At length the last woman, as was supposed, had been put in, and the boat was not full. At the urgency of those who were most active, Bishop McIlvaine consented to get into the skiff. But before it was pushed off another woman was found, and he at once called to her to come and take his place. The next relief was a flat-boat, given by Messrs. Gill, Smith, and Co., of Louisville, to whoever would take it. It was manned by a gallant crew, who knew that such a craft *must take the falls*. Two falls' pilots came in her: one steered and the other commanded. Captain Hamilton, a cool and intrepid man, took the command. On her flush deck, which was even with the sides and covered with straw, about fifty men, of whom Bishop McIlvaine was one, were placed. As there was not room to stand, because of the oars, nor room to sit, they were compelled to kneel. By this time the boats which had put off had been carried down, and were just able to reach the island at the head of the falls, where there was much suffering from cold, and whence the women were with difficulty got to the Kentucky shore. As the crew of the flat-boat started for their fearful trial of the falls, Captain Hamilton ordered silence. "Let no man speak to me," said he. He ordered the draught of the boat to be measured. The answer was, "It is fifteen inches." He answered, "It is a poor chance," and evidently thought the case very desperate. He had not expected that the boat would be so heavily loaded. His effort was to reach a particular *chute* of the falls, as that which alone afforded any hope of a passage. All this had occupied but a minute or two. The powerful current had brought the flat almost to the spot where, in another

instant, she was to be wrecked, and all lost in the breakers and ice, or they were to be safe. There was perfect silence. What a solemn moment! How appropriate was the kneeling position which was maintained! The Lord saw those hearts that were before Him in a corresponding attitude of prayer and faith. Our beloved Bishop sheltered a poor shivering coloured boy under his cloak, and commended himself and his fellow-voyagers, with composure and confidence, to his covenant Lord and Saviour. In the crisis of passing down the *chute* the boat struck! It seemed that all was lost! The silence was unbroken. Grating over the rock, she was a moment free, and then struck again. Again she was free, and again struck. Her bottom grated on the reef. Not a word was spoken. The boat floated on. The captain cried out, "Try the pump!" "No water!" was the answer. God had delivered them! The gentleman who kneeled next to the Bishop heard him solemnly murmur, "The Lord be praised for His mercies!" Now the fearful eddies and breakers were a danger not to be thought of, after what had been passed. Three miles below Louisville, at Portland, the passengers were landed safely, with a great sense of gratitude to the intrepid pilots and their brave crew, and most deeply indebted to the mercy of God. They had been about four hours on the water. After this successful passage, a large boat, capable of holding more freight, and without too much draught, took off the remaining passengers, and passed the falls safely. The ferry-boat, with the omnibuses, horses, and waggons, remains on the rock; and the last news speaks of her as being, for the present at least, in a position of safety.

This marvellous escape is feelingly related by the Bishop himself without any variation. His incessant labours again required that he should seek refreshment in separation from his diocese. He undertakes, therefore, in 1858, an extensive tour. During this visit to England, the University of Cambridge followed the example of the sister University of Oxford, and graced him with the dignity of LL.D.

It now became apparent that, if life were to be prolonged, relief from the arduous toils of his vast diocese must be obtained. Consequently, in 1859, Dr. Bedell was appointed to be his coadjutor. In this fellow-labourer he found all that his heart could desire. He thus records his satisfaction:—

"The choice was gratifying to me, because of the good man elected, and because he was elected by such strength of vote as showed the determination of the Diocese to sustain the policy, the doctrine, &c., which have marked my Episcopate. The Lord be praised for this!"

The reminiscences continue to give recitals full of the deepest interest, and which will amply repay thoughtful perusal. Our limits compel us to give brief glance at the most important. In 1860, it was his privilege to give welcome to the Heir-Apparent to the British Crown. His respectful homage—his demeanour so befitting his position—greatly impressed the youthful Prince.

On his visits to the Metropolis, he was always recognized and had cordial reception by the Royal Family. The Queen marked her appreciation of his welcome to the Prince by summoning him to a seat amongst her guests at Osborne. When an unhappy circumstance seemed to endanger amicable relations between our country and America, the knowledge of the high esteem in which high classes in England held him, induced the President of the United States to select him from his intimacy with influential parties to conciliate. His success in this capacity is thus noticed by himself:—

To Bishop Bedell.

December, 1861.

I am perfectly relieved from all doubt about the wisdom of my coming, especially as to what would be thought of it here. I found I was *expected*. Some thought I was coming on a *semi-diplomatic* mission: the rest, that I was, at least, on a mission of peace. They instinctively interpreted *my* coming at such a time as meaning that I had some good, kind object for the two countries. They, therefore, neither asked nor needed any explanation, and I needed no *concealment*. Doors of influence are opened on all sides, and among the highest. In two weeks, besides private interviews, I have met three large companies of influential persons, and done my work, and *all* thinking it was the very thing to do, and wishing I could go everywhere. It requires a readiness and courage, a quickness of answer, and a fertility of resources, which I was afraid I should fail in; but I am *satisfied* as yet.

He records another striking interposition of the merciful hand of God in his behalf. Such is his grateful relation:—

I was driving Mrs. McIlvaine and the Rev. G. T. Fox, of Durham, in the neighbourhood of Cincinnati. We were ascending a steep and very narrow road, the sides of which were precipitous. I was not aware that a railroad was just at the top. I knew it was somewhere in that direction, but I had not thought of it. When we were about half up the ascent, Mrs. M—— exclaimed, "*There comes the train!*" I could only hear the motion. There was no signal, and from the sound I could not judge where it was—how far off. It seemed distant. The narrowness of the road made it very difficult to turn, under the quietest circumstances. I pressed on to get a sight of the train, and see what to do. In a few moments I saw it only a hundred yards off, and at full speed. My road lay directly across its track—on the same level. Now the signal was given, but too late to be of any use. I was close to the track. To go back was impossible. To stop there was the certainty that the horse, frightened by the train rushing right past his face, would back us down the steep side of the road, some thirty feet. My conclusion must be instantaneous. I saw there was nothing to be done but *press across*. It would have been dangerous for a man to attempt to run across. There was but a moment. If the horse should hesitate at the track, I knew we were

to be destroyed. For a perceptible instant it looked as if he would hesitate. I had not time to seize the whip. I shook the reins and ordered. The train had ceased its whistle, probably lest it should alarm the horse. He leaped across, and the train (the engine) rushed behind us, and I do not think there were more than six feet between it and the hind wheels. No doubt the engineer had no hope of our escape. It was a marvel of deliverance! What if the horse had hesitated but two or three seconds! What mercy! what interposition of God's hand! I shudder every time I think of it. Mrs. McIlvaine stood it all silently till it was over, but the retrospect almost unnerved her. Mr. Fox saw all the peril. There was criminal negligence in not giving the signal sooner.

We must, however, restrain the pen which would gladly expatiate on other circumstances in this most blessed life. The concluding scene demands our notice. We make the following extracts from the account which the Editor sent to Bishop Bedell:—

On reaching Florence on Thursday evening, neither Mrs. Carus nor myself felt sufficiently well to take the long journey to Rome next day, as had been proposed; we determined, therefore, to remain a few days at Florence to recruit.

On Sunday I went with the Bishop to the American Episcopal Church. The next morning (February 17th) he went to his bankers soon after eleven. He unadvisedly threw off his cloak, and got a severe chill, so that when we arrived he was shivering exceedingly, and scarcely able to walk. We brought him home immediately, and in a few minutes our excellent medical friend, Dr. Duffy, was in attendance. The two next days the Bishop was languid, but still able to spend the day with us, and transacted some important business. On Thursday he was much better. The next day, however, he was not so well, and towards evening became exceedingly weak, and scarcely able to walk to his bedroom. He had then a very disturbed night; his breathing became difficult, and in the morning (Saturday, February 22nd) he was evidently very ill. Dr. Duffy then desired to have a consultation with Dr. Cipriani; and after examining the dear patient they returned to us with the most alarming intelligence, that the disorder was pulmonary apoplexy, with violent inflammation of the lungs—that there was really no hope for the Bishop's recovery—and that he might depart any hour that very day. This was indeed a terrible announcement to us, and we were quite overwhelmed by it, and could only cast ourselves upon the gracious support and direction of our compassionate Lord. But the beloved Bishop seemed quite prepared for the intelligence, and received it with the most perfect calmness, and prepared at once for his departure to his blessed Saviour. So soon as he learned how near the end might be, he began to dictate messages for us to send to all the members of his family, adding special words of loving counsel to each. He then said to me: "Send to the Bishops in America my testimony to the Gospel of Christ, and my wish I could have made it more strong, and that not a word of it be

changed." He seemed indeed to be always in the immediate presence of his Saviour, and never once did a doubt of his acceptance overshadow his mind. "Blessed Lord!" he said, "I have prayed so often that He would be with me at this time, and He will be; I am sure of it." After an interval, during which he seemed to be meditating, he remarked, "I don't see any cause for care or apprehension, I know I am dying, but I have no care. The Lord is my Shepherd; He lifts up the light of His countenance upon me. I wish to lie in His hands, and He will do with me what He pleases. I have no will but His. Oh, what a gracious, tender Saviour He is!"

He fully expected to be with the Lord that night, and enter on the Sabbath in His presence. But it was not so to be:—

The next day he seemed to be much the same, and our earnest prayer was, that he might be spared to see his son-in-law, Mr. Messer. This great mercy was granted, and the following morning, about eight o'clock, when Mr. Messer arrived, the Bishop was deeply moved, and full of thankfulness as he tenderly embraced him. The day following, February 26th, he seemed really better, and a second consultation was held, and great improvement was pronounced to have taken place.

The dear Bishop then seemed daily to be gaining strength, the cough was less frequent, he was able to take nourishing food, and got much sleep: the right lung was pronounced healed, and the dangerous symptoms were passing away, so that we had good reason to hope he might, after all, be restored to health.

But on Sunday, March 9th, he grew weaker, and the cough at night was again incessant, and deprived him of rest. There had been a manifest change during the day, and in the evening, after a prolonged examination of the condition of the lungs, the dear Bishop was declared to be again in a very critical state. The malady rapidly increased. The following night was one of great trial to him from the exhausting cough; and in the morning, and through the day, his weariness and weakness became so great that he could scarcely obtain any rest.

Still he took his usual amount of nourishment, and we did not apprehend any immediate danger: so that in the evening, about six, we left him for a short time with his nurse and the courier. But we were soon called back, for after taking his food a change suddenly came on—he said he had had enough, and, after looking very kindly on them and pressing their hands, he gently laid his head back on the pillow and closed his eyes. We were immediately with him, and held his dear hands while feeling the pulse; but so quiet and gentle was the end, that we could not precisely say when the blessed spirit departed.

It was about seven o'clock when he seemed to be gone; for that fine countenance was then lighted up with such an expression of peaceful joy that we felt sure he was even now beholding that dear Lord whom he had so fervently loved and longed to see. It was indeed a literal falling asleep in Jesus.

Thus the curtain falls over scenes which cannot fail to leave enduring impressions on the reader's mind. Well indeed was the tribute deserved which broke from the heart of his loving and admiring colleague, Bishop Bedell:—

> In form, and features, and presence, he was a prince among men. Combining dignity with grace, manly beauty with great impressiveness of demeanour; having an eye keen and piercing, capable of a frown that startled, and with a smile peculiarly gentle and winning, he was one of those few noble men whom men instinctively reverence.

Not less just was the commendation of Bishop Lee:—

> In England, as well as in America, tears fall upon his bier, and blessings are invoked upon his memory. The Mother Church and the Daughter mourn together. Christians of various names and opinions join in expressions of affectionate veneration for him who was an ornament and bulwark of their common faith—and the nation feels that she has lost one of her noblest sons.

Especially tender was the retrospect of Canon Carus. No one knew him better, loved him more, and had enjoyed more intimately his hallowed friendship. No friend had administered more to his happiness in life and to his peace in death. Thankful are we that Canon Carus undertook the task of arranging these reminiscences. The work has been executed with surpassing wisdom and propriety. We close the volume, blessing God for the grace bestowed on McIlvaine, who, through so long a life, was so bright and shining a light. We bless God, too, that the biographer of Simeon has been permitted to be in some degree the biographer of McIlvaine. These works will long be prized as precious treasures of Christian memories.

H. Law.

Art. II.—WILLIAM COWPER.

1. *The Life and Works of William Cowper.* By Robert Southey, Esq., LL.D.
2. *English Men of Letters: Cowper.* By Goldwin Smith.
3. *Theology in the English Poets: Cowper.* By the Rev. Stopford A. Brooke, M.A.
4. *The English Poets.* Edited by T. H. Ward. *Cowper.* By the Editor.

THERE is, no doubt, a good deal of justice in the remarks made by the Editor of "The English Poets" in his introduction to the poems of Cowper. "It is undoubtedly true," he writes, "that Cowper is little read by the very class which is most

given to the reading of poetry, and most competent to judge it. He is a favourite with the middle classes. He is not a favourite with the cultivated classes." I am afraid, however, that he is not much read in the present day, even by the "middle classes"—that to them his poetry is a name, and nothing more. Other poets, more musical in their diction, more dramatic in their conception, and broader in their religion, have "pushed him from his stool." And yet, ignorance of this poet is a loss to any class, cultivated or otherwise; and whatever be the limitations of his genius, or however, what Mr. Matthew Arnold calls "his morbid religion and lumbering movement," may prevent his general acceptance, they who fail to make acquaintance with his poems deprive themselves of much pleasure and enjoyment. We certainly ought not, from any dread of his Puritanism—which is so distasteful to the preachers of culture, the prophets of "Sweetness and Light"—to neglect a poet, of whose great poem, "The Task," M. Taine[1] can thus write:—

At length poetry has again become life-like; we no longer listen to words, but we feel emotions; it is no longer an author, but a man, who speaks. His life is there perfect, beneath its black lines, without falsehood or concoction; his whole effort is bent on removing falsehood and concoction. When he describes his little river, his dear Ouse, "slow winding thro' a plain of spacious meads, with cattle sprinkled o'er," he sees it with his inner eye; and each word, cœsura, sound, answers to a change of that inner vision. It is so in all his verses; they are full of personal emotions, genuinely felt, never altered or disguised: on the contrary, fully expressed, with their transient shades and fluctuations; in a word, as they are—that is, in the process of production and distinction; not all complete, motionless and fixed as the old style represented them. Herein consists the great revolution of the modern style. The mind, outstripping the known rules of rhetoric and eloquence, penetrates into profound psychology, and no longer employs words, except to mark emotions.

The truth is, that few who have written the story of Cowper's life, or have criticized his poems, have had any sympathy with his religious views, which, therefore, not understanding, they have misrepresented; and which, so far from driving him to madness and suicide, raised him often from the depths of profound dejection, and shed a light over the gloom of his despair. His was a timid and over-sensitive nature. Had he been cast in a ruder and rougher mould, the mental balance would not have been so easily destroyed. His biographers and critics, one and all, stumble against what they call his Calvinism. For instance, the editor of "The English Poets," writes thus:—

Since we are to look to poetry for the successful application of ideas to life, we shall look in vain to "The Task"; for the ideas are those

[1] "History of English Literature." By H. A. Taine. Vol. II. p. 247.

of an inelastic Puritanism, that would maim and mutilate life in the name of religion. . . . . He began with the resolve to make religion poetical, and he succeeded in making poetry religious—but religious after a manner which his excellent editor, Mr. Benham, himself a clergyman, calls "hard and revolting."

Mr. Stopford Brooke writes:—Cowper's "Calvinism, which he seems to have had before meeting with Newton, combined with the tendency to madness in him, had produced a religious insanity, which, occurring at intervals through his life, finally fixed its talons on his heart, and never let him go, even in the hour of death. He believed himself irrevocably doomed by God." But, as Mr. Goldwin Smith very properly reminds us, "When Cowper first went mad, his conversion to Evangelicism had not taken place; he had not led a particularly religious life, nor been greatly given to religious practices, though, as a clergyman's son, he naturally believed in religion, had at times felt religious emotions, and when he found his heart sinking, had tried devotional books and prayers. The truth is, his malady was simple hypochondria, having its source in delicacy of constitution and weakness of digestion, combined with the influence of melancholy surroundings . . . . The catastrophe was brought on by an incident with which religion had nothing to do." But while Mr. Goldwin Smith allows that in Cowper's case "religion was not the bane," and that his recovery from madness "came in the form of a burst of religious faith and hope," he has evidently no sympathy with Cowper's religious opinions, and seems well pleased to think that the Evangelicism which he professed is now ready to vanish away. It is thus he writes on this subject:—

> However obsolete Cowper's belief, and the language in which he expresses it, may have become for many of us, we must take it as his philosophy of life. . . . . He belongs to a particular religious movement, with the vitality of which the interest of a great part of his works has departed, or is departing.

Mr. Goldwin Smith seems to be of the number of those who imagine that Evangelicism—"inelastic Puritanism," if they like the definition better—has become old and effete, and is behind the intelligence of the age, and that nothing now remains but to dig its grave and consign it honourably to the tomb. They are ready to seize the pen and write its epitaph, and to chant a requiem at its grave. We trust these prophets of a decaying Evangelicism are mistaken in their predictions. Sad will it be if Calvinism, which lies at the root of all that is strongest and most forcible in Christian character, which has been the creed of some of the greatest men that ever lived, and which has played no unimportant part in the history of our nation, giving England the religious and political freedom she now enjoys—sad will it be if

Calvinism—"the spirit which rises in revolt against untruth," the spirit which nerves us to strive with the giant powers of evil, and which opens a refuge in times of trouble, because it makes us strong and calm in the thought of a Sovereign Will whose outgoings are love, is ever to become a dead faith of the past. If either our cultivated or middle classes are deterred from reading Cowper through dislike of his religious opinions, which were those of the men who, in the sixteenth century, overthrew spiritual wickedness, and purged England from lies, and which have been crystallized in the Articles of the English Church—then we can only mourn that it is so, and reluctantly believe that "Evangelicism has now been reduced to a narrow domain by the advancing forces of Ritualism on the one side, and of Rationalism on the other."[1]

Other reasons, however, may be given for the neglect of Cowper by the present generation of Englishmen. Other poets, of greater power and passion, of more mastery over their materials, of deeper emotion and higher gifts of expression, have, like new stars, "swam into our ken" since his day. The popularity of Byron and Burns, of Wordsworth and Coleridge, of Keats and Shelley, of Tennyson and Browning, may account for something of the forgetfulness into which Cowper has fallen. But if these poets be more fervent in spirit and more faultless in work; if the music of their verse be more perfect, and if the themes on which they write be more generally attractive to the intellect of this century, yet has Cowper merits of his own—wit, humour, satire, a love of nature, and a fidelity to truth—which will give him a foremost place amongst our great singers while the English language endures. Besides being a poet, and one of the first to call poetry back from conventionality to Nature, and in thus being "the precursor of Wordsworth"—he is, according to Southey, "the best of English letter writers;" and these letters, written without any thought of their meeting the public eye, are entirely artless, and full of charm.

It will not be out of place, before looking at some of his characteristics as a poet, to give a brief sketch of his simple and pathetic life.

William Cowper was born on the 15th of November (old style), 1731, at the Rectory, Great Berkhampstead. His father, the Rev. John Cowper, D.D., was rector of the parish, and chaplain to George II. His mother was Anne Donne, daughter of Roger Donne, of Ludham Hall, in Norfolk, and was descended

[1] "Cowper," by Goldwin Smith.—The fact is, Cowper's Calvinism was not of a harsh, rigid, or ugly type; for, as he held the doctrine, it was but the cloud resting on the Mercy-seat, while out of the cloud there came the voice, "God is Love." This shall be shown in a second article by some *quotations* from his Poems.

from several noble houses—indeed, by four different lines from Henry III., King of England. The poet alludes to this in the famous piece which he wrote on receiving her picture :—

> My boast is not that I deduce my birth
> From loins enthroned, and rulers of the earth ;
> But higher far my proud pretensions rise—
> The son of parents passed into the skies.

Pope, who had been the idol of his age and its poetical standard, but with whom the harmony and finish of his verse were more than the subjects on which it was employed, was lingering out his last days in his villa at Twickenham, on the side of the silver Thames. The Artificial School of Poetry, which touched the ear but did not reach the heart, fine and subtle though it was, was now to be succeeded by a newer and higher melody, which derived its inspiration from Nature.

