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THE
CHURCHMAN

NOVEMBER, 1890.

ART. I.—GAMBLING.

GAMBLING is associated with two departments of our national life : our public sports and our domestic amusements. Under the first head are included horse-racing of all kinds, together with polo, coursing, golf, cricket, aquatics, and pedestrianism. Gambling has affected each of these, but in very different degrees. The turf still takes the lead. It is on the racecourse the largest number of gamblers are to be found, and for the largest amounts. It would be difficult, if not absolutely impossible, to find in any civilized country a horse-race from which gambling was separate, either by accident or by arrangement. Under the second head are included such amusements as chess, draughts, dice, billiards, bagatelle, cards, and so forth. But while gambling is generally associated, in varying degrees, with public sports and with private or social amusements, we should seriously misjudge the position if we supposed it to be limited to these. Observation and experience indicate that men lay stakes upon anything, and with a readiness which prevails wherever there are equal possibilities, or parity of risks, or a desire, which is entirely beyond the pale of right reason, to do what is known in betting circles as "backing your opinion." Men lay wagers upon the result of an election, municipal or Parliamentary ; upon two vessels leaving Liverpool, London, or Bremen for New York, and upon either as first to arrive at the other side ; upon the number of seconds a surgeon will take to perform a critical operation ; and upon many other events which are more easily imagined than enumerated. So that while gambling is connected, ostensibly and historically, with our sports and our pastimes, it is actually connected with much more. It has encroached upon the markets.

of commerce, and it is commending itself to the practice of mankind by claiming and by receiving recognition as amongst the manifold and the legitimate methods of business. In all these ways money is made by some and is lost by others; and such are the ramifications of the practice, and such the havoc which it is inflicting, that men, old and young, are asking the Church for counsel, for guidance, for help.

And the Church must have an answer, reasonable, wise, and true, to return. That answer ought not to consist in wholesale denunciation of public sports or of private amusements, or of necessary commercial enterprise. If cruelty could be excluded from the field, it would be very difficult to see the immorality of a race. The horses are believed to enjoy the struggle, and it must be a most exhilarating scene. And, similarly, the reader will find it a difficult thing to prove the wrongfulness of throwing decorated pasteboard upon green cloth, or of manipulating pieces of ivory upon a chess-board or over a billiard-table. The devil is no more under the bagatelle-board than he is behind the stable-door or upon the Exchange flags. Many an old man finds rest and amusement in his game of chess or of whist long after he can enjoy either the pleasures of travel, of reading, of painting, of sculpture, or of song. In themselves, these are innocent. If so, the question arises, At what point does this innocence become infected, or where does it disappear? My reply is, Where unlawful acquisition intrudes. And whether this be for the purpose of "lending an interest to the game," or of "backing your opinion," or of swelling the stakes, the appearance of the spirit of acquisition amongst the spirits of sport is the point at which innocence leaves the scene and her place is taken by covetousness, by recklessness, or by what is hardly less sinful—by that wilful waste which begets woeful want. In this belief, the whole subject of gambling and betting, whether it affect sports, pastimes, commerce, or miscellaneous affairs, becomes part of a larger and of a loftier subject. It raises the question, Has the Moral Governor of the Universe revealed His mind upon the modes in which money may be acquired? And if He has, what position does money acquired by gambling occupy with regard to these modes?

The first mode prescribed by God for the regulation of acquisition is the law of labour. It appears in the dawn of human history, in the patriarchal, the Mosaic, and subsequent epochs. It was enforced in apostolic times—yea, it was glorified by the holiest, by the highest ideal Labourer the world has ever seen. Jesus Christ conformed to the law of labour; and whether the remuneration be in money or in material no more affects this pervasive, ancient, and universal principle than does the difference between labour mental or manual. The great principle is that

God has enjoined labour as one condition of acquisition. But this is related to another principle, which I designate the law of exchange. The employer gives his mind and his money; the employed, his time, his strength, his life. This is exchange. Each accepts from the other what each regards as a just equivalent. The employer who takes labour without making an equivalent return is unjust and tyrannical. The labourer who receives wages without doing equivalent work is no less unjust, and is equally dishonest. Both violate the law of exchange, which is the strength and the expression of the law of labour, and which saves it from degrading cupidity upon the one hand, and from dishonest sloth upon the other.

But, besides these two vital principles, God has revealed another mode by which acquisition is regulated. This is the law of love. "To give to him that needeth" is one of the incentives to labour, and the consciousness of Divine love to us, and of that love as an indwelling power and principle, will constrain us to succour a brother in need. Under this head I include all gifts made by man to man, whether they be personal, or domestic, or corporate; or, as regards their scope or their purpose, whether they be simply utilitarian, or philanthropic, or religious. This principle is not final. It reposes upon a higher—namely, the law of brotherhood, which occupies the same position in morals that is occupied by the law of labour in economics. The law of labour is safeguarded by the law of exchange. The law of brotherhood is operative by the law of love. Now, if these indicate to us, either in the way of reason or of revelation, the modes in which the Moral Governor of the world countenances acquisition, we have next to inquire which of these modes will include the money that is made by gambling. Under which law of labour or of exchange, of brotherhood or of love, can the gambler's profits be classified?

This question may be partially answered by the recital of a very simple fact. Some time since I had a conversation upon this subject with one of the most high-minded merchants I have known. I regard him as the soul of honour, of veracity, and of generosity. When enjoying his hospitality, he announced a gain in the form of a bet upon a well-known horse in a historic race. I protested against the "win," and denounced acquisition by hazard, and in that form, as unjust, as wrong, and as unblest. His argument, most plausibly and ably put, ran thus: "I bet upon that horse. I knew its pedigree, its training, its racing history. I have the fullest confidence in the jockey, between whom and the horse there is the very best understanding. My knowledge upon these points has a marketable value, and it is a working power in the form of amusement. The friend with whom I bet may have had knowledge equally extensive and

equally accurate; whether he had or not is no affair of mine. As a matter of fact, my wits were pitted against his wits. It is a simple conflict between two opposing estimates of an animal and of a man, under conditions which are enjoyed by both. The false estimate, based upon imperfect information, loses; the true estimate, based upon accurate information, wins. Call the race-course, if you will, my market; I have therein sold my knowledge to advantage, and there is a sense in which I stand in a similar position to that occupied by you, or by any successful man. It is a matter of knowledge against knowledge, of experience against experience, of wit against wit. If I could state the case more strongly, I should cheerfully do so."

The question now arises, What labour was bestowed by the winner in acquiring his knowledge? Admit, if you will, that his stake was really laid in accordance with intelligence, and that he expended some, perhaps considerable, labour upon its acquisition, you are still face to face with the fact that the winner has not given anything to the loser as an equivalent. The knowledge by the possession of which he claims to have won cannot be used in any other market, if even the winner habitually disclosed it. Indeed, it ceases to be of any value the moment the race is decided. Neither in its nature nor in its possession can it be regarded as an equivalent; nor is this claimed for it by either winner or loser. So that, allowing the knowledge of the winner to be within the scope of the law of labour, the "sale" of the knowledge violates the law of exchange. The loser gives his money, but receives no equivalent; the winner receives the money, but bestows no equivalent. This is, on each side, a violation of the law of exchange. It is unequal; it is unjust; it is immoral; it is wrong.