Cowper was but six years old when he lost his mother. In the beautiful poem called, "Lines on the receipt of my Mother's Picture," he has given voice to the sorrow which wrung his childish heart when news was brought him that she was dead. Her death soon made itself felt by peculiar trials. His father married again—how soon we are not told—and the child seems scarcely to have lived at home after this the first great loss of his life. At the age of six, the poor little sickly boy was sent from home to a boarding-school at Market Street, in Hertfordshire—"the first of those sad changes," remarks Southey, "through which a gentle spirit has to pass in this uneasy and disordered world." Many hardships had the delicate boy to contend with while at this school, and his trials were greatly aggravated by the barbarities of a cruel lad, whose delight it was to torment him. "I well remember," he says, "being afraid to lift my eyes upon him higher than his knees, and I knew him better by his shoe-buckles than any other part of his dress." As specks had appeared on Cowper's eyes, and they became subject to inflammation, he was removed from the boarding-school, and placed under the care of an eminent oculist, in whose house he spent two years. The disease in his eyes did not yield to treatment, and, strange to say, he owed his recovery to a severe attack of small-pox when he was thirteen years of age. In his tenth year he was sent to Westminster School, where he excelled, as he tells us, "at cricket and football," and became a good classical scholar. His skill in athletic games beguiled him into a novel idea. "I became," he says, "so forgetful of mortality, that, strange as it may seem, surveying my activity and strength, and observing the evenness of my pulse, I began to entertain, with no small complacency, a notion that perhaps I might never die." An incident befel him at this time which startled him out of

this foolish thought. Crossing St. Margaret's churchyard late one evening, he was attracted by a glimmering light, and found a grave-digger at work, who, just as Cowper came to the spot, threw up a skull, which struck him on the leg. This gave an alarm to his conscience, and he remembered the incident as among the best religious documents which he received at Westminster. While he was passing through the fifth form, Vincent Bourne, celebrated for his Latin verse, was the usher. This man was slovenly to the point of being disgusting, and as good-natured as he was dirty. The Duke of Richmond once set fire to his greasy locks, and boxed his ears to put it out again. His indolence rendered his accomplishments useless to his pupils. "I lost," says Cowper, "more than I got by him, for he made me as idle as himself." It was while Cowper was at Westminster, and when about the age of fourteen, that he first tried his hand at English verse, in a translation of one of the elegies of Tibullus.

Amongst his school-fellows were several men of note and genius. He numbered amongst his early friends, Robert Lloyd, a minor poet and essayist; Charles Churchill, author of "The Rosciad," and Colman and Cumberland, both writers of comedies for the stage. His other remarkable contemporaries at Westminster were Elijah Impey, afterwards Chief Justice of the Supreme Court of Bengal, and Warren Hastings, the first Governor-General of the Province.

We next hear of Cowper in a solicitor's office. "At the age of eighteen," he says, "being tolerably well furnished with grammatical knowledge, but as ignorant of all kinds of religion as the satchel on my back, I was taken from Westminster, and having spent about nine months at home, was sent to acquire the practice of the law, with a London attorney." Here he had for a fellow-clerk the future Lord Chancellor Thurlow, who had been educated at Canterbury school. Cowper had no taste for the plodding business of the law; and the master to whom he was articled allowed him to be as idle as he wished. Upon leaving Mr. Chapman's, in his twenty-first year, he took chambers in the Middle Temple, "becoming," he says, "in a manner, complete master of myself." And it was now, when he first began to live alone, that the sad malady began, which, at different times and under different symptoms, darkened so much of his life. After a year spent in terrible despondency, he at length betook himself to prayer, which brought him some consolation and ease.

Being recommended change of air, he went to Southampton, and a few days after his arrival, he walked, one bright sunny morning, to a beautiful spot about a mile from the town, and as he sat on an eminence by the sea, his heart became suddenly

joyous. After this break in the cloud, his mind for a season alternated between light and gloom. He formed good resolutions—he broke them; he composed some prayers—he ended by throwing them into the fire.

In the June of 1754, he was called to the bar, though he had taken no pains to qualify himself for his profession; for his life hitherto had been that of a careless man of the world. Two years later he lost his father; and three years after he removed to the Inner Temple. At the age of twenty-eight he was made Commissioner of Bankruptcy. He now formed an attachment for one of his cousins, Theodora Jane, second daughter of his uncle, Ashley Cowper, a woman of great beauty, wit, and accomplishments.[1]

His cousin's affections were as deeply engaged as Cowper's; but her father, fearing, no doubt, the morbid melancholy of his nephew, absolutely refused his consent to their marriage, and they were separated. "If you marry William Cowper, what will you do?" asked the father. "Do, Sir?" she replied, with the saucy readiness of a high-spirited girl; "wash all day, and ride out on the great dog all night." She remained constant to the poet all her life, retaining a proud affection for him to the last, and died unmarried.

We must now look at Cowper when he has reached his thirty-second year, his patrimony nearly spent, and with little apparent prospect of his ever repairing the consequences of his own idleness by a fortune of his own getting. He had relations who possessed some political influence. The office of the Clerk of the Journals in the House of Lords fell vacant, and was in the gift of Cowper's kinsman, Major Cowper, as patentee. Cowper had coveted the office, expressing the hope that the Clerk of the Journals, who held the office, might die; and "God," he says, "gave me my heart's desire, and in it, and with it, an immediate punishment of my crime." At the same time the joint offices of Reading Clerk, and Clerk of the Committees, which were of much greater value than the Clerkship of the Journals, were vacated by resignation; and these being also in Major Cowper's gift, were offered to the poet, who accepted them. "But with them," he says, "he at the same time seemed to receive a dagger in his heart." He felt the impossibility of executing a business of so public a nature; and after a week of much anxiety, he besought his kinsman to give him instead the Clerkship of the Journals, which fell more readily within the

[1] This uncle was so diminutive in person that, when late in life he wore a white hat lined with yellow, the poet said that "if it had been lined with pink he might have been gathered by mistake for a mushroom, and sent off in a basket."

scope of his abilities. But fresh difficulties arose from the opposition of a powerful party among the Lords, who wished the nomination of another candidate; and as the merits of the rival claimants were to be tested by an examination at the bar of the House, Cowper's mind was clouded by terrors, and his conflicting emotions brought on a nervous fever. Under the stress and strain of an ever-increasing agitation, his mind began to give way. "I now," he says, "began to look upon madness as the only chance remaining." His great fear was that his senses would not fail him in time enough to excuse his appearance at the bar of the House of Lords, and prevent the trial for the Clerkship. He became mad, and with madness came the sore temptation of his life—suicide.[1]

The desire for death was succeeded by a shuddering fear of the grave. From this time he was haunted by imaginary horrors, was scared by visions, and terrified by dreams. He believed that he had sinned against the Holy Ghost, and had no longer any interest in Christ. It was at this juncture that he sent for his friend, the Rev. Martin Madan; and though Cowper used to think him an enthusiast, yet he now felt that if there were any balm in Gilead, this was the man to administer it to him. The interview of the two friends was much blessed to the poet, and the wounded spirit lost something of its pain, though the mind had by no means recovered its balance. Nay, greater terrors were behind, and madness for a time made a total wreck of that fine, but too

[1] He has told us, with the utmost minuteness, the story of his attempts at self-destruction. We see the whole scene, as he tries to reason himself into the belief that suicide is lawful; as he buys from the apothecary a half-crown phial of laudanum; as he hurries into the fields with the intention of swallowing it; and, as the strong love of life again returning, he resolves rather to fly to France, change his religion, and enter a monastery, and thus escape the ordeal which he dreads. Again, we see him in another mood, bent once more on self-destruction, and hurrying in a hackney coach to the Tower wharf that he may throw himself into the river. But as the tide is low, and a porter seated on the quay, he returns to his chambers, and tries to swallow the laudanum; but here he is interrupted by his laundress and her husband, and at length the poison is thrown away. On the night before the day appointed for the examination before the Lords, he lies with an open penknife pressed against his heart, but his courage fails, and he dares not drive it home. His last effort was to hang himself, and using his garter he forms it into a noose, and placing it about his neck, he fastens it to the top of his bed-frame. He makes three several attempts at suicide, all of which fail from the slipping of the noose, or the breaking of the frame; but on the last occasion, when consciousness is gone, and he comes to himself, only after he has fallen on the floor, it is seen how near he has been to death by the stagnation of the blood under one eye, in a broad crimson spot, and by the red circle which extends round his neck. Horror-stricken, he staggered back to bed, an overwhelming conviction of sin seized upon his soul, and his conscience was harrowed by a sense of God's anger.

sensitive, spirit. He was removed by his friends to St. Albans, where Dr. Cotton, a physician of great skill, and well-known humanity, kept a private asylum for the insane. Medical treatment and religious intercourse (for Dr. Cotton was a man of piety, and a writer of hymns) restored his distempered mind to health. Seated one morning in a chair, near the window of his room, he took up a Bible, and opened it for comfort and instruction. The verse which met his eye was the 21st of the third chapter of the Epistle to the Romans: "Whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission (the passing over) of sins that are past, through the forbearance of God." "In a moment I believed and received the Gospel." "Oh, the fever of the brain!" he says—in one of his beautiful letters to Lady Hesketh, after his recovery—"to feel the quenching of *that* fire is indeed a blessing, which I think it impossible to receive without the most consummate gratitude. My affliction has taught me a way to happiness, which, without it, I never should have found." On his release from the asylum, he resigned the Commissionership of Bankruptcy; and as a return to his profession was out of the question, his relations combined to raise a small income for him, just enough for his support. His brother John, who first tried to find lodgings for him at or near Cambridge, failing in this, placed him at Huntingdon, within riding distance, so that the brothers could meet once a week. He took to Huntingdon the attendant who waited on him at Dr. Cotton's Asylum, and he brought from the same place a friendless boy, whose case had excited his interest, and for whom he afterwards provided, by putting him into a trade. In that charming strain of quiet humour, which was as natural to him as to breathe, he unfolds, in a letter to Hill, a difficulty he experienced in his novel task of keeping house for himself and his servant:—

A man cannot always live on sheeps' heads, and liver and lights, like the lions in the Tower; and a joint of meat in so small a family is an endless encumbrance. My kitchen bill for last week amounted to four shillings and tenpence. I set off with a leg of lamb, and was forced to give part of it away to my washerwoman. Then I made an experiment upon a sheep's heart, and that was too little. Next, I put three pounds of beef into a pie, and this had like to have been too much, though my landlord was admitted to a share in it. Then, as to small beer, I am puzzled to pieces about it. I have bought as much for a shilling as will serve at least a month, and it has grown sour already. In short, I never knew how to pity poor housekeepers before; but now I cease to wonder at that politic cast, which their occupation usually gives to their countenance, for it is really a matter full of perplexity.

The result of what he called his "good management," and clear

notions of economical affairs, was that in three months he spent the income of a twelvemonth. He then came to the conclusion that, to avoid bankruptcy, he must be boarded as well as lodged. He also began to feel the want of companionship. The visits of his neighbours were not frequent; and as "cards and dancing were the professed business of the inhabitants," he would have derived no pleasure from a closer intercourse with the gayer portion of the community. Under these circumstances, he was induced to take a step which had the happiest influence on his future life.

At Huntingdon he formed a strong and lasting friendship with the Unwin family, consisting of the Rev. William Unwin, a clergyman, his wife, a woman of accomplishments and intelligence, and their son and daughter. To Mrs. Unwin he was strongly drawn from the first; and his happiest hours were those spent in the society of these agreeable Christian friends.

After a time Cowper found a place in this family as a boarder, and in the November of 1765 he became an inmate of their house. He had hardly been two years with these friends when Mr. Unwin was killed by a fall from his horse. But Cowper still continued to live with Mrs. Unwin, and the friendship between these two—the man of thirty-six, and the woman of forty-three—as calm and sober as it was beautiful, remained unbroken till death. The death of Mr. Unwin was soon followed by the removal of the whole family to Olney, in response to the proposal of that remarkable man, the Rev. John Newton, who was curate of the parish, and happened to be passing through Huntingdon at the time of Mr. Unwin's death. A close friendship soon sprung up between the poet and the curate. Newton thus speaks of Cowper, in a memoir of him which he began but never finished:—

> For nearly twelve years we were never separated for twelve hours at a time, when we were awake and at home. The first six I passed in admiring and attempting to imitate him; during the second six I walked pensively with him in the "Valley of the Shadow of Death." . . . . He loved the poor; he often visited them in their cottages, conversed with them in the most condescending manner, sympathized with and comforted them in their distresses; and those who were seriously disposed were often cheered and animated by his prayers.

Nor was Cowper without some intellectual employment congenial to his taste and suited to his poetical talents; for Newton was compiling a volume of hymns, and engaged the valuable help of his friend. The hymns were undertaken "with the hope of promoting the faith and comfort of sincere Christians, and of perpetuating the remembrance of an intimate and endeared friendship." Whatever was the motive, the Church has to

thank God for these sacred songs—the breathings of genius, sanctified by devotion.

For a few years the life of the poet flowed calmly on, and its even tenour was only interrupted by the death of his dear and only brother in the year 1770. But the shadow of the coming malady fell at times on his path; and in the January of 1773 the terrible darkness returned. Again he was plunged in the profoundest dejection; again he attempted suicide. In one of his solitary walks through the fields near Olney, and before the disease had reached its height, a mysterious presentiment took possession of his mind, and returning home he composed the last of the hymns contributed to the Olney Collection:—

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

For seven years his harp was mute and its chords unstrung. His mind was little better than a sad and melancholy discord—

Like sweet bells jangled, out of time, and harsh.

It was not until the year 1780 that the mind, which had wandered into the region of eclipse, again emerged into the sunshine. And even then the light was often chequered and broken. Though his letters and verses breathe a spirit of humour and playfulness, yet a deep undertone of sadness may be heard running through all, as the sobbing of the storm lingers on the ear even after the heavens have resumed their blue, and the thunder has died amongst the distant hills.

When he began to recover, his health was promoted by gradual amusement and occupation. He employed himself in his garden, he built houses for his plants, he made some landscape drawings, he played with his tame hares—pets and companions which grew up under his care, and continued to interest him nearly twelve years, when the last survivor died quietly of old age.

About the time that Cowper's mind regained its wonted balance, John Newton was called from Olney to a parish in London. Henceforth the intercourse of the two friends was carried on by letters. Cowper's feelings flowed down to his pen, and his letters to Newton are the outpourings of his heart. Some are grave, some are playful; some that have the appearance of prose to the eye, have the sound of rhyme to the ear; and others are perfect poems in themselves; for often, in the midst of a letter to his friend, he would throw his thoughts into harmonious and spontaneous verse.

Mrs. Unwin was the first who prevailed on him to undertake something of greater pith and moment than he had as yet produced.

She urged him to write a poem of considerable length; and as moral satire was equally congenial to his taste, and in accordance with his views, she suggested as his theme, "The Progress of Error." He acted on her advice, and speedily followed up "The Progress of Error" with three other poems of the same serious nature: "Truth," "Table Talk," and "Expostulation." On sending "Table Talk" to Mr. Newton, he said:—

> It is a medley of many things, some that may be useful, and some, for aught I know, may be very diverting. I am merry, that I may decoy people into my company; and grave, that they may be the better for it. Now and then I put on the garb of a philosopher, and take the opportunity that his disguise procures, to drop a word in favour of religion. In short, there is some pith; and here and there are bits of sweetmeat, which seems to entitle it justly to the name of a certain dish the ladies call "a trifle."

He was fifty years of age when his first volume of poems was published.

CHARLES D. BELL.

(*To be continued.*)

ART. III.—PATRONAGE IN THE CHURCH OF ENGLAND.

AMONG the many anomalies which are still prevalent in the Church of England, not the least are those connected with the law as it affects the sale, purchase, and exchange of livings. Ecclesiastical patronage, as it now exists, may be divided into two classes, public and private. The number of benefices in the gift of private patrons about equals, and its value somewhat exceeds, that of those to which presentations are made by the Crown, bishops, chapters, colleges, and other public bodies. Benefices within the latter category are not very frequently exchanged, and can never be sold, except under the special provisions of Acts of Parliament; it is, therefore, among those which are in the gift of private patrons, that the most serious abuses are now found to exist. So serious, indeed, have they been, and so numerous have been the complaints arising from them, that upon the motion of the Bishop of Peterborough, a Committee of the House of Lords was appointed to examine the bearings of the whole question in 1874. Some abortive attempts at legislation resulted, we believe, from the report of this Committee, but so little was really done that, in 1878, at the instance of the Archbishop of York, a Royal Commission was issued, with full powers to enter upon the whole subject, and made its report in

the following year. As the conclusions arrived at by the Committee of the House of Lords and by the Commission were substantially identical, we may consider that, between the two, we have now all the information before us which can be elicited, and are in a position to form an opinion as to the changes which it is desirable, and in some occasions even imperative, to make by legislative enactment. The guiding principles upon which the subject, as it seems to us, should be approached, are embodied in the words of the Report of the Committee, which are adopted in the third paragraph of that of the Royal Commission:—

> The Committee are of opinion that all legislation affecting Church Patronage should proceed on the principle that such patronage partakes of the nature of a trust, to be exercised for the spiritual benefit of the parishioners; and that whatever rights of property originally attached, or in process of time have attached to patronage, must always be regarded with reference to the application of this principle. All exercise of the rights of patronage without due regard to the interests of the parishioners, should, so far as possible, be restrained by law; and the law should also aim at imposing such checks on the exercise of his choice by the patron, as should prevent, as far as possible, the appointment of unfit persons to the cure of souls.

We believe that the above paragraph speaks the feelings of every real well-wisher to the Church of England, and that the only difference of opinion will arise as to how principles, sound in themselves, should be carried into effect.

It is well to clear the ground at the outset, by saying that no case seems to have been made out for the abolition of private patronage. On the contrary, its existence enlists in the ranks of beneficed clergymen many who are valuable additions to the body, just as the power of purchase, under proper regulations, greatly facilitates the entrance of recruits, whom it might otherwise be found difficult to obtain. What is really required, is not so much an interfence with the state of patronage now generally existing, as the prevention of abuses. Many advowsons originally grew up from grants of land made to the Church by proprietors of manors. Some still remain in the hands of the representatives of the original grantors. Yet, from whatever source they may have originally sprung, they have always been property limited by a trust. The law stepped in and forbade the appointment of any presentee unless he were a clerk in holy orders; the law enjoined that certain questions with respect to his fitness should be decided, not by the patron, but by the bishop of the diocese; finally, the law forbade the patron to appoint at all if he happened to be a Roman Catholic. Property, subject to such limitations, is not, and never has been, regarded as absolute ownership. The legislature has, therefore, precedent as well as policy in its favour, should it see fit, in the interests

of the parish, to make still further provisions. That there has been an improper traffic in livings it is impossible to deny. We have only to turn to the advertisements which regularly appear in the columns of certain journals, to be cognizant of this fact; indeed, it would not be too much to say that a whole class has sprung up, with whom this nefarious barter forms an important part of their business. The obvious remedy for such an evil is the prohibition of sales by auction, with their attendant scandals, and the enforcement in every case of sale or exchange, of a written instrument, to be officially registered in the diocesan chancery. Then, again, with regard to the offence of simony, now largely mixed up with all such transactions. The term itself, in its legal sense, is at present not coextensive with the popular idea of its meaning. A new and clear definition of the offence itself is urgently needed, as is also a statutory declaration upon the part of the patron, as well as of the presentee, upon every avoidance of a benefice, that the offence has not been committed. Furthermore, there are traces of such wide-spread evil, with regard to the sale and purchase of next presentations, that the time seems to have come when they should be prohibited by law. The point, we know, will be hotly contested, but it was decided unanimously by the Commissioners, after full consideration, to recommend the enactment of such a provision; and their conclusion was substantially that of the known majority of the Committee of the House of Lords, though by an accidental circumstance, the resolution which affirmed it was lost by a single vote. Our suggestions up to this point are, we are well aware, direct limitations of the rights of patrons, but they are the minimum of what may fairly be demanded in the interests of the Church, while we believe that their enactment would not diminish the value of benefices so much as the uncertainty which at present exists as to the future position of this class of property.

It is not, however, patrons alone who must submit to see their private interests made subservient to those of the parishioners. We cannot see why a clerk, who has ceased, from age or infirmity, to be able to perform the duties of the office, should not be called upon by the proper authority to retire, like any other public functionary. Still less can we think it is just that he should be able to assert his right to be presented, when he is either too young or too old to exercise the functions of the ministry in the particular post which he is designated to fill. A proper scheme of retirement, somewhat upon the lines of Bishop Wilberforce's Act, would be the appropriate remedy in the one case, and the delegation of more stringent powers to the diocesan himself, or to a diocesan council, in the other matter. Nor could we ever understand why the cure of souls alone, of all other

public functions, should be made liable for the payment of the debts of a private individual. The sequestration of a benefice means nothing short of the abstraction of funds contributed for a public purpose, for the benefit of the creditors of a private individual. Tithes and dues continue to be paid, but the services which they were intended to ensure are no longer rendered. Some relief has been afforded to parishioners by a recent Act, which enables the bishop to fix the stipend of the curate or curates-in-charge, with reference to the needs of the parish; but the scandal still remains, that the profligate or the spendthrift may fritter away, for the space of a whole lifetime, an income to which he is entitled only upon conditions which he has rendered himself incompetent, by his own act, to fulfil. In this case we have a choice of two preventive measures. If benefices could not be the subject of sequestration at all, the credit of the incumbent would be destroyed, and extravagance would thus receive an effectual check. Or, the act of insolvency might be rendered *ipso facto* an avoidance of the benefice, and a new presentation would be the inevitable result, unless some special circumstances could be brought forward to take the case out of the ordinary provisions of the new Statute. These are, no doubt, limitations of the rights at present enjoyed by incumbents. But they are limitations in the direct interest of the parishioners, and ought to be submitted to—in our opinion—as such.

We now come to two or three subsidiary reforms, which are also urgently needed. Certain incumbencies, called donatives, entitle those who own them to appoint a clerk without presenting him to the bishop, or the production of any evidence of identity. Resignation takes place to the patron, not to the bishop. Upon a vacancy, they can be sold, or left unfilled altogether, at the discretion of the patron. We agree with the House of Lords' Committee and the Royal Commissioners, that: "Privileges in themselves so anomalous, and so obviously capable of being abused for corrupt purposes, should not be enjoyed by a small number of patrons; and that all donatives should be converted into presentative benefices." It would seem only reasonable that some opportunities should be given to parishioners to state their objections, on specified grounds, to an impending appointment. These grounds should be confined to allegations of physical or moral incapacity. Notice might easily be given of such objections. The bishop, through his archdeacon or rural dean, would have full power of ascertaining whether they were reasonable or not; and, with his sanction, the case might be decided, if necessary, by a court of law. As a matter of fact, we doubt whether such an appeal would ever be necessary, in ninety-nine cases out of a hundred.

There may be those to whom such precautions seem needless;

if so, they cannot have read the evidence which is in print. It is simply a shame and scandal to the Church, not only that a regular traffic in the cure of souls should be carried on, but that the basest expedients should be resorted to in order to evade the requirements of the law. There are men in holy orders who do not hesitate either to sign, or to obtain, false certificates of character; to hold livings simply for the purpose of making merchandize of them; to prostitute their profession for the sake of reaping unholy gain. It may well be asked what is likely to be the influence of the Church in a parish which finds itself in the hands of one of these harpies. Short, even of these flagrant abuses, irregularities continually take place. We give an instance, in which all the parties concerned were thoroughly respectable. The patron of a benefice, which we will call Whiteacre, was about to sell the next presentation, when the incumbent suddenly died. A clerical agent immediately suggested that a purchaser should be found, nominally for the benefice of Blackacre, which happened to be "upon his books." The nominee of the purchaser was then to be presented to Whiteacre by the patron, who was in turn to have made over to him the proceeds of the sale of Blackacre, a living of similar value. In other words, the owner of Whiteacre sold the benefice while it was vacant, in defiance of the law; yet the transaction, although clearly simoniacal, was so managed that no legal notice could be taken of it. We give the instance simply as a specimen of the laxity of conscience which prevails upon such matters. The following may be taken as a specimen of another kind of inconvenience. An inefficient clergyman was induced to resign his benefice, to the great advantage of his parishioners, by the promise of a pension for life from the patron, who was wholly ignorant of the fact that such an arrangement was illegal. Here it is obvious that the public interest demands the sanction, under proper provision, of proposals so beneficial to all parties concerned.

We have now considered the question as it affects the patron, the clerk whom he presents, the parishioners over whom the presentee has to exercise the cure of souls, and the public in general. It remains to discuss how any changes in the law would affect the position of the diocesan. That which he at present occupies is decidedly anomalous. He can refuse to present, but only upon grounds indefinite and unsatisfactory. He can ask for testimonials, but his powers are so limited in this respect, that often, when they are attained, they are scarcely worth the paper upon which they are written. He can take action in case of gross moral delinquency, but if he does, he does so at his own risk. The cost of such proceedings is so enormous that the prospect of incurring them may well terrify

one who is not ordinarily, in the present day, possessed of a large private fortune. These are defects which seriously militate against the due exercise of episcopal authority. We are quite aware of the jealousy which is felt in many quarters of adding to the power of the bishops. But we confess that, if the bishops are fit, in any worthy sense of the word, for the important position which they now hold, we think that their hands ought to be strengthened in the following respects:—

1. We think that they should have the power of rejecting a clerk, in addition to the grounds now held to be valid, for want of physical capacity to undertake the duties of a particular cure, for extreme age or youth, and for immorality, not purged by long subsequent good conduct.

2. It should not be incumbent to receive testimonials, unless signed by at least three beneficed clergymen in the last diocese from whence the presentee comes, the signatures being countersigned by the bishop of the diocese, as a guarantee of the fitness of those who have signed to give an opinion upon the question. It would also be a great convenience if these testimonals took the shape of replies to a form of specific inquiries.

3. Some funds should be called into existence, out of which costs of prosecutions instituted officially by the bishop might be defrayed. It is not impossible that such a fund might be created by the imposition of a moderate fee upon the registration of every sale, purchase, or exchange of a benefice. This would be little felt at the time, and would rapidly accumulate, so as to form a guarantee against the ruinous cost which has often at present to be incurred.

It is extremely to be regretted that nearly three years should now have been permitted to elapse since the Report of the Royal Commission was made to Her Majesty, without any action upon it having been successfully attempted by the Legislature. Nothing tends so much to weaken the vigilance and blunt the energy of those who serve upon such Commissions, as the uncertainty whether their labours will not, after all, be fruitless. In the existing state of things, we are afraid that considerable difficulty will be experienced in carrying any Bill which has the interest of the Church at heart, through the ordeal of the House of Commons. The best, if not the only chance of success for such a measure would be its emanation in the first instance from the Upper House. The question has now been thoroughly threshed out there, and the lines of future legislation have been clearly laid down by the recommendations of a Committee of its own appointment. The principles embodied in them have been, as we have already pointed out, substantially endorsed by the Royal Commissioners. Were a measure carrying out their practical details passed

through the House of Lords by any member of the Episcopal bench, with the assent of Her Majesty's Government, that Government could hardly decline to take charge of its fortunes in the House below. No favour is craved for the Church. All that is asked for is simple justice,—a justice which has now been twice recognized by independent bodies deputed to examine into the character and reasonableness of the demands put forward. Of one thing we may be certain. In the face of the evidence which has now seen the light, the question will not be allowed to slumber. An attempt was made during the past session to bring the subject on the *tapis*, from a quarter from which it could hardly be suspected to emanate—had the object been to strengthen the Church of England. It will be well in this case, not only to be wise, but to be wise in time. If the friends of the Church be not prepared to grapple in earnest with the abuses which cripple her energies, even if they do not paralyze her action, the task will be attempted, and perhaps achieved, in a very different spirit by her foes.

MIDLETON.

ART. IV.—THE JORDAN VALLEY.

1. *The Rob Roy on the Jordan, &c.: a Canoe Cruise in Palestine, &c.* By J. MACGREGOR, M.A., Captain of the Royal Canoe Club. Sixth Edition. London: J. Murray. 1880.
2. *A Pisgah Sight of Palestine and the Confines thereof, with the History of the Old and New Testament acted thereon.* By THOMAS FULLER, B.D. London: Printed by J. F., for John Williams, at the Signe of the Crown, in Pauls Churchyard. 1650.
3. *The Land of Israel: A Journal of Travels in Palestine, undertaken with special reference to its Physical Character.* By H. B. TRISTRAM, M.A., LL.D., F.R.S., Canon of Durham. Third Edition, Revised. London: Society for Promoting Christian Knowledge. 1876.

THE Jordan Valley, combined with the Red Sea, is a cleft of extraordinary depth between the table-lands of Abyssinia and Arabia. Of the three lakes through which, or into which, the Jordan passes, the Waters of Merom are 160 feet above the level of the Mediterranean, the Sea of Galilee 318 feet below that level, and the Dead Sea 1,390 feet below the same. There is nothing like this in any other part of the world. The expanse of the Dead Sea—as Professor Haughton remarks, in his recent Lectures on Physical Geography—is "the lowest surface of water that exists in the earth;" and he invites

us further to look at this fact on the great scale, in connection with the vast mountain-system which, beginning with the Pyrenees, the Alps, and the Caucasus, stretches at a still higher level through Central Asia to China. Among the Asiatic lakes on this "terraced roof of the world," is one, the level of which is as high as 29,000 feet. This gives an interval of more than 30,000 feet between the highest and lowest lake in this great irregular mountainous belt.

Turning, however, to view the Jordan on the small scale (and it is only on the small scale that we shall be able to study well its true significance), we see at once, from the facts above stated, that the Jordan must be a river of extraordinary rapidity. Here the allusion is made especially to that part of the river which runs between the Sea of Galilee and the Dead Sea, and which, in fact, we are popularly understood to denote, when we speak of the Jordan. The distance between these two lakes is only sixty miles; and even if the fullest allowance be made for all its windings, it is evident that its waters must in some places, if not in all, flow very swiftly. We have good illustrations of this in the "Journal of the Exploration of the Jordan," under Lieut. Lynch, of the United States Navy. Here is an extract from his account of the adventures of the American boats, one of which was characteristically named *Uncle Sam:*

> The boat swayed from side to side of the mad torrent, like a frightened steed, straining the line which held her. Watching the moment when her bows were brought in the right direction, I gave the signal to let go the rope. There was a rush, a plunge, an upward leap, and the rock was cleared . . . . and half-full of water, with breathless velocity, we now swept safely down the rapids. Hard work for all hands, and the thermometer standing 90° in the shade (p. 19).

This was just above the place where the Hieromax comes in from the East, a part of the Jordan described as pleasantly fringed with laurestinus, oleanders and flowers, and "with dwarf oak and cedar on the second terrace." Lieutenant Lynch remarks, lower down:—"The width of the river has varied from seventy yards, with two knots current, to thirty yards, with ten knots current: the depth, varying with the width, has ranged from two feet to ten feet." In the end he speaks of having passed through "twenty-seven threatening rapids."

To obtain, however, a true impression of the Jordan, we must combine with this rapidity the fact that it is very winding. Were this not the case, it would be almost one continuous cascade between the Lake of Tiberias and the Dead Sea. To say that the Jordan is the most winding river in the world might be an exaggeration. Mr. MacGregor, whose "*Rob Roy* on the Jordan" is placed inevitably at the head of this article, says

that the courses of the Abana and Pharpar are, in this respect, quite as remarkable. There is no doubt, however, that extreme sinuosity is one of the characteristics of the Jordan. This feature, too, always involves very varied results in the scenery of a river. We can easily put this principle to the test in some of our familiar streams at home, such as the Thames and the Dee.

One very marked characteristic of the Jordan, resulting partly from the circumstances mentioned above, and partly from the dismal oppressive termination of its course, is that it is not a navigable river—that its course has never been a cheerful medium of human traffic—and that no important towns have ever been built upon its banks. Jericho, indeed, was a city of great and varied memories during a long period of the Hebrew annals; but it was situated near the base of the western mountain country, at some distance from the Jordan. Tiberias, too, as a city of note, took up the Jewish history in the Roman period, and carried it far onward, with much distinction, into the Middle Ages; but it is to be connected with the Sea of Tiberias, rather than with the river. If, too, we take under our view the tributary eastern valleys of the Hieromax and the Jabbok, and all the region which drains into the main river—as, of course, we must, if we desire to do justice to the full geographical meaning of the Jordan Valley—we are face to face with cities of mark of very various periods, such as Gadara and Pella, Ramoth-Gilead and Rabbath-Ammon; but it is quite evident that they are not connected with the course of the Jordan in its restricted sense. The river itself is unsociable, as to human habitation and human intercourse.[1]

Another feature of the Jordan is this, that it has on each side a belt of arid level land. By the immediate edge, indeed, of the stream there is a fringe of vegetation, which itself gives character to the valley. But beyond this, on either side, with varying breadth, and extending from the Sea of Tiberias to the Dead Sea, there is a low barren tract, the climate of which is very hot, and almost tropically hot as we approach the south. These are the "plains of Jordan," of which we read on various occasions in the Old Testament. This "Ghor," or "sunken plain," of the Jordan must always have been the same, and is well described by Josephus.

Putting together what has been said regarding the peculiarities of the flow of the river, and also the characteristic features of

[1] In illustration of this point Dean Stanley quotes Pliny (N. H. v. 15) thus:—"Accolis invitum se præbet." But is there not an error here? Pliny's words are "ambitiosus, accolisque se præbens, velut invitus lacum dirum naturâ petit," by which he seems to denote the many windings of the Jordan and the reluctance with which it approaches the Dead Sea.

the terraces which bound its tracts of attendant plain, we see at once what a barrier it must have constituted between the eastern and western portions of the Holy Land. Even to the eye this valley, as seen from any of the heights on either side, must have spoken eloquently of separation. This is well illustrated by what was done by the tribes of Reuben and Gad, and the half tribe of Manasseh, when they departed to their eastern territory after the completion of Joshua's conquest. "They built an altar —a great altar to see to—by Jordan, over against Canaan;" and when fiercely called to account by their brethren, they explained the reason. They told them that they feared lest, in time to come, it should be said: "The Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad: ye have no part in the Lord: so shall your children make our children cease from fearing the Lord." Hence they had built this great altar as "a witness" of the national and religious unity of those who were separated by a barrier of Nature. We could not have a better exemplification of the manner in which, from its earliest occupation, the Chosen Land connects itself with the history of the Chosen People.

Once more, if it is necessary to give attention to the plain of the Jordan, it is equally incumbent upon us to mark well its fords —those "natural bridges" of early times—which alone supplied the conditions for communication between opposite banks and regions otherwise separated. We have no reason for believing that any literal bridges over the Jordan existed before the time of the Romans, though afterwards the structures of this kind were maintained by the Saracens, and, more or less, by the Turks. The storm of battle must often have swept towards these "fords of Jordan." We see this exemplified in the slaughter of the Moabites by Ehud, and of the Midianites by Gideon. It was "at the passages of Jordan," too, that the sanguinary struggle took place between the Ephraimites and Gileadites during the civil war in the time of Jephtha—so that it is with the water of this famous river that the word "Shibboleth," which has been filled with so much meaning since, was originally connected. And we might pursue this consideration of the historic importance of the fords of Jordan in the life of David, and the defeat and captivity of Zedekiah, and, onward still, in the wars of the Maccabees, especially in the events which took place soon after the death of Judas, the great hero of that patriotic family.

We have already passed away from the merely physical aspect of the Jordan to its connection with human history: nor, indeed, can the two subjects be easily separated; and now we may turn with advantage to certain definite places in its wonderful valley which have a special historical value. We turn instinctively, in the first instance, to its source at Baneas, or Cæsarea Philippi.

There is, indeed, another source to the west of this, at Dan, the name of which brings back into the memory important passages of the Jewish annals, especially in the events which make the phrases "from Dan to Beersheba" and "from Dan to Bethel" proverbial. Nor are these the only sources of the Jordan. Another, the Hasbany, rises still more remotely to the north, and closer under the snows of Hermon. Early travellers to Palestine were more or less conscious of the facts. In that singular map of the world, which is preserved in Hereford Cathedral, the Jordan has three streams, which are marked—"Fons Jor" and "Fons Dan," the Kishon, flowing from Tabor, being curiously made an affluent of it. Van de Velde and other recent explorers have elucidated the facts for us more correctly. But it remained for Mr. MacGregor to exhibit to us clearly and minutely the relation of these parent streams to one another, by means of his original method of exploration. The account of his adventures in the process need not be spoilt for the reader by any condensation. But a compact statement of part of his results may be given with advantage. He says, with truth, that "of the three several fountains which form this wonderful river, the Hasbany may be considered as the Arab source, the spring at Dan as the Canaanitish source, and the fountain at Baneas as the Roman source." As to their relative importance, he observes elsewhere that, after a careful examination, he comes to the conclusion that the Hasbany source is less than that at Baneas, "though the former river is the larger where the two unite, and that the source at Dan is larger than that at Baneas, though the Dan waters disperse afterwards, and fail to reach the others in any one particular channel."

Our attention must of necessity be chiefly given to the source at Baneas; for this is the Cæsarea Philippi of the Gospels. There is a great charm in watching its young waters, and listening to its cascades and its runlets underground, in the midst of rich foliage of trees and shrubs, and the ruined walls and fallen pillars of the city of the Herods. But the manner of its actual rising should be particularly noted; for even here the Jordan is almost unique, as in the other parts of its career. It comes forth suddenly with the full life of a river from the base of a tall limestone cliff, as the river Aire in Yorkshire comes forth from under Malham Cove. The name Baneas is a relic of the Greek times, when the god Pan had a sanctuary among these cliffs. But it is more to our purpose to remember that it was a city of the Roman times, which was the scene of St. Peter's great confession of our Lord's Divinity; and the interest of this occasion is very much enhanced for us by the well-founded belief that it was somewhere on the heights above this city that the Transfiguration, in the presence of the same apostle, took place. Hymns which we sing in church still inculcate the old opinion

that it was on Tabor that this event occurred; but one result of the modern study of Holy Scripture has been that we now associate this event of transcendent beauty with the slopes of Hermon, which, rising in noble and gentle majesty, presides, so to speak, over the early moments of the life of the Jordan.

In order to appreciate what Mr. MacGregor did and saw between the sources of the river and the lake and marshes of Merom, the whole must be read. No extracts could do his narrative justice. His amusing difficulties with his canoe, first, in bringing her down from the heights by Dan to the low plain, and then in guiding her, or being guided by her, down the ever-varying rapids—the frantic excitement of the Arabs—their perpetual demand for "backshish"—the positive danger which he ran of being murdered—his ingenious mode of overcoming these dangers—his passage among the less perilous horns and eyes of buffaloes in the stream—these things form a most entertaining and exciting accompaniment to the study of Sacred Topography. In the end, he finds himself hopelessly entangled in an impenetrable jungle. His canoe voyage is brought, for the time, to a sudden termination; and he is obliged to resume it independently at a point lower down.

Perhaps the most characteristic part of Mr. MacGregor's book, and the most valuable, is his account of the Waters of Merom, or the "high" lake, as its name denotes. Through his original and spirited mode of investigation, he has been enabled there to discover a geographical fact, quite unknown to previous explorers, and to describe a fact of natural history, which, at least, has never before been so vividly set before us. The geographical discovery relates to the actual course of the Jordan in connection with this lake; the new resources which he has supplied to naturalists, relate to the growth of the papyrus in this part of the river. Previously, the opinion had been confidently entertained that the main river from above entered the Huleh lake on its eastern side. This—not without some perils from Arabs on the steep Bashan shore, lying in wait to fire at him, or splashing into the water through the reeds to seize his canoe—he ascertained to be a mistake; and not only so, but he found that no secondary stream whatever enters on this side. It remained to discover the true entrance of the river from above into the lake of Merom. It is the account of this discovery which brings before us the aspect and character of the papyrus in the most interesting way:—

> On turning into one of the deep bays in the papyrus, on the northern side of the lake, I noticed a sensible current in the water. In a moment every sense was on the *qui vive;* and with quick-beating heart and earnest paddle-strokes I entered what proved to be the mouth of the

Jordan. At this place the papyrus is of the richest green, and upright as two walls on either hand; and so close is its forest of stems and dark recurving hair-like tops above, that no bird can fly into it, and the very ducks that I found had wandered in by swimming through the chinks below, were powerless to get wing for rising. . . . . The river enters the lake at the *end* of a promontory of papyrus; and one can understand that this projection is caused by the plants growing better where the water runs than in its still parts, so that the walls or banks of green are prolonged by the current itself. Once round the corner, and entering the actual river, it is a wonderful sight indeed, as the graceful channel winds in ample sweeps or long straight reaches, in perfect repose and loneliness with a soft silent beauty all its own (pp. 258, 259).