Nor can the transaction be placed in a happier position when appraised by the law of love, or by the law of brotherhood. Viewed, then, in connection with what appear to be the suggestions of reason, or the maxims of revelation, the acquisition of the gambler does not admit of moral classification.

But here, it may be urged, gambling is not necessarily mercenary. It is not generally based upon knowledge, exact or inexact. It does not proceed upon such refined calculation. If it did, it would cease to be what it assuredly and frequently is, sport—pure and simple sport. It is one mode by which the value of an opinion is tried, is challenged, is "backed." It expresses that love of hazard, or that appeal to the spirit of contradiction, or that recognition of the ordeal of amusement, which is so ancient and so universal. And I admit there is much gambling which is free of the ugly greed which for the most part degrades the pastimes with which it is associated. But this admission does not make the amusement right. The winner

possesses what the loser regrets, and what he resisted his surrender of to the last. The loser and the winner alike had exciting amusement up to the supreme moment at which the game ceased, and the amusement was probably equal. But at a particular point all this amusement ceased to one, unless it be proved that the loss of money was amusing, or that its gain was indifferent. Exclude, if you will, the idea of greed as actuating anyone at a pool, or at whist, if you allow money to be won by one, or to be lost by another, for "sport," then I hold that the game is vitiated by immoral pleasure, for money, be it little or be it large, is a trust. Its expenditure must be in accordance with moral sanctions. Amusement has its place amongst these. Pleasure claims recognition also. But no pleasure is legitimate which depends for its existence or intensity upon the loss or the pain suffered by another, or which habitually disregards that expediency for which a high place in Christian ethics can be claimed. No amusement is admissible which, in its highest and inevitable issue, is regarded by one who takes part in it with aversion; which traverses the abiding and individual obligation of the law of love, by which, for the sake of the weak, or to discredit a practice which is fraught with disaster, a Christian is bound to remember that amusement may be legitimate, but, "for their sake," may not be expedient; or which opens the door, with fearful and even with fatal facility, to those passions which paralyze reason, which desolate affection, which waste substance, and which make havoc of honour, of character, of life. Christian expediency, which remembers the influence of example and the observation of children, of servants, and of others, and which, moreover, has an important place in Christian ethics, is in hopeless antagonism with the social hysteria which, in the language of the Dean of Rochester, exclaims: "To tell me that they who mean no harm, who neither inflict nor feel it; that some of the best men and women I ever knew were influenced by the greed of the gambler; that they ever gave one thought to the minute sums which they won and lost at their whist and quadrille when the game was over, is an insult to my affection, and an outrage on my common-sense." But what about "every appearance of evil"?

But, it may again be urged, money is staked to "add an interest to the game." Granted. But what is the nature of the interest which is added? and what do we gather from experience respecting its prevailing tendency? The nature of the interest is either that of the instinctive gambler, who seeks and who finds in hazard his highest pleasure, or it is that of the avaricious gambler who is possessed by the passion to acquire the substance of another. The former is reckless, is selfish, is

unruled by the principle which ought to control the administration of means. The latter is covetous, very generally unscrupulous, and seldom above resorting to tricks. In either case, the nature of the interest which is added to the game is discreditable and even immoral. Nor can this opinion be invalidated. It is rather strengthened by the general tendency of this "interest," as a very ordinary illustration will show. There are, say, half a dozen persons playing at cards, and an interest, in the form of money, is added to the game. Each player stakes an equal sum, and supposing each player possesses the same amount of property, and has the same personal, social and other liabilities, the hazard is the same to each, and the interest in the hazard. But one person wins. The whole condition of the game is altered. The loss to the five is very much greater than the gain to the one, and if we had an instrument by which we could measure both pleasure and pain, in their lowest form, we should, I believe, find that the figure which registered the loss, or the pain, was very much higher than that which registered the gain or the pleasure. But to this consideration we cannot, in the nature of the case, attach any value. We desire to observe and to accentuate the tendency of the play to which the interest of pleasure or of avarice has been added. That tendency is twofold. It arouses in the winner the desire to retain. It arouses in the loser the desire to recover, and in the conflict the spirit of sport is simply choked out by the spirit of covetousness. The winner, inflated by success, continues the game, and with probabilities of further acquisition. The loser, exasperated by failure and cheated by false hope, agrees to its continuance. Fortune may favour each side. Stakes may accumulate, now here, now there. But there is no mistaking the tendency of the game. That tendency is that larger and larger risks are run. Higher and higher and higher still is the excitement. Greater and greater is the strain and the tension. And the greater the tension, the greater the passion; and the stronger the passion the weaker the judgment—one result of which is that men who at the beginning of a game were resolute in the limitation of their stakes, gradually retreated from the position which they at first held, until at the end of the game the only limit placed to their stakes was all they possessed, and in some cases that limit was overreached. Add to this the enormous influence of the gambler's code of honour. The winner is a sneak and a miser if he cease to play after having once won. The loser is a coward if he cease to play after having once lost.

But I cannot forget that gambling is now said to be associated with, and even recognised as legitimate in commerce. A few years ago one particular department of business was considered

to be especially infected by this moral disease. How often have we heard men say, "The Cotton Market is a gigantic gamble;" "the trade now done in 'futures' is as immoral as are the transactions of the racecourse"; and since then the Stock Exchange has been similarly described. Now, we should greatly err if the mode of acquisition which is here regarded as "gambling" were supposed to be confined to either cotton or stocks. The truth is that speculations of a most hazardous character, and which are generally regarded as "gambling in futures," are carried on, not only in cotton which is ungrown, but in wheat, in rice, in maize, in coffee, in tea, in sugar, in pigs, in middles, in sides, and even in iron. Each of these has its "spot" trade. Each of these has its "futures." The spot trade may be as fictitious as the futures, and it must be so, if, as in the case of Glasgow warrants, more material be dealt in than exists on the spot. The future trade must be, in the nature of the case, absolutely fictitious. The sides and the middles of pigs are contracted for, to be delivered at a certain time, when the pigs themselves have been barely littered. The coffee, or the tea, or the sugar, or the maize, or the wheat, or the rice, or the cotton may not be grown or even growing. These futures are entirely fictitious, and to trade in them is to trade fictitiously, but not necessarily unlawfully. There is, no doubt, a sense—a limited sense—in which trade, carried on fictitiously, is legitimate, and that legitimacy belongs to futures, and in that sense. A butcher contracts to supply a hotel, or a ship, or a workhouse, or a barracks with beef or with lamb all the year round at a stated price. The lamb, at least, is a future. Let us, at all events, hope so. It is not less a future than cotton, or grain, or coffee, ungrown, or than any other similar commodity. No one would dream of considering the butcher a gambler, and yet he trades in futures. So does the shoemaker who has large contracts for the supply of boots and shoes which are made from the hides of animals, kid and the like, and which are, in a sense, future, and are not "spots." In this sense trade in futures is necessary, and is legitimate. Money passes between the parties concerned. All is above-board—all is in accordance with the laws of labour and of exchange. But if the butcher above referred to, instead of contracting to supply lamb undertook to supply wheat, or cotton, or iron, or sugar, or palm oil, at intervals which represented his expectation of "something always turning up," I should regard him as a gambler, because he was operating out of his legitimate business. He was a fictitious trader, even though he paid money for his purchase, while the general merchant was not a gambler, even though he paid none and traded in futures.

To sustain this position we must remember that the intro-

duction of telegraphy has changed the entire system of commerce. It has made men, in all parts of the world, acquainted with the state of every market, with the price of every commodity, with the condition, promising or otherwise, of every sort of crop. Steam navigation and the marvellous developments of our mercantile marine have rendered the transshipment of universal produce as regular and as "up to time" as though it was brought to our warehouses in delivery vans. The inevitable result of all this is the multiplication of transactions, the minimization of profits upon the one hand and of risks upon the other, and the stretching forward of business into the future. Before the advent of cables and of telegraphs, merchants entered into comparatively few transactions. They made large gains; they ran great risks. Now, two and a half per cent. is a large profit; then, ten per cent. was a small one. The volume of business is larger to-day than ever it was. The turnover is greater, but the gains are less, and so is the risk. Trade in futures is related to each of these factors. It arises out of the altered conditions of business. It is necessary, and, when safeguarded against adventurers and commercial quacks on the one hand, and against fictitious commodities on the other, it is legitimate.

The sense in which it is so, and in which it ought not to be designated gambling, will appear from a single transaction, which may be regarded as typical. A merchant buys calico from a cotton-spinner, to be delivered to him, say, next February. He cannot deliver it sooner, because the spinner has previous orders to complete. The cotton to make that calico is not yet picked. The crop is even uncertain; it may be spoilt by frosts or other intervening causes, and the commodity may be ten per cent. dearer in February than it is to-day. But the spinner has undertaken to deliver the calico, and he wants the cotton wherewith to produce it. This it is the business of a broker to supply, and he knows all that can well be known about the matter. He observes that to-day the "spot" cotton is scarce and dear. The old crop is nearly exhausted; the new crop is coming on. When it comes, every cotton-merchant will be a seller, and with many sellers prices fall. The spinner wants cotton for his calico in February. The broker or the merchant undertakes to deliver it then at a price, and thus the spinner is able to do business and to complete the order. The merchant has his agents in America, with whom he is in daily communication. They know the cotton-farmer, whose crops are growing. He is as anxious to dispose of his crop as others are to buy, and he goes through the same mental process as either spinner or broker. He sells to the agents cotton for shipment in January. It arrives in February, all risk being covered by insurance. This transaction is altogether in futures. It is the legitimate business of merchant,

spinner, broker, and grower. It is one outcome of their early knowledge that some part of the world will need the goods, and I believe it to be as necessary as I believe it to be honourable. Moreover, it is quite conceivable that trade in futures might be undertaken from motives which are in the highest degree prudential. A manufacturer in Moscow or elsewhere enters into a contract to sell a merchant a monthly supply of so much yarn during a period extending to six, or even to eight months. The telegraph has made him aware of the fluctuations of the market. It is now excited; it is again depressed; it is later on hardened; it is later still hurried. The manufacturer is unwilling to run the risk represented by these fluctuations in cotton, and over such an extended period. He endeavours to secure himself by authorizing his agents to buy futures for each month named in his contract. This is, in my humble judgment, not only legitimate and prudent, but necessary. Again, a planter in Alabama finds that there is a demand for cotton at a fairly remunerative price. This he would gladly accept; but his cotton is not ready—the gathering of the crop will run over several months. He knows by experience that violent fluctuations occur in the period which is covered by the gathering. He can only save himself from these by selling futures. This, too, is prudent, is legitimate, and is a species of self-preservation rendered necessary by the altered conditions of commerce. The point at which these transactions becomes a “gamble” is where others than those whose business it is “turn up,” or where transactions take place in fictitious goods by those who live by their wits and means, and who neither invest nor trade, but who are either “making haste to be rich,” or are the creatures of impulse, of passion, of speculation, of “plunging.” For the purposes of such, the commodity may never exist except upon paper. No money passes between the broker and the buyer. The latter desires the former to buy him, say, a thousand bales of cotton or a thousand tons of sugar. The former announces to the latter the fact of the purchase. But there is no exchange on either side. The cash, except to a small amount as a margin, is not paid; the goods are not, cannot be delivered. That transaction may be repeated a dozen times. No one taking part in it has more than the interest belonging to a time-bargain in the business. The buyer buys or sells for the difference in value at a given time. That difference he either receives as profit, or he returns as loss. If he receives as a seller, he sold what he never possessed; if he returns as a buyer, he has bought what he never paid for. In no case is there labour, or equivalent, or exchange; the proceeding is fictitious throughout. It may, of course, be contended that commerce has the right to regulate the spheres, practical or imaginary, in which business may be conducted; and if the

associations which represent the various departments of commerce agreed to deal in futures grown in the moon, such an agreement would, of course, bind all the members of the associations. But awkwardnesses would surely arise whenever the intervention of law became necessary; and, setting these aside, there can hardly be a second opinion about the deplorable results which wait upon business when conducted in this way. No man can deny that, when transactions take place without the interchange of money, the temptation to the avaricious to speculate beyond their means is enormous. Nor is it less true that this temptation is strongest where men are least able to endure the capricious adversity of the market. Nor can it be either doubted or denied that such modes of business press with great severity upon men who buy in order to sell, who pay somehow for what they possess, who know where they are, and who desire to remember the presence in the world of other people beside themselves. Such men will not "make haste to be rich." They will not pierce themselves through with many sorrows. They will regard the laws of God, viewed by reason or by revelation, as commanding them to "do the thing that is right, for that will bring them peace at the last." They will shun mimic markets, in which men learn the vulgarities and the vices which teach them how to supplant and how to undermine one another. They will frown down the sordid spirit, so base, so unscrupulous, so unpitying, which makes acquisition in any way short of the reach of penal consequences the inspiration of commerce. They will not accept gambling even in the form of business. Such men well know the consequences which wait upon the prevalence of the gambling spirit in our English agora. There are, I am told, crowds of men who would metamorphose commerce—which I for one regard as the offspring of God—into one great gaming-table. They would, with the wand of the enchantress, transform our merchants into gamblers, and our exchanges into enormous casinos. Speculation would be its vital breath; hazard would be the principle of its barter. A society which is conspicuous for generosity would then be cursed by a series of hopes and fears, alternating and fluctuating with every wild rumour, with every electric announcement, with every furtive intrigue. Homes, which in quieter days and in steadier conditions were as the heart in which great benevolence was conceived, will then be erected upon a series of chances, built up by freaks, by risks, by paper contracts, and by time-bargains. Their restless occupants will scarcely know at night by what right they retire to rest, or by day what is their ability to meet the tenancy of to-morrow. This unrest, this apprehension, this life on chances, will sap the strength of the strongest men in a nation which is still the strongest in the world. It is the