For a time, the adventurous traveller says that, under this strange experience, he was half overcome by a mysterious fear lest he should be "lost in the maze of green." But he resumed his courage and took precautions for retracing his steps; and this he did successfully. He had penetrated through this wonderful waterway, between walls of papyrus, nearly to the point where he had been arrested by jungle at the end of the previous stage of his voyage. Soon after his return the wind rose, and he heard suddenly a most curious hissing, grinding, bustling sound, like that of waves upon a shingly beach:

In delighted surprise I found that the margin of the lake about me was waving up and down, and the papyrus stems were rubbing against each other as they nodded out and in. It was plain in a moment that the whole jungle of papyrus was floating upon the water, and so the waves raised by the breeze were rocking the heavy green curtain to-and-fro (p. 264).

All that follows regarding the growth of this historic plant is full of interest. It is a very curious fact that, now that it is extinct on the Nile, it should be found in such abundance here. Mr. MacGregor adds, in reference to his recording of the position of his last papyrus, after emerging from the Lake of Merom, and having gone some little way towards the Sea of Tiberias, that he subsequently found that the famous traveller Bruce had remarked the papyrus at that identical spot.

The distance between the Huleh Lake and the Lake of Gennesareth is ten miles. We have seen how much the water level of the former is above, and of the latter below the surface of the Mediterranean. Thus, the fall in this short distance is extraordinary. Jordan, from the first, is true to its name, which means "the Descender." It is evident that it was more convenient for Mr. MacGregor's canoe to travel from one lake to the other by land than by water. The river, in fact,

was a mountain torrent, as was told very clearly by its sound, even when its "white-foamed rush of water" could not be seen. But the travelling by land over these few miles was by no means easy. The pony which carried the canoe had a difficult path down sliding precipices, among boulders, and through morasses. Sometimes storms of wind nearly capsized it. Sometimes it was necessary to dismount it and to carry it by hand. Here, too, was an adventure with ruffians, which might have been very serious, but that, "just at the proper moment, the bow of the *Rob Roy* appeared over a distant hill, nodding, nodding, as the horse stepped carefully, bearing it," and the robbers found that the traveller was not alone. Just one historical fact must be noted in this section of the river. Not very far below the outlet from the upper lake is the bridge which bears the name of "the Bridge of Jacob's sons." Certainly this is not the place where Jacob crossed the Jordan: and it is probable that the name was given in the great days of Tiberias, when the Jews were desirous to fix in Galilee the scenes of their sacred history. However this may be, the presence of this bridge indicates an important point in the course of the river. For ages it connected the region of the Nile with the region of the Euphrates. The great *via maris* of the Middle Ages crossed the river here. It is probable that St. Paul went this way, on his errand of persecution, from Jerusalem to Damascus. The actual age of the bridge is unknown. Mr. MacGregor says it is sixty feet long, with three arches. Robinson states that it has *four* arches, and is sixty *paces* long. This is a curious illustration of liability to error in the most accurate of travellers.

The Sea of Tiberias, though in a most true sense the very part of the Jordan Valley which deserves the greatest attention, must be postponed to another occasion when Northern Palestine is brought under review. The manner, however, in which the river leaves the lake—the new birth, in fact, of the river in its great historic course—must not be omitted here.

Mr. MacGregor, from the fact that he visited the region when the lake was low, has been able to add a good deal to what is recorded in the English Ordnance Map. At this point was the city of Taricheæ—so called from its large manufactories for salting fish—its position being marked by the modern Kerak. The ancient city was built and fortified on a triangular mound, which was made into an island by the waters round it. "The Jordan forms a fosse on one side, while the lake guards another, and an artificial lagoon is towards the mainland." Just opposite this took place, on the waters of the lake, the only sea-battle between the Jews and the Romans. Josephus describes it as sanguinary and terrible. The student is very

curious to realize to himself the circumstances of this engagement, the size of the ships, and the manner of the fighting; but materials do not exist for gratifying this curiosity. On the beach, and on the steep sides of the clay cliff, Mr. MacGregor says, are remains which would well reward an explorer. Turning now with his canoe to enter the Jordan, he quotes some well-known writer as remarking that "the Jordan leaves the lake in an ordinary manner;" and to this description he demurs, and very naturally. Certainly *he* did not leave it in an ordinary manner. "The east point of Kerak is high; and below it there juts out a promontory, with thick trees growing in the water. The stream runs fast through these; and the canoe cut across this leafy cape, and then swept round the bay just in front of the ferrymen, who ran out, uproariously shouting; but they were soon distanced, as the powerful current hurried us along." Passing onwards, he found the river bending east and west under cliffs, and with a stream rapid and merry among canes and reeds. He reaches an Arab camp, and the people rush out *en masse;* but the *Rob Roy* was too swift to be caught; and after a mile or so he came to the ruins of the old bridge, Em-el-Kanater, or "The Mother of Arches," of which nine or ten piers still stand in the stream. Here we part from this adventurous traveller and amusing writer. It formed no part of his plan to descend the Jordan from this point towards the Dead Sea in a canoe. In the upper waters of the Jordan the *Rob Roy* "had gone to what could only be seen from a boat, and what no boat had done before." Henceforward, all parts of the course of the river can be seen equally well from the banks. Under the banks, in a canoe, "there is no view to see, and nothing but heat and gravel and Arabs to meet with, wasting much time, muscle, and money, but without even the prospect of new knowledge to be gained."

The above-mentioned ruins of a bridge mark an important historical point in the river. A Roman road doubtless passed this way. Here must have been the place of communication with Gadara and other important cities on the eastern table-land. These are probably the remains of the Roman bridge observed by Irby and Mangles in 1823. Those who have read the Journal of these intelligent early travellers in the Holy Land must have been struck by the acute way in which they noted all traces of Roman roads, with occasional milestones, in this region. Every such indication of imperial civilization and government in the time of the Gospels and the Acts of the Apostles ought to be most carefully marked.

In passing down the Jordan, however, we turn back to a romantic passage of the Old Testament and pause there: for the existence and course of the river give to that passage of

history much of its animation and character. About a quarter of the distance to be traversed between the Sea of Tiberias and the Dead Sea and we are over against the ridge of Gilboa near Jezreel, where King Saul was defeated by the Philistines and took away his own life. To the east, on the opposite side of the Jordan Valley, at some considerable distance, is Jabesh-Gilead. The exposing of the bodies of Saul and Jonathan at Bethshan, above Jezreel, and the coming of "the men of Jabesh-Gilead," to bring away these royal corpses and to give them burial, form a passage of Hebrew history which deserves to be well remembered. We will take the notice of this subject from old Fuller's "Pisgah Sight of Palestine," a book most remarkable, not only for its comical humour and earnest and devout spirit, but for its geographical instinct and its anticipations of our modern method of viewing the Holy Land:—

Jordan, having got out of the Sea of Galilee, is presently crossed over with a stately bridge. I conceive it of no great antiquity (no stone thereof appearing in the Scripture); but Mercator's maps take notice thereof. And a moderate Jesuite tells us (observe it, reader, against the time thou travellest into those parts), that the way over this bridge, though somewhat further about and less frequented, is an easier and safer road from Damascus to Jerusalem, than what is commonly gone over Jacob's bridge in the tribe of Naphtali. . . . . And now Jordan being enriched with the tributary waters of Jabbok[1] grows fair and large, yet not so deep but that it is fordable, especially at that place so fatal to the Ephraimites, where fourty-two thousand of them were by Jephthah put to the sword. . . . From hence Jordan casteth a glancing eye at the fair city of Jabesh-Gilead, sweetly seated at the bottom of balm-bearing mountains. The inhabitants hereof ingaged not with the rest of Israel against the Benjamites. . . . . They, the Benjamites, being Gileadites by the mother side, it was not onely protection to his subjects, but also love to his kindred which invited Saul to succour this city, when Naash the Ammonite besieged it. . . . . Saul saved all this harm by a speedy march, suddenly surprizing the Ammonites, and delivering the city of Jabesh-Gilead. Gratitude to Saul for so great a benefit probably did afterwards put the people on that honourable, but dangerous designe, to rescue Saul and his sons bodies from the wall of Bethshan, where the Philistines had hanged them up. It was no pleasant prospect to these men of Jabesh, Bethshan being opposite on the other side of Jordan over against them, some eight miles off. Loialty hath a quick sight and a tender heart, at a distance to behold and bemoan affronts to her soveraign . . . . Out march all the valiant men in the city in the night over Jordan: Saul and his sons corps they took down from Bethshan, bring them home, burn the flesh, and bury the bones thereof under a tree neare the city (pp. 80–82).

With this we may advantageously combine the following extract

[1] Here Fuller is in error. The Jabbok is considerably to the south.

from Dr. Tristram's "Land of Israel." It helps us to combine through the eye the two opposite and widely-separated sides of the Jordan Valley, just as the story of the men of Jabesh-Gilead helps us to combine them in another way. The author of this excellent and important book was for the moment on a circuitous route from Mount Carmel to Mount Gerizim; and a slight *détour* to Bethshan brought him full in view of the Jordan Valley and the mountains beyond:—

> Climbing to the summit, we enjoyed the finest panorama, next to Gerizim, which Central Palestine affords, and spent half an hour in examining it with delight. Spread at our feet, yet far below us, the vast plain of Jordan stretched north and south, as far as the eye could reach; and in its centre we might trace the strangely tortuous course of the river, marked by a ribbon of dark shrubs and oleanders, through the otherwise treeless plain. Facing us, nearly ten miles to the north, was the gorge of the Hieromax; nearly opposite was a long narrow plateau, raised a few hundred feet above the Ghor, on the edge of which the glass enabled us to descry the ruins of Tubaket Fahil, the ancient Pella. Gradually sloping back to the west of its lofty plateau, picturesquely dotted with oaks, but nowhere in a forest mass, and scarred by the ravine of the Yâbis and the Seklab, stretched the whole front of Gilead. . . . . Through a thin haze we could detect the blue outline of the supposed Nebo, and the mountains of Moab in a long ridge fringing the Dead Sea, the view of which was shut out by a spur projecting from the west. . . . . How clearly the details of the sad end of Saul were recalled, as we stood on this spot! There was the slope of Gilboa, on which his army was encamped before the battle. Round that hill he slunk by night, conscience-stricken, to visit the witch of Endor. Hither, as being a Canaanitish fortress, the Philistines most naturally brought the trophies of the royal slain, and hung them up just by this wall. Across the ford by the Yâbis, and across that plain below us, the gallant men of Jabesh-Gilead hurried on their long night's march to stop the indignity offered to Israel, and to take down the bodies of the king and their sons (pp. 493, 494).

Gilead and Moab—these two regions, with Bashan to the north, sum up that great mountain background to Palestine, within which were settled the tribes of Reuben and Gad and the half-tribe of Manasseh. In one sense, indeed, it is separate from the Holy Land; but it is essential to our contemplation of it, both historically, and geographically also, because it is like the grand framework of the picture before us. This system of lofty table-land is divided very definitely by the Wady of the Jabbok, which opens upon the Ghor from the east, at about two-thirds of the distance from the Sea of Tiberias to the Dead Sea. This gorge of the Jabbok is as remarkable physically as it is memorable for the meeting of Esau and Jacob, and for the division which it made between the kingdoms of Sihon and Og. It is distinctly seen, for instance, from Bethel, which is twelve miles

due north of Jerusalem. But still more worthy of attention is another valley, which opens eastwards further to the south.

Here we are in the plain of Shittim, the scene of the last encampment of the Israelites during the life of Moses. On the northern side of this valley, far inland, is Rabbath-Ammon, which saw the crisis of David's crime in the death of Uriah. Opposite to it, on the southern side, is Heshbon, the capital of Sihon, and on the boundary line between the tribes of Reuben and Gad. Nearer to the Dead Sea, on the south of this valley, are those heights of Nebo, or Pisgah, which must attract the eager regard of every Bible student. It was a happy thought of Fuller to entitle his book a "Pisgah Sight of Palestine." The survey of the nearer plain by Balaam, and the death of Moses after his wistful survey of the distant Promised Land, invest these mountain heights with a romance and mystery quite unique. It seems, that we owe to De Saulcy the first exact identification of Mount Nebo. Two charges are brought against this traveller; first, that by his lavish expenditure of money he made the condition of all future travellers difficult; and, secondly, that he was not accurate in his statements. However this may be, there seems no reason to doubt what he tells us of his experience here. While passing along the valley, he asked one of his escort the name of a mountain which was conspicuously in view; and he was startled by the reply, which gave the name as "Djebel-Nebâ." Thus, he says, through the chance word of an Arab, he had made "the most charming—most unexpected of discoveries." The point is south-west from Rabbath-Ammon, and nearly west from Heshbon. Accompanying the description is a very clear map, showing the position of those places in relation to the head of the lake.[1]

Canon Tristram ascended these heights, and "gazed on a prospect on which it has been permitted to few European eyes to feast." He says that "on these brows overlooking the mouth of the Jordan, over against Jericho, every condition is met, both for the Pisgah of Balaam and of Moses." The day was clear, yet not fully clear. Looking from "the lower Nebbah," the Dead Sea lay like a long strip of molten metal, as though poured from some deep cavity beneath their feet. A break in the western ridge beyond the lake, and a green spot below, revealed Engedi. Further on, the ridge of Hebron was traced, as it lifted gradually from the south-west, as far as Bethlehem and Jerusalem. Though all the familiar points in the neighbourhood of Jerusalem were at once identified, the actual buildings of the city could not be seen;

[1] The map is clear. How far it is accurate, we shall know more fully when the English survey of the land beyond Jordan, under the Palestine Exploration Fund, is completed.

and there must have been a slight haze, as the point where the travellers stood is visible from the roof of the English Church. "There was the Mount of Olives, with the church at its top, the gap in the hill leading up from Jericho, and the rounded heights of Benjamin on its other side." Beyond, to the north-west, "the eye rested on Gerizim's rounded top; and, further still, opened the plain of Esdraelon, the shoulder of Carmel, or some other intervening height, just showing to the right of Gerizim; while the faint and distinct bluish haze beyond it suggested the sea—the utmost sea. Snowy Hermon's top was mantled in the cloud, and Lebanon's highest range must have been shut behind it." Even in a traveller's moments of highest satisfaction there is commonly some disappointment.

In another part of Canon Tristram's book we find a description of the entry of the Jordan into its desolate final home, the Dead Sea. We have been made familiar by many authors and painters with the general nature of the scene—its briny ooze and mud—its trunks of trees—its utter desolation. But the scientific habit of Dr. Tristram's mind gives to his writing certain valuable characteristics which we do not find elsewhere. For instance, he remarks that among those trunks of trees "a very large proportion were palms, many with their roots entire;" and he conceives that we have in this place, perhaps, "the wreck of centuries, accumulating from the days when the City of Palm Trees extended its groves to the edge of the river." He proceeds thus:—

We were fortunate, so far as some questions respecting the Dead Sea are concerned, in visiting it at this time of the year, since no writer has observed it accurately during the winter floods. . . . . The line of sticks and rubbish left by last week's flood was exactly five feet above the water-line to-day; and, from all appearance, that had been the highest point reached during the present season. But the Jordan several miles above had risen at least fourteen feet, and the plain through which we had just passed had been inundated twenty feet above the actual water-line. . . . . We walked eastward along the edge of the lake with some difficulty, till we reached the mouth of the Jordan. Strange indeed is the contrast between the romantic birth of that mysterious stream, under the beautiful cliffs of Baneas, cradled in the lovely recesses of Hermon, and its ignoble, sewer-like exit into its final home. The volume of water it poured in at present was very great; and its turbid flood might be distinctly traced by its coffee-brown colour for a mile and a half into the lake, the clearness and purity of whose waters—in colour at least—is unequalled. . . . . The embouchure of the Jordan does not exhibit the usual characteristics of the outfall of a southern stream. No rich belt of trees or verdant tangle here fringe its bed. The river rushes violently between its narrow banks, through a muddy, naked plain, sparsely covered with salicornias, and here and there bordered by stunted tamarisks to the

very edge of the sea. . . . . Beyond the mouth of the river the whole bay was covered with trees and heaps of reeds and canes, with tangled masses of roots and branches floating calmly on the surface. This collection of "snags and sawyers" recalls the appearance of the delta of an American river; and there must be a very rapid deposition of mud silting up the top of the basin. The process is slow, owing to the enormous depth of the fissure at this end; but the operation is sufficiently palpable to explain the formation of the whole lower Ghor, and how the older terrace level has been gradually washed down, and then deposited, partly here, and partly at the southernmost extremity of the lake (pp. 242–244).

We could have no more instructive companion than the same writer in taking our leave of the Jordan valley, and passing over the sites of Gilgal and Jericho towards the ascent to Jerusalem. The beautiful park-like and woodland scenery round the place where the City of Palm Trees once stood (the last of the palm trees of Jericho is now gone) has often been described: but there is a peculiar pleasure in going through it in the company of a naturalist. The ornithology of Dr. Tristram is one of his strong points. He is in love with all the birds around him, though he cruelly shoots them down. If he is on the Acropolis of Beisan, and a black kite comes to share his meal, he kills it. When he is examining the entrance of the Jordan into the Dead Sea, where cormorants are sitting on the snags, and herons fishing from them, and white gulls from time to time sailing down the stream, a fine golden eagle comes pouncing in pursuit of them, and he "gives him a couple of cartridges," when he provokingly falls in the land of Moab. When he was waiting outside the walls of Jerusalem, drenched and hungry, on his dripping steed, at a time when the gates were shut, a black-headed jay tried his patience too much, when, with the familiarity of a sparrow, it lighted under the Damascus gate; and that bird, too, "secured its niche among his *souvenirs* of the Holy Land." In the woodland region near Jericho Dr. Tristram obtained twenty-five new species of birds to add to his collection. Among them he names the Palestine nightingale, the Indian blue kingfisher, the Egyptian turtle-dove; the sun-bird, hitherto only known in Europe by one specimen; the long-tailed wren, Galilean swifts, and the wildest of rock doves in swarms. Beyond Jericho, and in the wild region near Jerusalem, he finds a new desert lark, with rich russet-red plumage and varied note, and the beautiful little partridge of the Dead Sea basin, with bright orange legs and beak, and its flanks striped with black, white, and chestnut—the very bird that David must have had before his eye when he compared himself to a partridge hunted in the mountains.

The last region, by which we quit the Jordan Valley, is as different as possible, in its bare and rugged desolation, worn by winter torrents and burning with summer heats, from the cheerful district round the site of Jericho. It is the steep road by which the Samaritan in the parable "went down." It is the steep road by which the Saviour "went up," in the days immediately before the Crucifixion, to Bethany and the Mount of Olives.

J. S. HOWSON.

ART. V.—PROFESSOR ROBERTSON SMITH ON THE PENTATEUCH.[1]

A WISE teacher has recorded his conviction that increase of knowledge brings with it an increased burden of sorrow. Study raises difficulties. Whenever we penetrate beneath the surface of a question, whether it relate to things physical, social or philosophical, we meet with what is inscrutable, if not harassing; and where moral and spiritual interests are concerned, our sensibilities are frequently jarred by discoveries which threaten to undermine the deepest convictions of our soul. A man will usually think twice before making these perplexities known even to his friends; whilst to publish them to an unlearned and unthinking world would be the height of cruelty and immorality. He will give his mind time to recover its balance, letting the activities of social life and industry exert their due claim upon him, and refusing to admit as an element of his belief any principle which does not work in with the requirements of daily life. A visit to the cottage of a poor man, or to the bedside of a dying Christian, will often dissipate the lowering clouds with which speculation and criticism have overshadowed the spirit; and a renewed appeal to the Father who seeth in secret has restored the weary thinker to peace.

There are times, however, when the student must speak out, and when the conclusions to which he has been brought after long and anxious research must be made known to others. All knowledge ought to be public property. If a man has ascertained, for example, that the earth goes round the sun, and not the sun round the earth, the fact ought to be published abroad; similarly, if it were ascertained beyond the possibility of a doubt that the writings usually ascribed to Herodotus were the work

[1] "The Old Testament in the Jewish Church." By W. Robertson Smith. Black.

of a literary forger in the fifteenth century, the sooner our popular error on the subject is dispelled the better. In such a case, we should all have to reconsider our other knowledge and its sources, so as to adapt the new discovery to our old information; taking care that, in rooting out the tares of error, we did not pull out the wheat also.