issue, the inevitable issue, of this gambling spirit, which has invaded our agora, our ordinary affairs, our social pastimes, and our public sports. It is a craze. It is amongst the most demoralizing epidemics of the century. It is, one may thankfully add, restrained by the fortnightly settling-day, as well as by the regulations of the Stock Exchange, one of which is that no speculative account be allowed for clerks or for persons in a subordinate position, and another of which is that no member of the Stock Exchange is allowed to advertise, or even to circularize the public. The perfidious herd who inundate the clergy and moneyed spinsters with sheaves of paper about "pools" and "options" and "corners" are not members of the Stock Exchange. Thus some restrictions are rigidly imposed. The grand restriction, however, is in Divine principle. It is wrong to make haste to be rich. It is atheistic to exclude God from observing the means by which money is either acquired, or increased, or administered. It is no less so to operate in money outside the laws which He has revealed, or in defiance of these laws. In this, as in most things, we may learn a little from the literature of the intellectual East or of the imperious West. Greece and Rome read out a lesson to the money markets of the age. The Roman Mint was hard by—it adjoined the Roman Temple. When metals became impressed, and when coinage marked the civilization as well as the political life of Greece, the emblems of religion were stamped upon the metal. The one and the other suggest that the principles of religion should pervade the courts of commerce; that money should be sanctified by moral life; that merchant and broker and trader and artisan and labourer should each regard the Eternal Presence as with him in his work, enabling him to toil in accordance with those laws by obedience to which humanity will find labour and sustenance and sympathy and progress, but from the operation of which I firmly believe the acquisition of the gambler to be excluded.

WILLIAM LEFROY, D.D.

THE DEANERY, NORWICH,
October 14, 1890.

ART. II.—THE THREE ABIDING GRACES, AS EXHIBITED IN THE BOOK OF PSALMS.

No. 1.—CHRISTIAN FAITH (IN PSALM XXXI.).

THERE are abundant reasons for concluding that the one hundred and fifty Psalms were, at some period in Jewish history, finally arranged in an elaborate system of seven sections,

with the distinct object of concentrating attention on the coming of Messiah and the glory of His future kingdom upon the earth.¹ Those who set themselves to test the value of this system can scarcely fail to appreciate its beauty and use.²

Quite apart, however, from that important arrangement, a triad of psalms may easily be selected to illustrate the three Christian graces which in all ages are the peculiar characteristics of "the Lord's people."

St. Paul wrote in New Testament days, "Now abideth (*μένει*) faith, hope, charity: these three." In order to show how accurately the same inspired song has expressed for successive generations the habitual feelings of every saint, I purpose to consider, in three numbers of THE CHURCHMAN, Psalm xxxi. as, for believers in divers centuries, a *song of Faith*; Psalm lxxxvii. as an equally permanent *song of Hope*; and Psalm cxxxiii. as an ever-suitable *song of Charity*.

FAITH, being the foundation-grace of all true religion, supplies, of course, the key-note to most psalms. Out of very many, like the 25th and the 84th, in which trust in the Lord brilliantly manifests itself, it is difficult to select *the one* which exhibits such confidence most conspicuously.

I have ventured to assign the pre-eminence to Psalm xxxi., because lively trust is there shown under more than common severity of trial.

Who the writer of it was is by some students reckoned doubtful. In spite of modern criticism, I am content to recognise it as originally a psalm of David, whose style³ it evidently exhibits, and to more than one crisis of whose life⁴ it accurately corresponds. But it may have been modified in subsequent times to express the sentiments of more than one later member of "the household of faith." The absence of positive certainty as to its authorship may have been Providentially permitted, in

¹ See the very interesting "Studies on the Book of Psalms," by Dr. John Forbes, Emeritus Professor of Oriental Languages, Aberdeen (T. and T. Clark, Edinburgh).

² The First Book of Psalms, for instance, which everyone supposes to close with Ps. xli., is evidently so arranged—i. and xli. at the beginning and end of the book relating to the really happy man—so that there are nineteen Psalms before, and nineteen Psalms after the central trilogy (xx., xxi., xxii.), which refers to "the conflict of the King on behalf of Israel and the whole world": each of those groups of nineteen forming, with the central Psalms, the number (22) of the Hebrew alphabet; whilst Ps. ii., at the commencement of the first nineteen, and Ps. xl., which finishes the second nineteen, describe respectively "the King's conquest of the earth," and "His patient waiting for it."

³ Bishop Alexander, "The Witness of the Psalms," pp. 320, 321, forcibly points out *five* characteristics of David in this Psalm.

⁴ See Geikie, "Hours with the Bible," iii. 164, and Stanley's "Jewish Church," ii. 54.

order that children of God of every country or time¹ might more readily adapt it to their peculiar circumstances.

Whoever was the writer or subsequent editor of it, he was unquestionably—

I. Acquainted with a continued accumulation of troubles. "My life," he declared: "is spent with grief, and my years with sighing." He was at once familiar with taunts, with neglect, and with calumny. "I was a reproach, . . . especially among my neighbours, and a fear to my acquaintance; they that did see me without fled from me. I am forgotten as a dead man." (On the "concentrated pathos" of this expression see Bishop Alexander, page 155.) "I am like a broken vessel, for I have heard the slander of many."

"A man is in a piteous plight" (is Mr. Spurgeon's comment, with his usual terseness, on only a part of this description) "when he comes to this." But the Psalmist's surroundings became at times considerably worse, when he was an object against whom a multitude combined with a determined purpose to sweep him into destruction. "Fear was on every side: while they took counsel against me, they devised to take away my life." Yet, notwithstanding the crowding accumulation of his prolonged sorrows,

II. His trust, even though his heart had trembled, returned—like the shaken needle in the compass, which vibrates eventually towards the pole—with grateful steadfastness to his deliberately chosen God. For a few moments, in the hurry of escaping from some specially terrible emergency, he fancied he might be forgotten by the Most High. "I said in my haste,² I am cut off from before Thine eye." But the doubt was gone almost before it was harboured. His psalm begins with an unwavering expression of his habitual confidence: "In Thee, O Jehovah, do I put my trust." "Into Thy hand," he could add, with respect to all possible vicissitudes of a very changeable earthly career³ (in words which the Son of Man and an innumerable company of His followers⁴ repeated with respect to the solemn close of that career) "I commend my spirit." Though reproaches grew

¹ See some very striking remarks by Bishop Alexander, pp. 176, 177, 212, 213, on "The Reversion in the Psalms," for every dispensation, and for every section of Christendom.

² Compare 1 Sam. xxiii. 26, "And Saul went on this side of the mountain, and David and his men on that side of the mountain, and David made haste to get away for fear of Saul."

³ One sentence of Calvin, on verse 5, very pointedly declares the universal prevalence of *faith* among the children of God: "Whoever relies not on the providence of God, so as to commit his life to its faithful guardianship, has not yet learned aright what it is to live."

⁴ "From the days of Stephen to Huss, and from Huss to the present hour."—Dr. Andrew Bonar.

louder, though terrors thickened, though adversaries multiplied their nefarious schemes, he could still truthfully record: "But I trusted in Thee, O Lord; I said, Thou art my God." Because his deep and growing conviction was, "My times"¹ (however varied and however critical) "are" (not at the disposal of my feeble neighbours or of my proudest foes, but) "in Thine hands." Dr. Andrew Bonar has well epitomized the Psalmist's theme in a single sentence: "The righteous, though forlorn, safe in the hands of the living God." But—

III. The safety was *secured* by persevering cries from the afflicted one to the heavenly Father. The prayer of the truster was (a) calmly based on his well-considered creed: "Be Thou my strong rock . . . for Thou art my cliff and my fortress."² (b) Stimulated by the greatness of threatening evil: "Have mercy upon me, O Lord, for I am in trouble." (c) Joyous, because of past experience: "I will be glad . . . in Thy mercy, for Thou hast considered³ my trouble." And important as well as much expecting, because of the vastness of present needs: "Deliver me speedily . . . lead me and guide me . . . make Thy face to shine upon Thy servant; save me for Thy mercies' sake." The liveliness and the persistency of such confidence *must* arrest the attention of thoughtful readers. They completely justify the admiring exclamation of Dr. Perowne: "Wonderful indeed is the hopeful trust of the saints of old in God, when we remember that they did not know Him as God manifest in the flesh!" But there is only one explanation of this magnificent confidence—

IV. Such trust is Divinely created. As it was explained of those, unlike the majority, who "received" the Redeemer, when God *was* manifest in the flesh, so it could be said of all, in the same household, ages before them, they were "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "We," every one of them might have exclaimed with the self-abasing Apostle Paul, "have received not the spirit of the world, but the spirit that is of God, that we might know the things which are freely given us by God." And therefore—

V. The result of such heavenly faith is, not only complete success: "Thou heardest the voice of my supplications when I cried unto Thee" (verse 22); but success accompanied by a gratitude as intense as imperturbable, and by a loving desire

¹ "My times" is an expression which has a special association with David. See 1 Chron. xxix. 30, "the times that went over him."

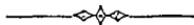
² "'Cliff' and 'rock' differ; the former expressing steepness, the other strength."—"Speaker's Commentary" on verse 3.

³ This word should be carefully weighed. "A man's consideration means the full exercise of his mind; what must God's consideration be?"—C. H. Spurgeon.

that others may share in the rapturous zeal as well as in the confident importunity which has stimulated it. The believer who wrote this psalm (whoever he was) had an unruffled peace when he knew that his prayer was answered: "Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee. . . . Thou shalt hide them in the secret of Thy presence from the pride of man." He had, also, his lips filled with praise: "Blessed be the Lord, for He hath showed me His marvellous kindness in a strong city." And, moreover, he was eager to confirm in all God's believing children the affectionate, energetic trustfulness which himself enjoyed: "O love the Lord, all ye His saints. . . . Be of good courage, and He shall strengthen your hearts, all ye that hope in the Lord."

D. D. STEWART.

COULSDON RECTORY, SURREY,
September, 1890.



ART. III.—CHRIST'S WORK FOR HIS PEOPLE AT THE RIGHT HAND OF GOD.

HOW can we better enter on such a study than with the words of our Communion Service: *Sursum corda: Habemus ad Dominum.* "Lift up your hearts: We have them uplifted unto the Lord." We are about to consider some of the revealed mysteries of the present work of Christ Jesus, and our consideration shall, by His grace, be carried on in the light of a believing, adoring, loving view of His person, of Himself. He is Himself the heart and life of His blessed work, whether it be done on the Cross or on the Throne.

Let us first, as we approach the subject, fix our thoughts on the simple fact of our dear Lord's presence in the heavenly world as the Incarnate Son—a most definite presence begun by a most definite entrance. Two only of the Gospels narrate the Ascension; but St. John twice, characteristically, quotes words of our Lord which signify it. And the Book of the Acts both amplifies the brief Gospel record and repeatedly refers to the Ascension in reports of apostolic sermons. The Epistles, beginning with the Thessalonians, in a long and bright catena, do the same: "We wait for His Son from heaven;" "The Lord Himself shall descend from heaven;" "The Lord Jesus shall be revealed from heaven with the angels of His power;" "It is Christ that died . . . who is even at the right hand of God;" "He must reign, till He hath put all enemies under His feet;" "The Second Man is the Lord from heaven;" "The Father raised Him from the dead, and set Him at His own right hand

in the heavenly places . . . far above all heavens ;" " God hath highly exalted Him ;" " From heaven we look for the Saviour, the Lord Jesus Christ, [in] the body of His glory ;" " The things above, where Christ sitteth at the right hand of God ;" " Received up into glory ;" " He sat down on the right hand of the Majesty on high ;" " Crowned with glory and honour ;" " The Forerunner for us within the veil ;" " Entering into heaven itself ;" " Into the holy place ;" " He is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him." And in the Revelation may we not say that the ascended Lord is the figure of the whole glorious foreground ? " I overcame, and sat down with My Father ;" " The Lamb in the midst of the throne."

Nothing can be more familiar than such a chain of Scripture testimonies to the actual being and working of the Lord above. But if I may judge for others from myself, nothing at times is more stimulating and strengthening to faith than such collections from the written Word, concentrated on one luminous point of revealed truth. Often and yet oftener let us thus repair to our blessed oracle. In these days of stifling materialism in philosophy and withering naturalism in theology, let us more and yet more go there, and deliberately listen, and we shall come away realizing anew, by the grace of God, that heaven is, and that our conversation is in heaven.

But I now approach more directly the sacred theme of this brief discussion—the Work done for us above by our most blessed Lord, who is in heaven. Our consideration shall be divided under the titles of His work as *Priest*, as *Prophet*, as *King*, as *Head*, as *Forerunner*.

1. His work as **PRIEST**. That He is a Priest, that He is a High-Priest, and that He is such now in heaven in active reality, is amply certain for all who own the Epistle to the Hebrews as the Word of God, and who believe what Christ beyond all question taught, that the histories of Genesis and the ritual of Leviticus are also the Word of God, not myths on the one hand, nor fabricated after-thoughts on the other, but facts and mysteries full of Him, recorded under the supervision of His Spirit, just as they were. Observe meanwhile that we do not owe the view of Christ as our Priest to the Epistle to the Hebrews alone. We owe it directly to Himself, in the words in which he claims for Himself the 110th Psalm : " David in the Spirit calleth Christ his Lord ;" for in the immediate context, as we know, the same Christ is addressed as " a Priest, for ever, after the order of Melchisedec." And when, in the Ephesians, St. Paul speaks of the Lord as " giving Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour," he, too, presents Him (mysterious picture) as not Victim only, but

Priest. But most surely the Epistle to the Hebrews is the Scriptural *locus classicus* on this precious subject. How does that Epistle, then, shadow out to us the work of the Lord as our Priest now in heaven?