The time has come, in the estimation of Professor Robertson Smith, of Aberdeen, when ordinary Bible-readers should have their eyes opened to certain facts which he thinks he has found out concerning the structure of the Old Testament generally, and of the Pentateuch in particular. In consequence of articles by the Professor, which have appeared in the new "Encyclopædia Britannica," under the heads of "Bible" and "Hebrew," he has been removed from his office; and an appeal is now made by him to public opinion, through a volume of lectures, called "The Old Testament in the Jewish Church." The leading points in these lectures I now propose to examine as shortly and simply as I can, my object being to meet the Professor on his own ground, and to deal with the subject on principles and in a method which the Biblical student and Hebrew scholar will recognize as fair and impartial. If the Professor has failed to substantiate his sceptical conclusions, then the delivery and publication of his lectures is utterly to be condemned.

When we read the Bible for devotional purposes, we skim over a great many *minutiæ*, by a true instinct, as matters which are of no use to us. Varieties of spelling proper names, gaps and variations in genealogies, repetitions, notes on words or incidents apparently added afterwards, different ways of telling the same story—these, and similar things, do not aid us in our conflict with temptation, or in our pursuit of holiness, so we dismiss them from our minds. It is the business of the critic, on the other hand, to investigate just such points as these. He will scrutinize the spelling and weigh the usage of Hebrew words with the utmost interest. They are the *phenomena* of the sacred text, by means of which he has to find out, if possible, the internal evidence of the date and authorship of each book. This, however, is the purely literary department of sacred criticism; and it needs to be supplemented by the historical element: the critic reads each book as a whole, considers whether its contents agree with the age usually assigned to it, whether it pre-supposes any of the earlier books; and if not, why not?

Some of us are, perhaps, inclined to stop all such discussions. We say, "The Bible is too sacred a Book to be dealt with thus;" and, "The Old Testament is to be received as a whole, just as it stands, by us Christians, for it was accepted as authoritative by our Lord Himself." It is too late, I fear, to plead thus. The tide of inquiry has set in and we cannot turn it. What, then,

can we do? We can accept it gladly and fearlessly, knowing that we have not followed cunningly devised fables, and firmly convinced that investigation will tend in the long run, if conducted in a fair spirit, to strengthen our position.

Others, and Professor Smith apparently among the number, are willing that we should let criticism have its own way, even though it destroy the historical value of the sacred records; and we are told to content ourselves with the inward persuasion that God is on our side, and that the Bible is the true expression of man's devotional spirit, and is "self-evidencing." This, however, seems worse than folly, for the Bible is chiefly composed of historical and biographical records illustrative of the dealings of God with man; God is seen in *action*, rather than in *dogma*, from the first of Genesis onwards; facts are better commentaries on the Divine nature than treatises; and if the narrative of the facts is untrustworthy, theology becomes mythology, and Christian Truth has lost that backbone of history which has hitherto been the secret of its vigour.

It is true that men may be influenced by Christ, and may profit by the contents of the Scripture, who cannot at first accept all its narratives as historical. Christ does not break the bruised reed. We do not know what struggles some of our brothers, and even sisters, are undergoing through their perplexities about certain Biblical statements. The keener our sense of truth, and the wider our acquaintance with the facts of human nature, so much the stronger is the demand made on our faith. But the testimony of history is emphatically on the side of Christianity; and the experience of Christ's saving power throws light on all difficulties; "come and see" being still the best answer to the old objection, "Can any good thing come out of Nazareth."

Let it be granted, however, that critical questions, concerning the inspired Word, may be discussed with some measure of equanimity. We naturally proceed to ask what are the historical, textual, and linguistic standards by which the correctness, or the incorrectness, of the Old Testament may be judged? and what are the canons of criticism which may be applied to it?

The answer to the first question is an easy one. The Old Testament stands in a unique position, both as to its history and language. It must be judged mainly out of its own mouth. Its latest contributors were contemporary with the Fathers of Greek History; its references to non-Jewish nations can, indeed, be verified to a considerable extent by means of Assyrian, Babylonian, Persian, and Egyptian inscriptions, but the internal history of the people must be drawn from the book itself. And as to language, whilst our knowledge of cognate languages is now considerable, and of the highest value, we have nothing

worthy of the name of contemporary literature by which we can test the usage of words and idioms. Thus, our materials, so to speak, lie in a nutshell.

With regard to canons of criticism the path is more perplexing. Each critic seems to act upon his own instincts. A celebrated contributor to "Essays and Reviews" laid down as a first principle that we should interpret the Bible as any other book. The author of the work before us says that "the ordinary laws of evidence and good sense" must be our guide. These canons keep out of sight the fact that the Bible is professedly no ordinary book, and that the Old and New Testament histories are links in a grand chain claiming to illustrate the method in which the destinies of man are affected by the loving purposes and mighty power of God; and the experience of every true believer in Christ, and of every pious Bible-reader, is a fact or phenomenon testifying to the unique position of the Scriptures as a whole. We all believe that "a book which is really old and valuable has nothing to fear"; but due weight must be given to the spiritual side of the Scripture which presupposes its truth, in all cases where purely critical evidence is at fault. Professor Smith allows that it is the first rule of criticism that a good critic must be a good interpreter of the thoughts of his author, and that "sympathy with the age of the author is a recognized factor in critical study." But where there is what may be called a double authorship—where the thoughts proceed from the Eternal, while the language in which they are clothed is that of a particular man and age—the spiritual phenomena must be kept in view as helping the critic (who, after all, is but a man, and needs guidance from the Father of Lights) to a decision on doubtful questions. In a word, knowing what the Bible is to the soul, the thoughtful critic feels that its contents may be regarded as true unless proved inaccurate, and the burden of proof will lie with the other side.

Supposing we wish to analyze the process by which the Old Testament became what it is, what course shall we adopt? Professor Smith comes to our aid with three guiding principles. "The first principle of criticism is that every book bears the stamp of the time and circumstances in which it was written." To this we are bound to give a general assent. Again: "It is a law of all science that to know a thing thoroughly you must know it in its genesis and in its growth." This also is a good rule, but it would lead us to begin at the beginning of the Bible, and go downwards; whereas, under Professor Smith's guidance, we are to go upwards. Once more: "It is the rule of all historical study to begin with the records that stand nearest to the events recorded, and are written under the living impress of the life of the time described." This is an admirable rule: it leads one to

interpret the patriarchal age by the book of Genesis, and the wilderness life by the books of Exodus, Leviticus and Numbers: but I do not perceive that Professor Smith has acted upon it. His method has rather been to trace our information concerning the Old Testament back from period to period, until we get to an obscure age somewhere preceding the time of the Judges. There is no objection to this course, so we will adopt it for the present purpose.

It is granted by all parties that the Old Testament is substantially a Jewish work. We have received it from the most tenacious and conservative people in the world. "Eastern writers copy but do not alter." They are chroniclers rather than inventors or philosophers. They possess a pictorial language, an observant eye for details, an astounding memory for literary *minutiæ*. Hence the vividness of the narratives, and the freshness of the conversations in the Old and New Testaments. Professor Smith observes that "the Jewish scholars are the most exact and retentive learners, and their masters spared no pains to teach them all they knew"; and he adds: "we in the West have little idea of the precision with which an Eastern pupil, even now, can take up and remember the minutest details of a lesson, reproducing them years afterwards in the exact words of his master." This gives us a good starting-point for further inquiry, and gives us a second reason for expecting accuracy in the Old Testament history, and justifies us in the determination already arrived at—namely, that nothing but the strongest evidence would lead us to regard any statement in the Bible as unhistorical.

In proceeding to consider the composition and authorship of the Old Testament, we have this great advantage, that Jews and Christians are agreed as to the books which it contains. Any one who takes the trouble to compare our own Authorized Version with a Jewish Version, such as Isaac Leeser's, will see that though the books are in a different order, they are, to all intents and purposes, the same both as to number and as to text; nor are there material differences as to translation. If a Hebrew scholar compares the editions of the Hebrew Bible, published by the Jewish and Christian Bible Societies, he will also find them in entire agreement as to text, though there may be, here and there, a difference as to vowel-points. It may thus be taken for granted, that in our Lord's time, before Christianity diverged from Judaism, the text of the Old Testament was practically the same as it is now. To trace it up from that date to the time of Ezra, is not so easy. The Greek translation, commonly called the Septuagint, which takes us back to 250 B.C., presents some remarkable phenomena. First, Books, and parts of Books, which we now call the Apocrypha, are incorporated with the sacred text—though never quoted or regarded as authoritative in ancient

times by Jew or Christian; secondly, where the Septuagint agrees in substance with our text, there are many not unimportant differences of "reading," some of which doubtless preserve a more ancient text than our own. Attempts have been made, by Houbigant and others, to reproduce the ancient Hebrew readings of value, which might thus be elicited from the Septuagint Version, but for various reasons this has proved a hazardous experiment, and critics are very cautious in substituting such a reading for the *textus receptus* of the Old Testament. Still, the fact remains that the MSS. of the Hebrew Scriptures varied considerably from one another some three centuries before our Lord's time, marks of such variation being traceable not only in the Septuagint, but also in the New Testament quotations; and our present received Hebrew text must be regarded as, on the whole, a "survival of the fittest," but not as an exact reproduction of the original sacred MSS. as they left their authors' hands. Professor Smith would, I think, give a general assent to this statement.

Two other difficulties, which meet us at this stage, must be mentioned—In what "character" was the Old Testament originally written, and in what language? Learned men are by no means of one mind as to the first of these questions;[1] but on the second, considerable light has been thrown by modern discoveries. The language spoken by Abraham in Ur, and again in Charran, was evidently akin to that of some of the Canaanitish nations. The long sojourn in Egypt did not rid the people of their language, though it must have led to the adoption of some Egyptian words and idioms. The intermixture and intermarriage of Israelites with the Canaanites and other surrounding nations, would also tend to introduce further elements of decay into their language; and the wonder is that it was kept so pure as it was. Then came the forced emigration, which we usually call the Captivity, the results of which can be seen in the incorporation of Chaldee passages in the books of Jeremiah,[2] Daniel, and Ezra, and of various Chaldaic words in other books. On the return from the Captivity, there must have been a still greater

[1] The oldest Hebrew character we know of is allied to the Phœnician, and perhaps derived from the Egyptian. The Moabite Stone and the Siloam Stone give us excellent specimens of it. But we have no *written* Hebrew documents in that character; and it is quite possible that the form of letters which was found suitable for stones and coins gave way to another form in the period of the kings. The Samaritan character is allied to the Phœnician, and professes to be very old indeed, but its history is wrapped in obscurity. The square Hebrew is supposed by some to have been learned by the Jews during their sojourn in the Euphrates Valley; this, again, is regarded as questionable. There yet remains a "Chaldee" character, which is probably of later origin.

[2] See Jer. x. 11.

admixture of race—new Assyrian, Babylonian, and Egyptian elements being introduced—while the Philistine, Phœnician, Ammonite, and Syrian dialects seriously infected the popular dialect. The consequence of all this can be seen in the 8th of Nehemiah. To a considerable number of the people the language of the Pentateuch was no more intelligible than that of Alfred the Great would be to us. It needed interpretation, if not retranslation. Henceforward, Hebrew was to the Jews what Coptic is in the Coptic Church, and Syriac and Ethiopic in the Syrian and Ethiopic Churches respectively. Professor Smith hardly enters upon this subject in his Lectures, and in his article on "Hebrew" he does not give full weight to the various elements which call for consideration.

We are now brought back to this point—that Ezra was to the Jews of his time somewhat in the position of a Sanscrit Pundit, expounding the sacred books of ancient days to the Hindoos. But when we try to take another step backwards, we find ourselved enveloped in mystery. All parties are agreed that the great mass of the Old Testament was then in existence. But by whom were the various documents preserved? By whom collected? How many copies of each were in existence? Were the annals of the Kings still extant? and the various books referred to in the Chronicles? and the Book of Jasher? These questions neither Jewish tradition nor Christian research can answer. Professor Smith suggests that "the great mass of the Old Testament books gained canonical position because they commended themselves to the experience of the Old Testament Church, and the spiritual discernment of the godly in Israel." In other words, the "verifying faculty" of pious Jews decided the question. We need have no objection to the existence of a verifying faculty; it is of God, and is frequently referred to in the New Testament under other titles. But there must be an external claim of authority before we bring this faculty into play; and the claim always advanced through the Old Testament, and probably through the New Testament also, is *the Prophetic*. Whatever book was published under the hand of the Prophet of the Lord was to be regarded as of authority. Prophecy, as Professor Smith says, became a thing of the past after Malachi, so far as the Old Testament is concerned; but from Malachi upwards the prophetic spirit may be traced, step by step, to Moses; probably further; but this is enough for our present purpose. The prophets were the teachers of God's truth through the whole intervening period; and to whatever rank and tribe they belonged, it was to them that men looked for true teaching, and from their hands must have come all the collections of history, poetry, proverb, and prophecy, which Jew and Christian alike accept as inspired.

"But there were false prophets among the people" in those days (2 Peter ii. 1). Numerous references to them are found all through the history, and the people must sometimes have been sorely perplexed by their utterances. Tests, however, were given whereby true prophecy might always be distinguished from false; the grand test of all being conformity to the Law of Moses (Is. viii. 20). It is at this point that Professor Smith's views have awakened so much dissatisfaction in Scotland. He takes the history of Ezra's time as true. He even says, "there can be no doubt that the law which was in Ezra's hands was practically identical with our present Hebrew Pentateuch." But when he applies principles of higher criticism to the Pentateuch, it falls to pieces in his hands. He grants that the 21st, 22nd, and 23rd of Exodus are the work of Moses, and contain the basis of the national law. The Book of Deuteronomy, he thinks, was "found" (that is to say, "invented") in the temple in Josiah's days, and by whom it was written "is of no consequence." The Levitical legislation he brings to a later age, somewhere between the visions of Ezekiel and the time of Ezra.

It is my business, in the remaining part of this paper, to give Professor Smith's reasons for these disturbing conclusions, and to inquire whether he has proved his points.

The "traditional view" of the Pentateuch regards the prophets as ministers and exponents of the law. "It has only one fault," we are told (p. 216); "the standard it applies to the history of Israel is not that of the contemporary historical records, and the account which it gives of the work of the prophets is not consistent with the writings of the prophets themselves."

In defending this thesis Professor Smith takes his stand on the books of Judges, Samuel, and Kings, which "bring down the history in a continuous form to the Captivity, and possess many essential characteristics of contemporary documents." He dismisses Joshua, "which hangs closely with the Pentateuch," and the Chronicles, which are long after Ezra. This is a short and easy method: but it occurs to us to ask, if Joshua is thus dismissed, why should not the Judges also be dismissed? They hang very closely with Joshua, as any one can see for himself, by examining the first two chapters. And if the Chronicles are dismissed, what are we to say about the materials from which the book is professedly composed? (See for example, 1 Chron. xxix. 29.) However, we proceed to examine the residuum granted to us. Professor Smith affirms, from a study of the remaining books taken together with the prophetic writings, that the ritual of the Pentateuch is a fusion of the teaching of priests and prophets, and that it was adopted as part of the law in the days of Ezra for the purpose of insulating the people from the sur-

rounding nations. What, then, was the popular theology up to that time? It was (he tells us) that Israel is Jehovah's people, and He their God, and that Israel was bound to do homage to Jehovah, and to serve Him according to a fixed ritual. If we ask what that ritual was, we are referred to the three chapters of Exodus already named.

Professor Smith is quite certain that he is right in the main. He says: "It is certain that Israel before the Exile did not know all the Pentateuch." But does it follow that the Pentateuch did not exist. Has Professor Smith ever seen the picture of Luther's first study of the Bible? Would he like to prove therefrom that the Bible did not exist before Luther's time? Again, "If the Pentateuch was written by Moses, it was lost as completely as any book could be." Might not the same be said of the Bible during certain centuries, and in certain Christian Churches? But further (p. 298): "What is quite certain, is that, according to the prophets, the Torah of Moses did not embrace the law of ritual. Worship by sacrifice, and all that belongs to it, is no part of the Divine Torah given to Israel." Is this so certain? What do we gather from such a chapter as the first of Isaiah, or from the 40th Psalm? Are there not indications that ceremonies had lost their meaning, and had degenerated into superstitious ceremonialism? And cannot the same tendency be traced back to the days of Saul? Which is most reasonable on the face of the case, Professor Smith's theory that Ezra and his friends invented an elaborate system, in a great measure unfitted for their own time, and foisted it into the Pentateuch? or the "traditional theory," that Ezra once more recalled the people to the Mosaic code, as Malachi did in the last words of his solemn prophecy?

But we have not come to the end of Professor Smith's certainties. From the Judges to the time of Ezekiel, he tells us, "the law in its finished system and fundamental theories was never the rule of Israel's worship." It is hard to prove a negative; but if we grant that Israel never carried out the Levitical code, we may at least ask whether it was carried out in and after the time of Ezra; and we challenge Professor Smith to prove it. Let him compare the temple services in our Lord's time, for example, with the Levitical ordinances, and see if his theory works better than the traditional. The materials are ready to his hands. If he fails, then the whole of his argument fails.

Professor Smith adds (p. 297), that "the prophecies (of Hezekiah's age) never speak of the written Law of Moses." He allows that they often refer to the *Torah*, or Law, but affirms that this word means "advice;" he adds, "that the prophets rarely spoke of a "book-revelation," and that when they did, only a few chapters were referred to. This subject has been discussed again and again in past times, and Professor Smith does not

throw new light on it. The question is not one involving Hebrew research, but calls for "the ordinary rules of evidence and of common sense;" for though there are seven Hebrew words translated "Law" in the Old Testament, six of them are very rarely so rendered, and the word Torah (which, by-the-by, means *instruction*, and never *advice*) is applied to the whole collection of the Divine utterances and precepts which had been recorded and preserved for the guidance of the people. Any English student can investigate the matter for himself. Let him examine (*e.g.*) David's parting advice to Solomon, in 1 Kings ii.; also let him turn to 2 Kings xiv. 6, where we are told that Amaziah acted in a certain way, "according unto that which is written in the book of the Law of Moses"—the reference being to a passage in Deuteronomy. The writer of the Book of Kings evidently intended his readers to believe that Deuteronomy was in existence in the days of Amaziah, even though lost afterwards.

But Professor Smith says, if the Pentateuch had been written in the time of Moses, how came it to be so systematically ignored by priests and prophets? How is it there were so many sacred places, altars, high places, trysting places, openly or tacitly sanctioned? How is it that there are so few ritual references in the historical books, and that those which do exist are so frequently inconsistent with the Levitical system? These are no new questions. Every thorough student has had to face them. The answer may shortly be put thus:—(*a.*) The historical books give us an exceedingly brief outline of Israel's history, and do not profess to go into details; (*b.*) They pre-suppose the Pentateuch; and there was no more need of constantly referring to its rites than was there a necessity for St. Paul to be frequently referring to the ordinances of the Lord; (*c.*) The patriarchal system of local altars was allowed for in the Mosaic law, but it was supplemented by a more elaborate Levitical system, which was devised as a standing testimony to certain truths; (*d.*) There is a remarkable uniformity of technical terms bearing on ritual all through the Old Testament;[1] (*e.*) The apparent inconsistencies between the Pentateuch and the later books will be found on examination to be exaggerated; (*f.*) The phenomena on which the charge of inconsistency is based are such as might be expected in the history of such a hard-hearted and disobedient nation as Israel, and may be paralleled in the history of the Christian Church; (*g.*) The theory that Leviticus and Deuteronomy were added to the Pentateuch in later times adds infinitely to the difficulty of the critic, the historian, and the Christian.

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[1] I may be allowed to refer to the sixteenth and other chapters of the "Synonyms of the Old Testament," as giving proofs of what is here advanced.