I would remark, in answer, first, that it gives us not one but two great personal types of our glorious Priest—Aaron and Melchisedech, or otherwise the Jewish High-Priests (of whatever date), and the one Priest-King of Salem. And when we come to study, in the Hebrews, the present, the heavenly, sacerdotal functions of our Lord, the Levitical type wholly, or almost wholly, loses itself in the Melchisedechian. The true Aaron enters within the veil, and as faith follows Him thither (for the Word of God, sharper than two-edged sword, not only pierces the heart, but divides, as it were, the curtain of the Holiest) we behold Aaron transfigured into another. He takes regal place upon the throne, the throne of grace. He sits a Priest upon His throne. He sits there to do the most royal of all sacerdotal functions, to dispense with benignant sovereignty the benedictions He has won. This cannot be too carefully remembered in our study of the Hebrews. In the first place we need to limit carefully and reverently our views of the Aaronic type as given us in the Epistle. We need to recollect that the Lord appears (above all in chap. ix., but this really governs the whole Aaronic element of the Epistle), not merely as a priest, but as the High-Priest, and not merely as the High-Priest, but as the High-Priest on the Atonement Day, that one day in the year in which (see Lev. xvi.) all inferior priesthood fell into abeyance, and the Aaron, or Eleazar, or Phinehas, or Eli, or Zadok, *alone* sacrificed, and *alone* entered any part, even the outer chamber, of the Holy House. I hardly need comment, save in passing, on the extreme importance of this, as bearing on the alas! burning and inflaming question of the sacerdotal character of the Christian ministry. If we take our views of the character of the ministry from the special New Testament directory on such subjects, the Epistle to the Hebrews, we see a picture in which priests (even in the ancient ritual) disappear, to let the High-Priest stand and sacrifice alone. We see the High-Priest gathering up all ritual priesthood into Himself. And now when the sacrificing is done, where does He go, and what does He carry there? He enters within the curtains, beyond which there was no altar but that of incense, and in whose true sanctuary there was no altar at all. And He carries in not a victim, but the red proof that the victim had been slain. And in every possible form of reiteration the Epistle lays it down that this sacrificing and offering and entering is a thing done once and done for ever. It has no *simile aut secundum*. There is not

one hint of repetition of sacrifice, and just as little of re-presentation of it. How could it be? Was the Victim sufficient? Was the High-Priest called of God? Was the ritual fully done according to the eternal law? Was the entrance into the Holiest accomplished rightly? Then the cause is complete, and only the effects are to follow. The Priest has done His blessed work as Propitiator. He now abides for ever, as the wrought and perfected Propitiation (1 John ii. 2), to mediate and to dispense in sacerdotal majesty the resulting benediction.

Thus is ushered in the great Melchisedech; the transfigured Aaron; another and the same. Aaron was commanded to hide himself in the incense cloud before the Shechinah. But our High-Priest *appears* in glorious openness, face to face, in the presence of God for us. Aaron dared but sprinkle the ark with the victim's blood. But our High-Priest ascends the ark, and sits upon it between the cherubim, so that if we want Him we go to find Him on the mercy-seat—the "throne of grace." Thus at once He fulfils Genesis and Zechariah, the two ends of the Old Testament, and Psalm cx., its middle point—King of Righteousness, King of Peace, Priest for ever, Priest upon His throne.

It is in the Melchisedechian character that the great Epistle represents our Lord, accordingly, as engaged for us now as our Priest. Nowhere in the Epistle does He appear as *now* standing before an altar, or even before a throne. He is *seated* on the throne. He is at the right hand of the majesty in the heavens as to His personal exaltation. He is on the throne of grace, the blessed seat of covenanted peace and glory, as to His spiritual relations with His Israel. Is He less a priest there, at the right hand, than when on the mount of sacrifice, the awful and blessed Jehovah-Jireh of Golgotha, He once for ever offered up Himself? No, He is not. Even in human priesthoods the principle holds that, though a priest to be such must be a sacrificer, he is not less a priest when he is not actually sacrificing. The Romanist *sacerdos* in the confessional; for example, claims to be as fully sacerdotal as at the moment when he consecrates his wafer. He has, in his theory, somewhat to offer, and has offered it; now being a sacrificer, and an offerer, he addresses himself as priest to another function. If the glorious reality may be illustrated without irreverence by such a distorted type, even so it is with our Aaron-Melchisedech. He has somewhat to offer, even His all-blessed self in atoning death; and He has offered it once—once for ever. And now in everlasting sequel He sits (not stands) to bless. He sits to hearken, to receive, to apply remission, to convey life and peace. He sits to sprinkle with His blood, not any longer the heavenly sanctuary, but the penitent believer's conscience. The

work, the act of propitiation, of atonement, is for ever over; it was done outside, done below, in the days of His flesh. The victim-state, the sacrifice-state, it is in its actuality no more. What abides is its everlasting fruit of grace and of glory for His people. And He, Victim and Priest—He, Aaron passed into Melchisedech—lives now “in the power of an indissoluble life,” upon the throne, to administer with a love, and authority and faithfulness, most personal and most direct, the blessings “which by His most precious bloodshedding He hath obtained for us.”

So the glory of the High-Priest blends with that of the Intercessor, Mediator, and Surety of His people. As accepted Victim-Priest, as the Lamb on the throne, he *intercedes*—eternally receiving for His Israel.

In the same character He *mediates*—eternally conveying to His Israel.

And in the same character He is their *Surety*; they know that all they need is lodged for them in perfect right and perfect security in their enthroned Priest.

“With cries and tears He offered up
His humble suit below;
But with authority He asks,
Enthron'd in glory now.”

I cannot leave this part of the subject without an acknowledgment of my great debt to two books, small in size, weighty in matter and argument: “Our Great High-Priest,” by Archdeacon Perowne, and “The Finished Offering of Christ,” by the Rev. C. H. Waller. I may also point to the last two chapters, and especially the last chapter, of Dean Lefroy’s very valuable work, “The Christian Ministry.”

2. His work as PROPHET. I place this second, for the sacerdotal work of Christ is the basis of His prophetic. It is pre-eminently as Prophet that the Lord appears in Rev. v., and, indeed, very largely throughout the Revelation. He takes the seven-sealed Book, and opens it—a scene which indicates to us at once that, whatever is disclosed to the Church of the things to come, He supremely is the Foreteller.

Meantime, though this belongs to another head of our subject, He—as not only foretelling, but *holding*, the mysterious future—is not only its Seer, but its Master. And when we turn to the rest of the book, it is the same. The book itself is “the Revelation of Jesus Christ, which God gave unto Him;” *i.e.*, the revelation made by Jesus Christ, as the Son of the Father, and supreme Prophet from the Father to His Church. In it we study the mysterious perspective of coming history, not as evolved from the reveries or conjectures of John, but as prophesied by Jesus Christ ascended and glorified. (And may we not reverently add that nothing less than His personal guidance

and blessing, by the Holy Ghost, who conveys His voice to us, is to be sought by His servants who would read in any measure aright the awful and blessed view here given of the unfolding of the Purpose of the Ages?) But the ideal Prophet, as we are often now reminded, is not only the Foreteller, but the Forth-teller—the convincing, awakening, appealing Messenger of eternal spiritual truth. Some in their spiritual blindness, compatible alas! with the utmost intellectual acumen, make prophecy to be just nothing but forthtelling, and deny the foretelling altogether. Not so, indeed. Christ, our Prophet, predicts; and that for us is proof enough that prediction is. But then He also forthtells, preaches, in His heavenly exaltation. It is the glorified Christ in His heavenly majesty who (by the Spirit, but none the less personally) tells truth to Laodicean souls, and to Ephesian and Smyrnæan, and calls on all that have an ear to hear. And so, from His sacerdotal royal throne, He prophesies to us to-day. Through His Word, by His Spirit, He—and none other—is the Teller of truth to each member of His Israel. Those strong convictions, those deep contritions, those indescribable insights into our need and our Lord's supply, that hearing of His voice and opening the door for His entrance, that glad, wondering soul-vision of His glory—it is of Him. It is the Prophet from His death-won throne. Blessed be His name, blessed be His voice, whether it wounds or heals!