A few specimens may be given of Professor Smith's attempts to prove a negative. In speaking of Judges xxi. 21, he says that "Shiloh was visited, *not* three times a year, but at an annual feast." But does the fact that there was *one* annual feast, prove that there were *no more?* Would Professor Smith like to stake his logical reputation on this utterance? And where is the Professor's Hebrew lore? The word is "yearly" in the English Bible; and in the margin we read, "Heb., from year to year;" but I invite the Professor to turn to his Hebrew Bible, and see if the word "periodical" does not give the true sense of the word. Here, then, was a periodical feast, very "like the Pentateuchal Feast of Tabernacles," as the Professor allows. He thinks, indeed, it was "local," though this is not easily proved. But behold, when we turn to 1 Sam. i. 3, we have another annual or periodical feast in the same place. What was this feast? Professor Smith does not tell us; but calls our attention to the fact that the ark then stood, *not* "in the tabernacle, but in a temple" (p. 258). It had "door-posts and folding doors." Samuel "actually slept in it;" and, "to make the thing more surprising, Samuel was not of priestly family!" and, worse still, he wears an *ephod*, which the law confines to the high priest. This seems very shocking. But where is the Professor's logic? and where is his Hebrew? Is he sure that the structure here called a "temple" was not the tabernacle? Let him look at the Hebrew word here rendered temple. He will find that it simply means a "palace, or dwelling-place of a great king." Besides, what will he do with the 22nd verse of the second chapter? For there we read of the "door of the tabernacle of the congregation"—the normal Levitical phrase. The Professor is, of course, aware that Samuel, though not of priestly family, was descended, as Aaron was, from Kohath, the son of Levi; for we possess two genealogies containing his name, evidently independent, the one tracing his family upward, and the other downward. Was it incorrect in this young Levite to wear an ephod? Is there any order in the Pentateuch restricting ephods to priests? Was the word ephod invented for the occasion in Ex. xxviii. 4, when it first occurs? or was there a garment already in existence, and worn on sacred occasions by various kinds of ministrants?[1] The same argument is used concerning the high priest's mantle, which Samuel is accused of wearing (see 1 Sam. ii. 19, where we read "coat"). Anything less critical and scholarlike we can hardly conceive. What will the Professor's followers think when they find the same garment worn by princes, and even by

[1] Whether the word translated "gird," in x. 29–5, and "bind" in Lev. viii. 7, is derived from "ephod," or *vice versâ*, may be an open question, but the latter seems the most likely view. There was a man named Ephod in the tribe of Manasseh (Num. xxxiv. 23).

women? (See the word "robe," in 1 Sam. xviii. 4, xxiv. 5, 11; 2 Sam. xiii. 18; and "mantle," in Job i. 20, ii. 12.) Is it conceivable that Ezra, acquainted as he was with these passages, wrote the 20th of Exodus, restricting the garment in question to the priests? This is Professor Smith's theory. He might as well say that no one was to wear a *girdle*, because directions are given in Exodus for a priestly girdle; and the same irrational canon would apply to other garments also. If "modern criticism" is to proceed much further in this direction, some learned Professor will arise and affirm that the camels in the days of Abraham had no "bunches," because "bunches" are not referred to in the Bible until the time of Isaiah.

Professor Smith finds plenty of ritual observance in Saul's days, but affirms that the details agree but ill with the Levitical ordinances. This general, sweeping charge, ought to have been supported by well proved facts, but it is not. The references to various kinds of sacrifice, to the new moon, to ceremonial cleanness, and to various Levitical ordinances, are as full and satisfactory as anyone could desire. The Professor acknowledges that the ark and the legitimate priesthood still existed (p. 262), but asks how it was that the one was allowed to remain at Kirjath-Jearim, whilst the other was at Nob. Why did not Samuel concentrate them instead of falling in with the local worship? Every pupil-teacher who has to "get up" the 1st Book of Samuel for examination is familiar with this kind of question. Is the true answer, that which our critic gives—that "Samuel did not know of a systematic and exclusive system of sacrificial ritual confined to the sanctuary of the ark?" Is not the apparent inconsistency, after all, an invented one?

David's policy is next examined by the Professor, and he is accused, not only of wearing an ephod, but of making priests. The passage referred to is 2 Sam. viii. 18, where the Hebrew word translated chief rulers "means *priests*, and can mean nothing else." This charge looks serious, but it naturally raises the question, what does the word *cohen*, or *priest*, really mean? In another place (p. 285), Professor Smith identifies it with "soothsayer." But there are reasons for believing that the word "cohen" was used in an administrative sense both civilly and religiously.[1] Besides, we have light thrown on the passage before us by the parallel passage (1 Chron. xviii. 17) where we read that the sons of David were "chief about the king," or at the king's hand—"chamberlains," as we should say.

It is unnecessary to dwell upon the uncritical inference drawn from 1 Kings ix. 25, that "the king officiated *in person* at the

[1] I have put together the Biblical evidences on the question in "Old Testament Synonyms," chap. xx.

altar three times a year" (p. 248). One might as well conclude from the end of the same verse that "he finished the house in person:" or from the verse before, that "he built Millo in person."

Of positive "anachronisms" in the Pentateuch, Professor Smith notes but few. He allows that part of the list of Edomite kings in Genesis xxxvi. may fairly be called a late insertion, and need not affect the date of the book as a whole, if it can be otherwise shewn to be old. He affirms that the writer of the Pentateuch knew Palestine more exactly than he knew the Wilderness. Possibly he has not read the results of Sinaitic exploration. But the references to Palestine, which are so exact, are in the Patriarchal history. If the history is true, why should not the references to localities be exact? If they were "inexact," should we attach more credit to the history in consequence? Again, he stumbles at the expressions west and south, in Exodus xxvii., and says that they would not be west and south from Moses's point of view. But there is nothing about west and south in the Hebrew text. The whole question of points of the compass in Hebrew is a very interesting one, and Professor Smith has dealt with it in a very superficial way.[1]

Perhaps the most uncritical, and certainly the most revolting, sentence in Professor Smith's book is a remark on Deut. iv. 19, when the people are warned against worshipping the sun, moon, and stars, "which the Lord thy God hath divided unto all nations under the whole heaven." Professor Smith says (p. 271) that "Jehovah himself, according to Deut. iv. 19, has appointed the heavenly host and other false deities to the heathen nations." Thus, star-worship was of divine appointment! The meaning of the text, whether written in Moses's time or in Josiah's, is so absolutely clear that one's faith in the Professor's critical acumen, which has been sufficiently shaken already, is entirely destroyed by this outrageous comment. The Hebrew word used in this place signifies to distribute or to allot, and is exactly suitable to show the beneficence of Him who makes His sun to shine on the evil and on the good, on the Jew and on the Gentile.

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[1] The Israelites looked towards the east, or sunrising. Thus, the south was to their right hand, and was frequently named Teman from this fact. It is also named *Negeb*, or "arid," and *Darom*, or "Sunny." The former of these words was frequently appropriated to a region south of Jerusalem. In the passage to which Professor Smith refers, the two words are used together, the one guarding and qualifying the interpretation of the other (Negeb-Teman), so that the direction would be clear, both to Israel in the Wilderness and for the people in later days. The west is sometimes described as "the going down of the sun"; sometimes as the evening, but usually as the sea. This was the western boundary of the promised land, and its usage was fixed in the patriarchal age. Why should Jacob's descendants have forgotten it? The north was named after the region of obscurity.

If further proof were needed to convict Professor Smith of failure, it would be well for the student to take the last three books of the Pentateuch, and examine for himself the evidence as to their composition.

He will find that the first seven chapters of Leviticus are one document, a summary of which is given at the end of the seventh chapter. The next three chapters are historical; and from the eleventh to the twenty-fifth are a series of miscellaneous enactments, professedly given at various times, but all introduced with the same formula. Moses claims throughout to be the mouth-piece of God. The twenty-sixth chapter is distinctly prophetic, and its influence is to be traced by the critical student through the whole period of prophetic writings from Isaiah to Malachi. This chapter is guaranteed as the work of Moses by the note at the end; and so is the remaining chapter of the book.

The Book of Numbers is a most remarkable document, and of deep interest to the historian, the critic and the genealogist. The early chapters contain directions for the wilderness life. Is it to be supposed that anyone in after days would take the trouble to invent them, or would possess the information requisite for such a task? Leviticus, or something very like it, is presupposed at every step. What legislation the book contains has been characterized as "piece-meal," but it is very real. Moreover, the student will notice in it various references to *writing* and to *records*. When these references are carefully examined, they lead one to the conclusion that Moses kept the most careful written account of all the events and enactments in which the Divine Hand and Will were specially manifested.[1]

And what shall we say of the Book of Deuteronomy? From the first chapter to the thirty-first we have a collection of addresses. The speaker, the time and the place are all mentioned. Then follows the celebrated "song," which contains the germ of all prophecy, and which was to be learnt by heart by every Jew. Traces of this remarkable poem may be noticed in the Psalms, Prophets, and Epistles of St. Paul. The thirty-third chapter gives us Moses's blessing of the tribes; and the thirty-fourth is added by another hand, and describes Moses's death, designating him for the first time as "the servant of the Lord."

These facts speak for themselves, and a survey of them will be enough to convince most students that Jews and Christians are right in attributing the Pentateuch to Moses. I will only add that it is to the Book of Deuteronomy that our Lord three times appealed, with the formula, "It is written," in the hour of

[1] See, for example, Num. ii. 26, xvii. 3, xxxiii. 2.

temptation. To the same Book He appealed when asked which was the greatest commandment in the law; whilst the second, which is like unto it, is taken from the Book of Leviticus. These are the two Books which Professor Smith has sought to eliminate from the Law of Moses. Whether he has succeeded or not, readers may now decide for themselves. The least they can conclude is that his charges against the Pentateuch are *not proven;* but when they carefully consider the defects in his Hebrew scholarship and critical acumen which have been pointed out—not to speak of graver matters—they will not wonder that he should be deemed unfit for the Professorial Chair at Aberdeen.

R. B. GIRDLESTONE.

ART. VI.—BIBLE CLASSES FOR THE EDUCATED.

IT has been said, with some truth, that the worst instructed people in matters of religion are those which are commonly called "the educated classes." This fact is sometimes painfully forced upon the mind of the Pastor, when he finds persons of good position more ignorant of facts and doctrines of Scripture than many a child in the first class in his Sunday School.

The reason of this is not far to seek, for if we look at the present system of upper class education we see that there is scarcely any place left in it for Scriptural Teaching. An hour or two on Sunday, and first school on Monday, is a very ordinary public school allowance of "Divinity;" and at the University, unless a man seeks it for himself, the opportunity is even less frequent.

Our young ladies are somewhat better off than their brothers, for, from having less pressure for examinations, there is apt to be more time given in ladies' schools to the study of the Word of God, and not infrequently a visit from the clergyman gives a little impetus to the study. Often, however, the teaching of this most important subject is placed in the hands of some well-meaning governess, who has herself had but few opportunities, and who sees, indeed, that the morning chapter is read, but makes no effort to render it either interesting or instructive.

But the time which immediately succeeds school or college life, the time which is peculiarly beset with temptations both to faith and practice, is, as a rule, singularly devoid of helps to Bible study; and the result is, that the mind, uninstructed in

truth, falls an easy prey to error, either on the side of Scepticism or Superstition.

Nor is this all: in the absence of any incentive to Bible reading, a very great number of the children of even religious parents give up the reading of the Scriptures altogether. Those who are in the habit of questioning their Confirmation candidates on the subject, will be able to bear witness in how many cases it transpires that the only time the Bible is read is on Sundays, and then, very often, only "*in church!*"

And yet there is unfortunately no lack of readiness to argue on the most solemn and weighty doctrines on the part of these very young people who know so little about them; and the argument is apt to be bitter in proportion to the weakness of its premises. Many will remember the story of Dr. Marsh at a clerical meeting, where he listened to a most vigorous dispute as to the meaning of a passage, and after some time he requested the disputants to refer to the passage itself, and when this was done it transpired that the words which were the *casus belli* did not even exist!

It may then surely be established that there is a great need of enabling the young people of both sexes to obtain help and encouragement in the intelligent study of the Word of God.

And how is this need to be met? Surely one great means of meeting it is the establishment of Bible classes for young men or young ladies, as the case may be, in which they may really be not only taught the truths of God's Word, but also (which is even more important) be led to study that Word for themselves.

But, it may be said, considering the vast amount of parochial work which a clergyman has to carry on, how is it possible for him to undertake this kind of thing? To which the answer may be made, that it is by no means necessary that such classes be taken by the clergy; indeed, here seems to be a field most particularly open for the efforts of Christian laymen and Christian women.

A class of young ladies is, as a rule, far better in a lady's hands. She will know better how to awaken the interest and meet the needs of her class, than it is possible for a clergyman to do; and, moreover, there are points of great practical interest and importance, which can only be rightly and usefully treated if the teacher and the members are of the same sex. Then, too, where it is practicable, an educated, consistent layman has often more weight with young men than a clergyman, for there is nothing professional about the work, and the class is apt to be both more social and more sociable.

Whoever undertakes such a work, and it cannot be but that there are many admirably fitted for it, if only they would come

forward, must bear in mind that there are certain requisites for the undertaking, without which it will utterly fail.

They must be learners at the feet of Jesus. Such work is not done without earnest and prayerful study, and those only will really *teach* who are content to be constant *learners;* and their learning must be a prayerful learning, for the work that is not watered by prayer will not produce fruit for praise.

They must make up their minds to teach. This, it may be said, is self-evident; but it is not so. Many persons can get through an hour, and even interest their hearers for an hour, without having really taught anything. The point to be aimed at is the giving some new light, some fresh help on the subject before the class, and no one has really taught, who has simply made some nice remarks, or given some helpful thoughts on a passage of Scripture. The persons of whom we are speaking are "educated," and they need the same kind of mental food in spiritual things as they get in things secular.

Teachers must endeavour to draw out their class, and encourage every individual member to work. If a Bible Class is to be a successful one it will call out the energies of all who belong to it; it will not be a mere lecture given, but will in some way or other demand mental effort from each. Of course, it is much easier to give a consecutive address or explanation than it is to elicit response and work; but on the other hand the object of promoting and helping Scripture—study is not gained without this being obtained.

Another very important point is to endeavour to treat all the members of such a class as friends; much more is done by mutual confidence than we suppose at first sight; and what an immense help it is to young people of either sex to have some friend to whom they can go for advice, and with whom they are so fully at home that they can speak out plainly! When the temptations and hindrances are considered, is it not almost worth anything to secure the friendship of those who, from the mere fact of attending the class, feel a certain amount of reverence and trust towards the person who takes it?

This friendship is a point which cannot be too strongly insisted upon, for very often many a life might have been saved from terrible fall if there had been anyone to go to for a word of advice, or possibly a chance of help. A clergyman is not always available; and if he were, there is something in his professional position that would probably keep some from consulting him; but the man or woman, who, from being known at the Bible Class, has become, unconsciously perhaps, a friend, may be sought without difficulty and may be be trusted without fear. And even when beset by difficulties of a less grave nature, when some little perplexity arises of faith or practice, a word in time

may prevent the incoming of error which may cause the perplexity of years, and possibly the sorrow of a lifetime.

It need perhaps scarcely be remarked that the teacher must be always in advance of the class. Whatever careful thought and prayerful study will do must be done in order to keep up the supply for the demand which such work will create, and it should ever be remembered that what is required is a knowledge of the Word of God: nothing else can take the place of that, for a Bible Class is intended to bring the whole Bible nearer to each of its members, and this involves a great deal of collateral study, a thoughtful selection and careful use of references, and, above all, a power of shewing how every part of the Book testifies of Christ.

Moreover, it is of great benefit to show how the leading doctrines of the Bible are expressed in the utterances of our Church; and therefore quotations from the Articles and other formularies are of great service; for the tendency of the age is decidedly towards a lack of distinctiveness, and thus it is the more necessary to show what our Church really teaches, and how that teaching is founded on Holy Scripture.

Our subject is Bible Classes for the *Educated;* but it is well to remember that there is great danger of taking too much for granted, even with those who answer to this description. Instances are constantly presenting themselves of the very slight grounding which people of good position have had in the study of Scripture, and therefore it is absolutely essential to make every step sure as we go on, lest a structure be reared on an insufficient foundation, and so be always insecure.

There is a very wide field for such work, as is here roughly indicated; and it may be that these words may arouse some to think if they cannot do a little in this way *among their own class.* It may be "the day of small things" for some time, but if there is earnest, thoughtful preparation, and a loving patient spirit in teaching, there is sure to be a blessing on the work, and it seems to be just the kind of work about which we are told that "The Lord hearkened and heard." Nor must we lose sight of the great benefit which is experienced by those who undertake such a work in such a spirit; nothing else is so likely to strengthen their own knowledge, to clear their own ideas, and to fix their own principles. That which we may be contented to leave inaccurately or partly apprehended in our own minds must be made clear and thoroughly grasped before we can attempt to teach it to another; and so there is an immediate reward well worth the grasping; besides which we can take and apply to this work the promise in the end of Daniel, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

J. H. ROGERS.

Reviews.

The Art of Preaching, and the Composition of Sermons. With an Introductory Essay on the Power, Position and Influence of the Pulpit of the Church of England. By the Rev. HENRY BURGESS, LL.D., Vicar of St. Andrew's, Whittlesey. Pp. 396. Hamilton, Adams & Co. 1881.

A CHAPLAIN to a High Sheriff, several years ago, wrote his Assize discourse with unsparing labour. He had thoughts, and he desired to express them clearly. In the afternoon, the Sheriff, chatting with one of the Judges—a judge eminent for his scholarship—asked in a leisure moment: "And how did you like the Chaplain's sermon, my Lord?" The Judge replied, "Why, to tell you the truth, Mr. Sheriff, I heard in that sermon what I never heard before, and what I hope I shall never hear again!" Something at this moment occurred to interrupt the conversation. The worthy Sheriff sought his Chaplain in private, and asked him if there was any new-fangled doctrine, or any one objectionable expression, in the discourse. The Chaplain warmly protested that the Judge's remark was most uncalled for; and as the Rural Dean was coming to dine at the Sheriff's that evening, it was agreed that the MS. should be submitted to Ruridecanal criticism. The Sheriff confessed that, for his part, the sermon had seemed to be both elaborate and eloquent. Shortly afterwards, however, the host was alone for a moment with his eminent guest; and he took the opportunity to allude to the remark about the sermon. *What* was it he had heard? With a smile, the Judge replied, "*I heard the clock strike twice!*" The Chaplain, a country clergyman, anxious to do his best, had preached more than an hour.

This story, which the Sheriff in question told us, came to our mind as we read Dr. Burgess's remarks on the length of sermons. Dr. Burgess thinks that in the present state of the Church of England no sermon should exceed half an hour "except on extraordinary occasions, and by men of reputation and popular abilities." We agree with him that, as a rule, a sermon of half an hour is long enough. In the Morning Service, indeed, we are rather inclined to think that twenty minutes, speaking broadly, is much more expedient than the half-hour. In a church where there are only two services on the Lord's Day, the first service, including the Morning Prayer, the Litany, a portion of the Communion Service, and a Sermon, is unavoidably long, even where musical encroachments are wisely restrained.[1] In the evening, however, the prayers are much shorter, and a sermon of half an hour is not likely to be complained of. Much depends, of course, on the preacher; and, again, a rule which is good for one congregation may not be good for another. Our own

[1] In referring to the length of sermons, Dr. Burgess omits to notice the Act passed a few years ago, under the provisions of which the Litany may be read after the third collect in the Evening Service. That Act has been of real use; but, as a measure of Church Reform, it did not go far enough, as (if we remember right) we heard Lord Shaftesbury say in the House of Lords. Our Services need simplifying and shortening. Convocation for several years went on working away at the Prayer Book, but nothing really serviceable has been done. When Dr. Burgess says that "long sermons are a sort of *tessera* of the Evangelical party," and "that complaints of the length of Common Prayer come

opinion is that by the peasantry, and the urban working classes, and by the lower middle classes, long sermons, if they are good, are preferred to short. The "cultured" class of hearers, probably, as a rule, are contented with a quarter of an hour in the morning and twenty minutes in the evening.

If the sermons are good, we said. But what is a good sermon? Here opinions differ widely. Hints may be gathered from the volume before us, which contains many apposite quotations, and a good deal of shrewd, sensible advice. As regards the more directly spiritual aspects of the question, we may remind our readers of the valuable article in THE CHURCHMAN, by Canon Clayton, "Preaching the Word" (vol. iii. p. 352). Upon some secondary matters, with Dr. Burgess's work by our side, we may briefly touch.

A formal Introduction, says the learned author, is not necessary. As to an opening anecdote, the opinion of the Rev. Daniel Moore is quoted: "The anecdote should be apposite, brief, and pointed." An Exordium is sometimes a hindrance.

As to divisions; should these be announced? Fénelon may be wrong in saying *No!* The practice of announcing divisions is not discountenanced by the orators of antiquity; Cicero's *primum, deinde, tum,* with many instances, may be quoted. But the firstly, secondly, and so forth, may be there—in the preacher's mind, or on his manuscript—whether stated or not. No canon, certainly, can be laid down for all, neither for preachers nor for congregations. Heads or divisions, as a rule, perhaps, are helpful: to announce them at the beginning of the sermon may have on the hearers, as Professor Blunt remarked, "the effect which the prospect of a long road has on the traveller." The difficulty with many preachers, no doubt, is to make their divisions *natural*—flowing easily from the key-thought. When the divisions are *forced*, artificial, and awkward, they make little impression; the discourse is rickety. Some Scriptures, of course, divide themselves, so to speak, and there cannot possibly be any difficulty in forming the "heads," or any impolicy in stating them. A careful regard to unity of subject stands foremost among the structural qualities of a good sermon.

As to choice of texts, Dr. Burgess contrasts the late Mr. Sortain, of Brighton, with Andrewes, Bramhall, and South. But the times of those "men of renown" are not our times; and we are inclined to think that Mr. Sortain's gleaning was wise. He was always on the look out with regard to the selection of texts and subjects, and also with regard to culling and storing up incidents suitable for illustration. Was it not Mr. Sortain who could not find a text for his sermon on "Tarry thou the Lord's leisure?" He searched the Concordance in vain; but Mrs. Sortain, at last being consulted, told him that the words on which he had been thinking all through the week were the Prayer Book version of "*Wait on the Lord.*" Mr. Sortain's sermons, delivered extempore—not even *notes* being used—were the result of prayerful and, to use the good old word, painful preparation. *Ars est celare artem;* and a sermon will flow on smoothly in proportion to previous thought and work. Mr. Sortain was,

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mostly" from Evangelicals, and that "a desire to luxuriate more in preaching leads many to wish to curtail the prayers," he only touches the fringe of a very important question, and, further, he does scant justice to Evangelicals. That there are repetitions in the Morning Service, and that, having regard to the poorer classes, some simplifications are desirable—with greater elasticity—few experienced and unprejudiced Church Reformers, we think, will deny. So far as our observation goes, in no churches are the prayers more devoutly read (or *said*, to use a catch phrase) than where Evangelical truths are faithfully preached.

indeed, a man of peculiar gifts; but second and third grade preachers have to follow the same lines; reading, judgment, thought, with ungrudging labour. To suppose that extempore preaching needs little preparation is a fatal mistake.[1] Loose, wordy, rambling, an in-and-out-and-round-about sermon, with an anecdote lugged in, with no leading ideas, no clear exposition, no really practical application—such an *ex tempore* sermon falls sadly short.[2]

On a very important subject Dr. Burgess quotes from Prebendary Moore's "Thoughts on Preaching." With regard to experimental preaching—*i.e.*, the describing the emotions and processes of the Christian inner life, Mr. Moore writes: "Such preaching is not for the unconverted man. Simulate it he may, and to a certain extent successfully." But to awaken a genial and grateful response in Christ-touched hearts is to preach "experimentally" from one's own experience.

In some parishes, according to Dr. Burgess, there is a strong prejudice against extemporaneous delivery: some people dislike to see a preacher without a book. Where such a prejudice exists it has been produced, probably, by a conceited, careless preacher, or else by a preacher who has not found out that he really ought to use a book. Concerning carelessness, we have already pointed out that its evils are great. But some men are not able, take what pains they may, to preach extempore: they are nervous, or they lack the altogether necessary gifts. And it is not every preacher who finds out quickly that he has no flow of words. We well remember a good man, whose sense and spirituality were beyond question, describing to us how he went on year after year, "hammering away," as he said, doing his very best. At length, a "brother beloved" in his congregation told him the truth; he had no pride, and he accepted the suggestion, to the contentment of all. Dr. Burgess, indeed, says that extemporaneous preaching is comparatively a rare attainment. We cannot go so far as this; but it may be admitted that in many country congregations, and perhaps we should say in many urban churches, too, complaints are justly made of feeble and tedious discourses. "*There's nothing in it!*" is a too common criticism.[3] Yet it ought to be remembered that a written discourse may be criticized, as correctly, in the same words. Only, it is true, the written sermon is the shorter, as a rule. Nevertheless, on the whole, extemporaneous sermons are more popular, we believe, than those which are written, and, other things being equal, more *telling*. There is a directness, a glow, a sympathetic force, in the language evoked on the spot which the language composed in the study cannot have.[4]

It may be, as Dr. Burgess thinks, that men who turn out successful speakers have had an incidental sort of training in early life. And a talent for speaking extempore, when rightly cultivated, steadily grows. In the

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[1] At the Winchester Diocesan Conference, last year, Lord Carnarvon with justice remarked that "an extemporary sermon . . . *if it is such as it should be* . . . needs even more thought and preparation than a written discourse."

[2] As to ideas, a story is told of a certain preacher in the Church of Ireland. He said to a friend, concerning a sounding board over the pulpit—"That was my idea." His friend dryly answered: "Yes; that's the only idea in the pulpit I ever heard was yours!"

[3] Heat, and loudness, cannot make up for preparation. For vain and indolent preachers of a certain type, Shakspeare's line has pungent satire:—

"You may do it extempore, for it is nothing but roaring."

[4] Pitt's happy translation is well known:—"It is of eloquence as of a flame; it requires matter to feed it, motion to excite it, and it brightens as it burns."

first three or four years of his ministry an earnest curate will find opportunity for practice: there is the cottage lecture (cottage *address* rather), the Bible Class, the Prayer Meeting "few words," and so on. Soliloquies, as Bishop Burnet says, are helpful: two or three minutes spoken meditation on some thought, in the study, or in a field, or, Demosthenes-like, on the sea-shore. Then, in his written sermon, as time goes on, he may leave a blank here and there, and fill up with words which come in the warmth of his argument. He may not be able, as was Bishop Wilberforce, to write FOG on a page, and expand the thought for five minutes, with ease and power; but if his heart[1] be in his work, and he have taken pains with his subject, he is not likely to get into difficulties. After a time the written sermon may be thrown aside altogether. A sudden summons may necessitate a really extempore effort. The present writer preached his first sermon in a church "without book," and without even a single note, at literally a minute's notice. While singing the first verse of the hymn before the sermon he was summoned to the vestry by the verger; and with just time to put on a gown, and make sure of the chapter and verse of a text, he had to walk up into the pulpit. It was matter of necessity. During the week he had been thinking over a certain Scripture, and in his passage to the pulpit he resolved to give a brief exposition, simply, slowly, and above all, quietly. Help was granted; and few people in the congregation were aware of the emergency. But the preacher had practised in a large room, and he had learnt confidence. After fifteen years, he himself in illness requested two clergymen, both men of some standing, to preach for him; but although they had several hours' notice, "not having brought a sermon with them," they were able only to "read prayers."

Dr. Burgess makes some allusion to the practice of committing sermons to memory. This has never seemed to us a desirable plan. It must take a considerable time; and what is gained by it?

Some years ago the present writer, on a week day, went to hear an eminent Nonconformist preach a special sermon. We had heard it stated that this eloquent Nonconformist preached extemporaneously. It was obvious, however, at least we had no difficulty in concluding, that the sermon was delivered *memoriter*. On leaving the chapel (it was in Westminster), we found a man at the door selling this very sermon; it had been printed the day before.

A Handbook for Travellers in Switzerland. Murray.

AN account of the passage of the Alphubel Joch, by a Sussex Rector, may have an interest for many readers of the invaluable "Murray's" Guide, at this season of the year.

On the west of the village of Saas, he writes[2]—as Murray, of twenty years ago, tells us—"rises the Saasgrat, a lofty chain of inaccessible snowy peaks, separating the valley of Saas from that of Zermatt." But though it is no longer true that this chain is "inaccessible"—as in various parts it has fallen before the assaults of different members of the English Alpine Club—yet the passage of it is still attended with so much difficulty that Mr. John Ball, the President of the Club, in his excellent guide book, describes it as follows:—

The range of the Saas Grat, extending from the Strahlhorn to the Balferin, ranks next in height to those of Mont Blanc and Monte Rosa, and the four passes leading to Zermatt—viz., the Mischabel Joch, the Alphubel Joch, the

[1] Romaine, if we remember rightly, lays stress on the *heart* of preaching.
[2] *Brighton Daily Post.*

Allalein Pass, and the Adler Pass, may be counted amongst the most considerable in the Alps; not to be attempted except by men in thorough training, with good guides, and in settled weather.

By one of these passes I wished to cross to Zermatt; and after consultation with my guide, Clement Zurbrücken, as the weather seemed settled and the snow was reported to be in good order, the Alphubel Joch was selected for the attempt. "This pass was first discovered," says Ball, "by the Rev. Leslie Stephen, one of the most energetic and successful explorists of this portion of the Alps, who has given in 'Vacation Tourists' an account of the difficulties encountered in effecting the descent of the Täsch Glacier." At 1 A.M. I was summoned by my guide, who reported all things to be favourable for the ascent; and after a hasty meal of coffee and bread and butter, we issued forth from the hotel. The morning was still and mild—not frosty, as is usually the case there, even in the height of summer. The stars shone brightly, while an occasional flash of summer lightning from some clouds to the east lit up the sky. For the first half hour we picked our way by the uncertain light, up a steady, but somewhat steep ascent, through a pine forest, and then emerged on the Fee Alp. After crossing this by a comparatively level path, we reached at 3.30 the moraine of an old glacier, now shrunk, and passed along some steep slopes, covered with pieces of rock and *débris*. . . . . The glacier is divided into two large branches by the Gletscher Alp, which for nine months in the year is covered with snow, but is a pasture in summer, when it is a perfect garden of wild flowers. Here were growing in the most luxuriant profusion, masses of most beautiful Alpine rose, forget-me-not, the lovely blue gentian, a bright orange marigold, a pale saffron-coloured anemone, and other flowers too numerous to mention. Mounting these steep grass slopes, we reached the top of this Alp, and stopped at 3.30 A.M. to survey the view. . . . . At 4.10, the last remaining star disappeared, and at the same moment the sun, though not yet above the horizon, began to illumine the top of the highest peak with its light, which rapidly descended the sides of the mountain towards the glacier of Fee. At 4.30, rising rapidly above the lower part of the glacier, we passed the first patches of snow, and continued over rocks till 5.15 (when the sun first touched us), and then crossed some snow slopes. Leaving these, we had a steep clamber over rocks, where hands and feet were both called into requisition, till we reached the glacier. This was here covered with snow, which was in pretty good order, though in places somewhat soft. We crossed it, however, with nothing worse than an occasional slip up to our middle *into* it (though a slip *down* it would have been rather awkward, as the slope was steep, and we should probably have gone faster and further than we wished), and at 5.50 reached the medial moraine of the glacier. Here a halt was called, and breakfast, consisting of bread and cold meat with some *vin du pays*, was discussed. At 6.20 we made a fresh start, and here it was considered advisable to take to the rope, which we accordingly fastened round our bodies, as we now left the moraine and got on to the glacier, which sometimes was alarmingly steep, resembling a high-pitched roof, and was interspersed with numerous crevasses and occasional *bergschrunds*. One of these gave us considerable trouble, as we had to get down some way into it, and then cut steps up the perpendicular side opposite. As, however, the snow which covered it was firm, we surmounted it without very much difficulty. We had also to be careful in crossing some of the crevasses which lay in our path. . . . . Happily we got safely over all the obstacles in our way; and, after a long and fatiguing trudge, reached the snow *arête*, forming the col. 12,524 feet above the level of the sea, at 9.55 A.M. During the last part of the way the ascent

became very laborious, as the snow began to get rather soft, under the influence of the sun, which now streamed down upon us with almost tropical heat; and the steep ascent, combined with the rarefied state of the atmosphere at that elevation, rendered breathing difficult, and compelled us to make frequent halts for breath before reaching the summit. Here the view which broke upon our sight towards Zermatt was magnificent. The whole range of the snow-capped Monte Rosa group lay stretched before us in unclouded splendour. . . . . Far below us lay the Täsch Alp, leading away to the valley of Zermatt, which, however, itself was not yet visible. After enjoying the glorious view for a short time, though not so long as I wished (for the hot sun and cold wind were beginning to tell on the skin of my face and neck, and rendered a speedy move advisable), we started on the descent, and proceeded for some time rapidly down some easy snow slopes that fall to the westward till they reach the verge of a rocky escarpment, to which we were soon compelled to take, owing to the snow becoming very much crevassed. After traversing the rocks for some time, it is necessary, as Mr. Ball tells us, to bear to the left, when the precipice gradually diminishes in height, and the descent to the lower part of the glacier may be made, if the right point is hit, without much difficulty. Unluckily we overshot this point, and in endeavouring to get down to the glacier, which lay about fifty feet below us, were landed in serious and unlooked-for difficulties. In one place I stepped upon one of those stones (or, rather, in this case, masses of rock) which, (as the proverb tells us) "gather no moss," and this giving way under my weight, caused me an unpleasant, and what might have been a dangerous, fall. However, happily for myself, I was pulled up by the rope which we had not yet discarded, with no further damage than some bruises in various parts of my body, some cuts on my shins and elbow, and the loss of the bar of my watch chain. My watch had flown off in the fall, but (to use cricketing parlance) had been beautifully caught by Zurbrücken *at short slip*. After searching some time we reached a spot where we thought the descent was practicable, and after sundry slips, and a somewhat perilous and very "unpleasant quarter of an hour," we found ourselves safely landed on the lower glacier, where I halted to apply some snow to the still bleeding wounds on my shins. Our difficulties, however, were not yet over, for after traversing the snow for some time, we came to some ice-slopes, where we were compelled to have recourse to the axe for the purpose of cutting steps. This was the chief difficulty, and perhaps the only real danger, of the pass, as great care was needed—an ice-slope being (as everyone knows), much more difficult to descend than to ascend—and a false step would have placed us in a very precarious position. The ice, however, was at length successfully crossed, and we then finally left the glacier and took to the moraine, where we stopped half an hour for lunch. At 11.45 we started again over moraine and rocks, and soon came to a steep descent of grass, covered with *débris*. This portion of the descent was rather fatiguing, as the sun was very hot, and it was necessary to pick our way carefully among the large boulders which were scattered in admired confusion all around. However, the "longest lane has a turning," and so had this uncomfortable portion of our route, for the stones gradually became fewer and farther between; and, following the course of the stream which flowed out of the glacier, we at length reached the Täsch Alp. The flora here again was magnificent, and some time was spent in collecting specimens of the "deeply, darkly, beautifully blue" gentians and other flowers, for friends in England. I may here remark that in the whole course of our journey we did not come across a single plant of the much coveted *Edelweiss*,

though a few days subsequently, I found, and with much difficulty and at some risk secured, a few specimens of it on the St. Théodule. After leaving the Täsch Alp we crossed the stream, and came upon the foot-path leading to Zermatt, carried for a considerable distance through a pine forest, by the side of a water-course. This part also of the journey was very rough and fatiguing, and the heat almost insufferable. After an hour and a-half of this we struck the main road to Zermatt, a little above Täsch, and reached Zermatt .... at four o'clock, having been just fourteen hours on our journey. No doubt the passage might be accomplished in considerably less time than we took, but our halts, both for rest and for botanizing, were numerous.

A Brief Sketch of the Life of General Charles A. Browne, formerly Military Secretary to the Government at Madras; afterwards Hon. Sec. to the Church Missionary Society. With Personal Reminiscences of Christian Life in India Half-a-Century Ago. By a General Officer. Pp. 120. Dublin: George Herbert, 117, Grafton Street. 1881.

THIS valuable little volume owes its origin to THE CHURCHMAN. The General Officer who wrote it had been laid aside from all active work for his beloved Master; he had been much in prayer for guidance as to how he might in any way be useful, and his prayer seems to have been answered by the receipt of the CHURCHMAN for May, which some unknown friend—we quote from the opening paragraph—had kindly sent to him. For that number we had secured a Paper on "Old Indians," written "by one of them," a member of the Civil Service, known as a devoted servant of Christ. When General —— received the CHURCHMAN containing this Paper, the thought occurred to him that by some personal reminiscences he might further illustrate our "Old Indian's" description of Evangelicals in India fifty years ago. A main portion of General ——'s reminiscences (he does not permit us to give his name) is a sketch of his "chum," the late General Browne. Many of his old friends will no doubt recognize the "chum" of that excellent officer and consistent Christian, Charles Browne, Honorary Secretary to the Church Missionary Society.

A Preface to this delightful book has been written by the Rev. Frederick Chalmers, Vicar of Nonington, Kent (well-known as Rector of Beckenham), who served for twenty-two years in the Madras Army. General Browne and the author, says Mr. Chalmers, were his fellow-soldiers:—

"With both I was for some years officially associated in different public duties; and with both I was privileged to enjoy that intimate friendship which, from the necessity of mutual reliance, and mutual and confiding frankness incident to their profession, military men have special facilities for contracting and maintaining."

Mr. Chalmers continues:—

"With General Browne, I was for four years associated in a Military Examining Committee, who were selected to examine—in Hindoostani or Persian, as the case might be—all officers in the Madras army, who were candidates for staff appointments: the third officer of that committee being now a retired colonel of high character and attainments, and 'whose praise is in all the churches.' At the beginning of this period of four years, General Browne was the only one of the three examiners who loved the Saviour and revered His Word; the other two (including myself) were 'of the world,' and entirely in it. And as we frequently met, and were some hours together, we two indulged in occasional lamentation, that so fine an officer, and possessing such brilliant and acknowledged talents as our friend Browne, should

have taken up what we considered to be an eccentric and strange fanaticism. The examiners sat at a table together in the centre of the large hall of the Old Madras College, while the officers who were under examination were distributed at smaller tables preparing their papers; and we had frequent intervals for reading or conversation while these officers were so occupied. On one occasion Browne seemed to be much engrossed with a little book which he was reading, and I have a distinct recollection of the following conversation with one of his colleagues. 'Browne, what is that little book you are reading so diligently?' With his calm smile, he quietly handed it to his interrogator, who found it to be the well-known treatise, 'The Force of Truth,' by Thomas Scott. After a short inspection of its contents, it was returned to him with the remark, 'O, my dear Browne! I wish, instead of Thomas Scott, you would read Walter Scott, it would be much better for your mind.' And yet it happened, through God's wondrous grace and mercy, that before the four years of our association on that Military Examining Committee had expired, we were all three of one mind in the Lord, and the remaining two formed an attachment to our elder brother Browne, which was only terminated by his sudden and premature death."

Open this book where one may, appears some interesting incident or quotation. Reference—*e.g.*, is made to that sincere and earnest Christian, General Alexander. A sketch also is given of Major Henry O'Brien, uncle to the well-known Smith O'Brien. The General writes:—

He was, as I heard from old officers, long a leader in gay society, especially on the turf. As a cavalry officer, he was one of the best riders in the Madras Army, and pre-eminently brave. Having been wounded in the last Mahratta war, he was sent home on sick certificate, and while at home, was brought to a knowledge of his Saviour. He returned to India, accompanied by a young wife, lovely in person, and still more so in Christian character. Major O'Brien, being one, if not the first, of those old Indians referred to by the writer in the CHURCHMAN, had to endure an amount of persecution, to which others were not subsequently subjected.

How Lieutenants, Captains, and Colonels became converted, and in after years fought under the banner of "Christ crucified," as His faithful soldiers and servants, this little book narrates in a pleasing and profitable way.

Short Notices.

Dorothy's Daughters. By EMMA MARSHALL, Author of "Life's Aftermath," "Mrs. Mainwaring's Journal," &c. Seeley. Pp. 343. 1881.

Mrs. Marshall's stories are always good; and "Dorothy's Daughters" will be no exception to this general rule. Everyone will like and admire "Dorothy," in other words—Mrs. Singleton; and there is another widow, Mrs. Fairfax, equally good and saintly. But we think Mrs. Fairfax's son, the hero of the tale, a finer character than either of Dorothy's three daughters.