O Celestial Prophet, speak on to us, and give us ears to hear. And oh, remember Thou the perils which (from our view-point) now beset among men the Divine volume of Thy prophecies. Let Thy voice, the voice of Thy Spirit, call all Thy true Israelites out to a holy loyalty to Thy written Word, and enable them for a deeper insight into its mysteries, that they may *know* it is not of man, but of God. And if it please Thee, Prophet and King, Holder and Opener of the seven-sealed book, so order the fulfilments of Thy foretellings that in these last days the world, which makes haste to cast off faith in Thee and in things eternal, may in mercy be arrested and constrained to say: "This is the finger of God;" "A prophet—the Prophet—is among us of a truth."

3. His work as KING. We have already glided in some measure into this glorious topic. We have seen the Priest as King of Righteousness and of Peace, the Priest on His throne. We have seen the Prophet, as He not only foretells, but is Lord over, the unfolding march of things. All I would say upon His celestial royalty is but an emphasis on that last thought: He is Lord over the unfolding march of what to us so often seems an ocean-torrent of confusion, but which from the point of view of the throne of the Lamb is not. It is a truth necessary often to lay hold of in these days of portentous upheaval, from without and

from within the Church. *Ni Dieu, ni maître*, was the cry not very long ago at Paris, and it is the more or less articulate cry of myriads in so-called Christendom. Ay, but the glorified Christ is God and is Master; He sitteth a King for ever. The infinite maze of second causes, with all their collisions, lies so in His management, as He is the Lamb upon the throne, having all power in heaven and earth, that little need His people fear really for His cause, or for their own so far as it is His. This is no rhetoric, nor spiritual bravado. It is the soberest faith, upon the most solid grounds. The Conqueror of sin and death must be, in the nature of things, what He is revealed to be in the pages of His Book—Master of the universe. And what a Master!

Of the eternal future of His kingdom it is not my province to speak. A time is coming, with absolute certainty, when *all* His enemies will be His footstool, and *all* his friends will be glorified in His glory. A time is coming when He will somehow hand over the kingdom to the Father; yet so that it will be eternally true that the throne of heaven will be the throne of God *and* of the Lamb. But on this I do not enter, as my concern is to speak of the Lord Jesus Christ's royal action for us *now* at the right hand.

Only let me so far diverge as to say what all the saints know, but need always to be knowing again and better, that the providential, mediatorial kingdom of Christ in history must, if we are His, ever be finding its counterpart in His most real and gracious kingdom in the heart. If we would not muse and speculate to worse purpose than none, thus it must be with us. "Sanctify Christ to be Lord in your heart," says St. Peter, in the right reading of a very solemn passage. "Every thought in captivity to the obedience of Christ."

"Reign over me, Lord Jesus,
And make my heart Thy throne;
It shall be Thine, dear Saviour,
It shall be Thine alone.

"Oh, come and reign, Lord Jesus,
Rule over everything;
And keep me always loyal
And true to Thee, my King."

To Christians innumerable it has made a difference in life beyond description, as to inner experience, to realize in something like its fulness the significance of the personal and internal sovereignty of our glorified KING.

4. His work as HEAD. Here is indeed one of the great treasures of the Gospel; but its very richness forbids me to do more than indicate it. I need not show in detail how largely the truth of the headship of Christ comes out in the Epistles

to Ephesus and Colossæ, Epistles in which, if I may express myself without misunderstanding, the progress of inspired insight in St. Paul seems to reach its acme. Shadowed forth in Romans and Corinthians, the function of the glorious Head shines forth without reserve in those later Letters. Christ is Head as presiding over His true Church—"Head over all things." He is Head as organizing, unifying, giving relation and meaning to the body in its parts: "there is one Body, one Lord." He is Head as vitalizing, energizing, each member and the whole complex—"the Head, from which all the body by its joints and bands having nourishment ministered, and knit together, increaseth; with the increase of God," into whom each member accordingly is to "grow in all things," bringing every capacity for reception into fuller and fuller contact with Him, the vital Fountain-head. Yes, we are the limbs of Christ; and what is a limb? A living vehicle of the purposes of the head, worse than useless and meaningless dissociated from the head, and having its spring of life and power in the head alone, and in no wise in itself. Such are we.

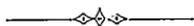
It is an ancient, familiar truth of the spiritual Gospel. But it is a truth whose very familiarity calls aloud for such research into its realities as shall constitute it a perpetual and blessed surprise. And one means for such research must be a closer and more adoring contemplation of our beloved and glorious Head as He is for us above—Son of the Father, Son of Man, Bearer of Sin, Conqueror of Death, Surety of eternal covenant, Reservoir unfathomable of the Holy Spirit, Life of our life, "Soul of our inmost soul." "Because He lives, we live also;" because He possesses the righteousness of a boundless merit, I, being in Him, possess it too before the Father. Because on Him is poured out without measure the eternal Spirit, I, His member, found in Him, have for my utmost need, up to my whole capacity of being, that same blessed Spirit by Whom to live and walk. Because He is the Head of all the true body, of all who everywhere and of every time have been joined in faith to Him by the Holy Ghost, I have part and lot, in life and love, with them also. And all this He is, and does, as the Son at the right hand of the Father. Not till Ascension was He *historically* constituted His people's Head. It is as the Lamb slain, and on the throne, that He has the seven eyes—the seven-fold Spirit sent forth into all the earth—the Spirit who makes to us His Presence, His Face; who makes us one with Him.

"My son" (says Bishop Hall, in the last lines of his treatise called *Christ Mystical*), "if ever thou look for sound comfort on earth and salvation in heaven . . . put thyself upon thy Lord and Saviour, Jesus Christ; leave not till thou findest thyself firmly united to Him, so as thou art become a limb of that Body whereof He is Head, a spouse of that Husband, a branch of that Stem, a stone laid upon that Foundation.

Look not, therefore, for any blessing out of Him; and in, and by, and from Him, look for all blessings. Let Him be thy life. . . . Find in Him thy wisdom, thy righteousness, sanctification, redemption; thy riches, thy strength, thy glory. Apply unto thyself all that thy Saviour is or hath done. Wouldst thou have the graces of God's Spirit? Fetch them from His anointing. Wouldst thou have power against spiritual enemies? Fetch it from His sovereignty. Wouldst thou have redemption? Fetch it from His passion. Wouldst thou have absolution? Fetch it from His perfect innocence. . . . Cleansing from sin? fetch it from His blood; mortification? fetch it from His grave; newness of life? fetch it from His resurrection. . . . Wouldst thou have all? Fetch it from Him. . . . And as thy faith shall thus interest thee in Christ thy Head, so let thy charity unite thee to His body the Church, both in earth and heaven. Hold ever an inviolable communion with that holy and blessed Fraternity. Sever not thyself from it either in judgment or affection. Make account there is not one of God's saints on earth but hath a propriety in thee; . . . so that thou canst not but be sensible of their passions, and be freely communicative of all thy graces, and all serviceable offices; by example, admonition, exhortation, consolation, prayer, beneficence, for the good of that sacred community. And when thou raisest up thine eyes to heaven, think of that glorious society of blessed saints who are gone before thee, and are now there, triumphing and reigning, in eternal and incomprehensible glory. Bless God for them, and wish thyself with them. Tread in their holy steps, and be ambitious of that crown of glory and immortality which thou seest shining on their heads."