Practical Reflections on every verse of the Holy Gospels. By a Clergyman. With a Preface by H. P. LIDDON, D.D. Pp. 660. Rivington.

In the author's Preface to the first edition of this work (which is dedicated to one of the curates of St. Alban's, Holborn, he states that the Reflections are chiefly derived from Quesnel's "Réflexions Morales sur le Nouveau Testament," but that he has freely used several commentaries, "whether Catholic or Protestant" (by "Catholic" here, possibly, he

means "*Roman* Catholic"). A Preface for the second edition has been written by Canon Liddon, in which we read that, as to the value of such works as "The Imitation of Christ," or "The Spiritual Combat," or Taylor's "Holy Living and Dying," there is no question. Of the three "masterpieces" which Dr. Liddon mentions, it will be perceived, only one was written in the Church of England.

The Devotion of the Sacred Heart. An exposure of its errors and dangers. By R. C. Jenkins, M.A., Rector of Lyminge, Hon. Canon of Canterbury. Pp. 92. Religious Tract Society.

This is a really good book. Canon Jenkins has done well in writing it, and the R. T. S. in adding it to their store of serviceable Anti-Romanist works. The narrative concerning the Nun of Paray-le-Monial, Margaret Mary Alacoque, and the Jesuit Father de la Colombière has real interest. Canon Jenkins draws many practical lessons.

Scientific Sophism. A Review of Current Theories concerning Atoms, Apes, and Men. By SAMUEL WAINWRIGHT, D.D., Author of "Christian Certainties," "The Modern Avernus," &c. Pp. 300. Hodder & Stoughton, 1881.

Dr. Wainwright is known as a singularly fluent and impressive speaker, and his work, "Christian Certainties," displays no small ability. The book before us is vigorous, and timely, with many amusing passages; impartial reviewers, whether "Scientific" or no, will admit that it is clever, sparkling [some will say rather superficial], and, from an orthodox point of view, very effective. For ourselves, we have read most of it with interest. Not a page have we seen either dull or pointless. Whether the author "shows up" Professor Haeckel, a pundit who asserts that "WITHOUT ANY DOUBT, *a long series of worms were our direct* ancestors," and Buchner, whose materialism reverences "a snail," as "an exalted symbol of mind, slumbering deeply within itself;" or grapples with the assertions of Professor Huxley, and Dr. Tyndall, his remarks are not only readable, but eminently reasonable. In the chapter headed "A House of Cards," he refers to Mr. Spencer's suppositions, Mr. Darwin's conceptions, and Professor Tyndall's imagination. He says:—"Mr. Spencer 'supposes'; Dr. Tyndall "'imagines'; Mr. Darwin 'conceives.' Tier on tier, the towering fabric "totters to its fall: no stability in the foundation, no continuity in the "superstructure; 'a flimsy framework of hypothesis, constructed upon "imaginary or irrelevant facts, with a complete departure from every "established canon of scientific investigation.'" Among the notes we observe an extract from "British Birds" (Mortimer Collins), which runs thus:—

> There was an APE in the days that were earlier;
> Centuries passed, and his hair became curlier;
> Centuries more gave a thumb to his wrist—
> Then he was MAN, and a Positivist.

The Cat. An Introduction to the Study of Back-boned Animals, especially Mammals. By ST. GEORGE MIVART, Ph.D., F.R.S. With 200 Illustrations. Pp. 550. John Murray. 1881.

Upon several points in the Preface to this bulky volume, and on the statement, page 526, concerning a mode of origin—opposed to the hypothesis of natural selection—which may "be fitly termed PSYCHOGENESIS" (*sic*), we need not even touch. The author's views as to "Natural Selection" are tolerably well-known; and a protest from a Roman Catholic evolutionist against the crass Materialism, which is the logical result of the prevailing Evolutionism, has a certain interest. For none

but scientific readers, however, is the book designed. Two or three pages in the Introduction give some curious facts. The word "cat," the Professor thinks, is of Roman origin: Latin, *catus*; Greek, καττα; old German, *chazza*; French, *chat*. The wild cat continued to be common in England during the Middle Ages; it was an object of chase in royal forests, as is shown by a licence to hunt it of the date 1239, and by a similar charter given by Richard II. to the Abbot of Peterborough. In some districts of Scotland it is still far from uncommon. Our domestic cat is "probably a descendant of the old domestic cat of Egypt." An anecdote is quoted from Captain Noble. A cat was in the habit of catching starlings by getting on to a cow's back and waiting till the cow happened to approach the birds, which little suspected what the approaching inoffensive beast bore crouching upon it. Captain Noble saw the cat catch a good many starlings by this trick.

Thoughts on the Lord's Prayer. By the Rev. F. C. Blyth, M.A., Vicar of Quatford, Salop. Pp. 384. Cassell, Petter, and Galpin. 1881.

There are many good and wholesome passages in this book, which is well written. The author has evidently been a diligent and careful reader, specially of old books. He quotes chiefly from St. Augustine, from Bernard, Jerome, Cyprian, Chrysostom, Tertullian, and Bengel; in illustration, he quotes Seneca, Shakespeare, Aristotle, and many others. His own theological lines will be perceived when we remark, in addition, that he quotes largely from Bishop Andrewes, T. à Kempis, Donne, and Jeremy Taylor. The classical references are apt and interesting; the quotations from Latin and Greek authors are translated, but the original is given in foot-notes. We cannot agree that the Church of England "encourages the use of private confession." In the "Order for the Visitation of the Sick," it is true, there is an Absolution; but where else? On p. 208, in his comments on "Give us this day our daily bread," Mr. Blyth says:—"S. Augustine in one place rejects all decided reference to the Holy Eucharist here, *because this Prayer could not then be offered up in the evening*" (*sic*). And he makes a passing protest against evening Communion, but he does not give a reference to this "one place" in the writings of the illustrious Father.

Church and State in England: its Origin and Use. By the Rev. John H. MacMahon, A.M., LL.D. Pp. 169. Stock.

In this essay many points are well put; some telling extracts are given; and the class of students who need, so to speak, sign-posts of direction in highways and by-ways of Church History, will find the references to standard authorities of some value. The author's special endeavour was to show from "records of the past that the Church has become identified with British jurisprudence and the fabric of government," and that "an institution which has penetrated so deep into English life" could not be eradicated without irreparable injury to the nation. The argument of Burke concerning a Religious Establishment, with the points of which Dr. Chalmers made such use, is set forth; and the aphorism, *Ecclesia nascitur non fit*, is expounded. What has become, we wonder, of Bishop Magee's work on the Voluntary System?

Hugh McNeile, and Reformation Truth. With a Biographical Sketch by the Rev. Charles Bullock, B.D. "Home Words" Publishing Offices, 1, Paternoster Buildings, E.C.

We warmly welcome this interesting book, and earnestly recommend it. Mr. Bullock has done well in writing a summary Memoir of Hugh McNeile—pity it is so short!—and publishing it together with the Exeter

Hall lecture in 1848, on "Reformation Truth: the Characteristics of Romanism and Protestantism." As to this Lecture the esteemed Editor, with reason remarks: "I question whether any writer ever compressed so much important matter in so brief a space." In his Preface, Mr. Bullock refers to the correspondence which appeared in the *Times* when McNeile entered into rest; the letters of Dean Close and Canon Ryle were masterly. We may add that the statements in the Paper by Canon Ryle, in the first number of this Magazine, on Evangelicals now and fifty years ago, pooh-poohed as was that vigorous Paper by writers to whom the success of THE CHURCHMAN was—to say the least—not grateful, have remained unanswered.

The Public Life of the Right Hon. the Earl of Beaconsfield, K.G. By FRANCIS HITCHMAN. Second and revised edition. Pp. 584. Sampson, Low, Marston, Searle & Rivington. 1881.

Against this biography, an improved edition, brought down to the present time, many criticisms, no doubt, will be directed. One element of blame, however, will certainly be absent. The book is very readable; it is never dull or dry. Open its pages where one may, one is sure to find the narrative brisk, and bright with incident or epigram, or attractive quotation.

Opening the volume at page 424, we light upon some interesting extracts from Mr. Disraeli's speech at Merchant Taylors' Hall, in the year 1868, concerning Church and State. It was a remarkable speech; and its sentences will seem, probably to some readers, even more striking than they did at that time.

On page 425, Mr. Hitchman writes:—

> The Session drew to a close under circumstances hardly calculated to impress the observer with the high character of English party warfare . . . . and by the time that Parliament dispersed, the unpopularity of Mr. Disraeli was at its height. In accordance with the usual custom he was, however, entertained by the Lord Mayor, at a banquet on the eve of prorogation, and he then made a very striking and interesting speech.

In that speech Mr. Disraeli spoke with confidence. The Irish Church, however, was doomed. The result of the elections proved that Mr. Gladstone had well chosen his point of attack on the Ministry, and Mr. Disraeli, making a precedent, resigned, without waiting till the meeting of Parliament. The present writer heard Mr. Disraeli's two great speeches on the Church of Ireland, Feb. and May, 1869 (he has heard, indeed, most of the famous speeches of that statesman), protesting against Mr. Gladstone's policy of confiscation. "Confiscation is contagious." The policy of the Government, said the Leader of the Opposition, "is practically Socialism; its tendency, I fear, is to civil war." Mr. Gladstone, however, compared the glory of the Disestablished Church of the future, with the glory of the second Temple at Jerusalem; and the triumph of what Mr. Hitchman terms "the revolutionary policy" was assured by a majority of 114.

Outlines of the Life of Christ. A Guide to the Study of the Chronology, Harmony, and Purpose of the Gospels. By EUSTACE R. CONDER, M.A. Pp. 206. Religious Tract Society.

A useful "Guide;" compact, clear, and correct.

Witton's Main, and other Stories. By Miss FANNY SURTEES. Pp. 76. S. W. Partridge.

We can recommend this book. Miss Surtees has written two or three good Tales—"Home Spun Stories"—*e.g.*, concerning the evils of Intemperance.

Half-Hearted Churchmen. A Correspondence in *Church Bells* with various writers. By the Rev. C. BULLOCK, B.D. *Home Words* Office.

The phrase "half-heartedness" occurred in a letter from some Doctor of Divinity in *Church Bells*. This little book should be read together with Mr. Bullock's "What Church?" now in its fourth edition.

Monaco and its Gaming Tables. By JOHN POLSON. Third edition, enlarged and illustrated. Elliot Stock.

We are not surprised to see a third edition of this well-written book. There is an "International Association," it appears, "for the suppression of the gaming tables at Monte Carlo."

"*Rung in,*" *and other Poems.* By Mrs. HENRY FAUSSETT, with Preface by the Lord Bishop of OSSORY. Belfast: McCaw, Stevenson & Orr.

This very tasteful little volume, commended by the Bishop of Ossory, contains many pleasing strains.

"*Follow thou Me.*" *Discipleship.* By Mrs. PENNEFATHER. Pp. 180. Shaw & Co.

A searching book. All who really pray "Unite my heart. . . ." may read it with profit: those who are unaware of their inconsistencies may be startled, and stimulated.

The Gospel according to St. John. With Maps, Notes, and Introduction. By the Rev. A. PLUMMER, M.A., Master of University College, Durham. Pp. 390. The Cambridge Warehouse, 17, Paternoster Row. 1881.

This is a volume of that very useful series, "The Cambridge Bible for Schools," edited by Dean Perowne. With Mr. Plummer's Notes, in every passage which we have examined, we are much pleased.

Church Courts. An Historical Inquiry into the Status of the Ecclesiastical Courts. Pp. 62. By LEWIS T. DIBDIN, M.A., of Lincoln's Inn, Barrister-at-Law. Hatchard & Co.

This pamphlet has reached us too late for a review in our October number. It contains eight chapters: viz. (1) Introductory. (2) Legislation as to the Discipline of the Church in Matters of Doctrine. (3) Legislation as to the Doctrine and Substance of the Church. (4) Mr. Gladstone's Pamphlet on the Royal Supremacy. (5) The Visitatorial or Corrective Jurisdiction of the Crown. (6) Convocation. (7) "Ecclesiastical Judges." (8) Church and State in Early Times. Mr. Dibdin shows not only ability, but good judgment and a kindly spirit. We read his Papers, as they appeared in the *Record*, with interest, and, on the whole, with satisfaction. In the last CHURCHMAN, pp. 469–470, we quoted Bishop Wordsworth as to the Reformation Settlement; and Mr. Dibdin's remarks run on the same lines. We have gladly noticed that the *Record* has come to write upon Diocesan Conferences in an appreciative tone; and several timely and vigorous articles on ecclesiastical questions have lately appeared in its columns.

TEXT OF THE R.V.—*In the September* CHURCHMAN, p. 411, lines 9, 10, *omit the words.* "The Vulgate, all the forms of the old Latin and the Gothic."

A year or more ago appeared in these columns a notice of *The Church Hymnal*, an excellent selection, published by permission of "The General Synod of the Church of Ireland." Dublin: 37, Dawson Street, Depository

of "The Association for Promoting Christian Knowledge." The edition of the *Church Hymnal* with tunes, is edited by Professor Sir ROBERT STEWART. A few words, additional, concerning so valuable a Hymn-book may well appear in the CHURCHMAN, read, as this Magazine is, by many members of the Church of Ireland. We very gladly recommend the Hymnal, as on all grounds entitled to unqualified praise. The Organ edition, containing a biographical index of Authors and Composers, admirably arranged, printed in clear type on good paper, is very cheap. The Musical Editor, Dr. STEWART, has shown taste and ability of a high order.

The last number of *The Church Quarterly Review*, by some mischance, did not reach us in time for a notice in the September CHURCHMAN. Some of the articles are ably written, and really interesting. In Mr. Hatch's "Bampton Lectures for 1881," recently reviewed in these columns, and in Dean Stanley's "Christian Institutions," the *Church Quarterly* picks a good many holes. An article headed "Failure of the Common School System in America," contains many striking quotations. In "Father Ryder and Dr. Littledale," a vigorous defence of *Plain Reasons* (S.P.C.K.), appears an extract from Father Curci. Curci states that "in Italy the laity do not even know that the New Testament exists, and the clergy for the most part know no more of the Bible than what they have to read in the Missal and Breviary." (Spottiswoode & Co.)

A lecture at Sheffield by the Bishop of CARLISLE, *The Church of England Past and Present* (S.P.C.K.), gives a good deal of information. Upon one point, we think, his lordship's remarks are defective, if not misleading. The extreme "Puritans," Puritans and something more, had much to do, no doubt, with the downfall of "Church and Throne." But was the crash really brought about by their "fanatical zeal"? Bishop Goodwin says not a word about Laud.

The New Testament in the Original Greek. The Text Revised by B. F. WESTCOTT, D.D., and E. J. A. HORT, D.D. Introduction. Appendix. Cambridge and London. Macmillans.

We must content ourselves, at present, with a mere mention of this important portion of a great work.

Mr. SYMINGTON'S two volumes of *Wordsworth* (Blackie & Son) we may hereafter notice at due length.

A well written sketch, *Sir Robert Peel* (Wm. Isbister) by Mr. G. B. SMITH, is the first volume of a series of "English Political Leaders."

A popular edition of *Plain Proofs of the Great Facts of Christianity.* By Mr. WYNNE, (Incumbent of St. Mathias, Dublin) has been published by Messrs. Hodder and Stoughton. A striking and suggestive summary; may be of use to many who are "perplexed with difficulties."

A reprint from *The Theological Quarterly*, entitled "The Lord's Supper," is a review of Dr. HEBERT'S learned and valuable work, published by Messrs. Seeley. This pamphlet (Isbister & Co., Ludgate Hill), written, if we mistake not, by Dr. JACOB, is well worth reading.

We find *The Cottager and Artizan* and *Friendly Papers* (R.T.S.) very useful.

In the *Foreign Church Chronicle*, a quarterly (Rivingtons), appears an interesting Italian article, "Padre Curci and the Vatican." "It is known with some certainty that Leo wept on reading some pages of Curci on the state of the Church. What grief must it have been to him to condemn a book, the cruel truth of whose contents had drawn tears from him!"

THE MONTH.

PRESIDENT GARFIELD had been gradually growing weaker; and early on the morning of the 21st the following official telegram was received by the American Minister in London:—

James A. Garfield, President of the United States, died at Elberon, New Jersey, at ten minutes before eleven. For eighty days he suffered great pain, and during the entire period exhibited extraordinary patience, fortitude, and Christian resignation. The sorrow throughout the country is deep and universal. Fifty millions of people stand as mourners by the bier to-day.

Telegrams were received at the American Embassy from the Queen and the Prince of Wales.[1] The Secretary of State for Foreign Affairs, Lord Granville, sent the following message direct to the Secretary of State, Washington:—

I request you to assure Mrs. Garfield and the Government of the United States of the grief with which her Majesty's Government have received the announcement of the President's death. Parliament is not sitting, and is thus prevented from giving formal expression to the sorrow and sympathy universally felt in this country—a feeling which has been deepened by the long suspense, and by the courage, dignity, and patience shown by the illustrious sufferer.

Vice-President Arthur has taken the oath of office as President.[2]

This year's defective harvest has thrown a gloom over the agricultural prospects of the country. A season which began hopefully has ended thus far in disappointment. British agri-

[1] According to a Reuter's despatch, Mrs. Garfield received at once the following telegram from Queen Victoria: "Words cannot express the deep sympathy I feel with you at this terrible moment. May God support and comfort you, as He alone can."

[2] The *Times* (of the 21st) well remarks:—"The career of the late President is of a kind which appeals to the best feelings and the most cherished traditions of our people. His early poverty, his manful independence, his hard-won attainments, his integrity of character, had all caused his career to be watched as that of a man of exceptional powers and brilliant promise. . . . . That such a career should be prematurely closed by the bullet of an assassin would alone have afforded matter for general regret; but the time which has elapsed since the 2nd of July has enabled the facts to sink deeply into the minds of the public."

In the *Court Circular* has appeared a notice that, in consequence of the death of the President, the Queen has ordered that the Court shall go into mourning for a week, thus giving official recognition to the sorrow of the whole British nation. This tribute of respect will be all the more valued by the American people, as it is without precedent; no similar notice having been taken previously by the English Court of the death of an American President in office.

culture is by no means in a satisfactory condition; and if Sir M. Hicks-Beach is to be trusted, there is worse yet to follow. Lord Derby, however, will not admit that agriculture is in any danger. An almost unprecedented cycle of bad seasons is, for Lord Derby, the sufficient explanation of the whole existing depression. Local Taxation, it is clear, needs early consideration.

The Œcumenical Methodist Conference is in many ways remarkable. The President said:—

> Our Evangelical Arminianism, by God's blessing, will supply a want already beginning to be felt by those who are breaking loose from old moorings, and hardly know as yet where they shall drift.

Concerning Local Preachers there seems to be considerable difference of opinion. A gentleman from Newcastle, in reading a paper on lay-preaching, said:—

> From the earliest Christian times, as was pointed out, laymen had been the pioneers of the Gospel. In the present time no other denomination employed its laity so largely as Methodism in direct spiritual work. The result had been that it had become the largest English-speaking Protestant Church, reckoning its adherents on both sides of the Atlantic. The spiritual destitution of the whole population could not be met by the ministry alone, between whom and the laity the New Testament does not make a clear distinction.

A letter from the Archbishop of York on the imprisonment of the Vicar of Miles Platting has been published.[1]

The Archbishop of Canterbury gives no encouragement in regard to a Permanent Diaconate, but recommends the general appointment of Lay Readers.

Dr. Manning, the much-esteemed Secretary of the Religious Tract Society, has entered into rest.

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[1] His Grace says:—"I therefore wrote to Mr. Green, more than a month ago, to invite him to express to me, if he saw fit, his willingness to put himself into the hands of his own Bishop, and to follow his direction, saying that it seemed to me that no clergyman could think any sacrifice of principle was involved in so doing. He replied that this was what he had refused to do two years and a half ago, and that he could not accept the suggestion. My attempt was thus brought to an end, and to my great regret and distress Mr. Green remains in prison. But I do not think that the attempt has been wholly vain; for it has proved to me that the cell from which we should be glad to lead him forth is locked on the inside. Mr. Green will not accept the ruling of the Archbishop's Court, nor the opinion of the assembled Bishops of the Anglican communion throughout the world, nor the resolutions of Convocation, nor the determination of his own Bishop, nor the invitation of the Archbishop of the province. So long as this attitude is preserved, I do not see any further means that can be adopted to effect his much-desired release."