5. On our beloved Lord's work as FORERUNNER, one briefest comment in closing shall be all. "Within the veil is entered, as Forerunner, Jesus, made an High-Priest for ever." I know the main reference of that great passage is to our blood-won *title* to enter along with our High-Priest, with Whom we are one. But does it not also cast out of its abundance a ray of glory on the shadows and mysteries of the brief dark valley and what lies beyond? Blessed be His name, He died not for us only, but before us. When we approach the veil, we find it rent by His entrance in. When we come to the river, we shall find it cleft by His steps passing through. And as by faith we look beyond, we see the land unseen, we know the land unknown; for the forerunning "Lord is there." Not least of His works for us His people in the eternal country is that He there "prepares a place for us," by having entered thither, and by being there, slain, risen, glorified, before us.

H. C. G. MOULE.



ART. IV.—TITHE RENT-CHARGE TROUBLES.

ON one of the closing days of the recent session, the leader of the House of Commons is to be congratulated upon using these significant words: "The Government were prepared to punish any such offender against the law." The words had reference to the disgraceful scenes that have taken place in Wales when men have tried by legal process to recover arrears of tithe rent-charge unquestionably due. It has long been said, amongst people who are conversant with the subject, that had that line been taken at first, no legislation would ever have been needed. The title to the property was beyond dispute; in point, of fact, it has not been disputed: the mode of recovery was prescribed by the law; and the officers of the law should have been adequately protected in the execution of the legal process. The difficulty has been created by the semblance of toleration extended to hedge-stakes, tin kettles and bags of flour.

It is very much this feeling that led some owners of tithe rent-charge who are friendly to the present Government, to say publicly that they did not regret the failure of the recent Bill to pass into law; while amongst those who did regret that failure there are not a few who regretted it because it would, as they think, have helped their brethren in Wales. At the same time, we were assured that not many months would elapse before a fresh effort would be made by the Government to pass what, by a popular misnomer, is called "The Tithes Bill."

All Churchmen, and, indeed, it should be said all owners of property, will cordially acknowledge the goodwill of the Government to settle on an equitable basis what has been allowed to grow into a very troublesome and difficult question. But during the past three or four years there have been so many proposals put forward in Parliament, each of them at the moment popularly described as "The Tithes Bill," but all of them in their scope so different one from the other, that in the present breathing-space it may be well to examine calmly what would be the operation of those proposals at the point which they have at present reached.

There is one feature which all the recent Bills have presented in common. They have been drafted with the view of preventing the tenant-farmers from having anything whatever to do with the payment of the tithe rent-charge. Whether it is possible to do this without seriously affecting the basis and character of the property, is fairly open to question. Certainly this has not been effected by any of the proposals as yet before the world. It is very easy to say that the landlords

should be compelled by law to pay the rent-charge. But even that, it has been pointed out, would not keep an unwilling landlord from appointing his tenant as an agent to pay it for him. No clause that could be framed would be able to do that. And such an arrangement would, in the lapse of time, tend to produce the same misunderstanding in the mind of the tenant that has been at the bottom of the present difficulty. He begins by entering into a contract with his landlord to pay the charge upon his land, the money being actually allowed him wherewith to pay: he ends by losing sight of the real character of the transaction, and branding it as an odious payment which inflicts a wrong upon himself. Neither in Wales nor elsewhere is it anything of the kind.

But what in reality is far more serious, is the change which would unavoidably be effected in the character of the property in question. At present its character is this—that there is no personal liability for the tithe rent-charge of any kind whatsoever. The landlord is not liable; the tenant is not liable; but the land is liable. Under the new proposals, the landlord becomes liable for the rent-charge (though, it is true, only in a certain limited sense), as for a debt which is to be recoverable through the County Court. How disastrously this would affect the property of the Church will be seen from an instance which has occurred within the knowledge of the present writer. The owner of the farm was also the occupier. The tithe rent-charge was in arrear; and the estate was heavily mortgaged. Suddenly the mortgagee foreclosed and took possession. Now came in the benefit of the land being liable for the rent-charge and not any particular individual. For the mortgagee could do nothing with the estate until the rent-charge was paid, as the rector might at once have seized the machines or the horses which he put on the land to work it. By the very first post, therefore, the auctioneer-in-charge inquires whether the rent-charge is in arrear, and to what amount. The issue of the whole story is that without trouble or question the rector received his rent-charge paid in full.

That is the working of the present system. But let us see how the proposed change would work. The land is to be no longer liable; but the owner of the land is to be liable instead. The rector not getting his rent-charge is to have what is popularly described as the short and easy remedy of suing the owner for the debt in the County Court. A valuable process, no doubt, if you have got a man of substance to sue; but in this case the owner had nothing: and even with a judgment of the court in his favour, the unfortunate rector would have found himself in the very desirable position of the man who had to get blood out of a post.

On considering a case like this, it may perhaps be doubted whether, notwithstanding all that has been lately said, the present generation is, after all, really in a position to revise the old verdict of Sir William Blackstone about "distresses for rent-arrear being found by the legislature to be the *shortest* and most *effectual* method of compelling the payment of such rent" (on "The Laws of England," Book III., chap. 1). No remedy against a recalcitrant debtor can ever be made pleasant. Distraint shares this drawback. The question is, whether any other remedy can be devised as short and, what is of chief importance, as effectual.

One great merit of the remedy by County Court that has been much paraded is that it is short and summary. But would it in fact prove to be so? The decision of a court implies the right of an appeal for the defeated party. Take, then, the case of a rich landowner sued in the County Court by a clergyman who is poor. If judgment were given in favour of the clergyman, it is not to be supposed that the other party would be satisfied with the decision; and we have at once before us the picture of the poor clergyman dragged from court to court by his rich opponent, till it would become a question in his mind whether it would not rather be worth his while altogether to forego his claim.

Yet once again. The proposal is to prevent the tenants having anything whatever to do with the payment of the tithe rent-charge, and to make the landlord in person liable to be sued for it. It is said that this would remove the present tendency to a disturbance of the good relations that ought to exist between a clergyman and his parishioners. So it would, no doubt, in the case where the landlord resides in some distant parish. But suppose—what is so often the case—that the landlord is the resident squire of the parish itself. How would the clergyman's position be improved by having to go to law with the squire of his own parish? True, it is said, that landlords are an intelligent race of men, and that they are capable of understanding the true bearings of the question. No doubt they are: but men are made in different moulds; and it is not difficult to imagine the case of a landlord, even with the admitted intelligence of the race, being reluctant to pay, or perhaps only neglecting to pay, but when threatened with the legal process of recovery, resolving to fight it out to the bitter end with all the tortuous procedure of the courts.

In one of the former Bills it was proposed not to abolish the ultimate remedy of distraint, but to introduce the County Court method as an alternative. In any future Bill that is the settlement which we should desire the Government to press. The same objection would not lie against that proposal; but we con-

tend that, although conceived with the best intentions, the present proposals would fail in these respects to cure the evils of the situation as it stands under the existing law.

We pass now to that part of the recent Bill which provided that the County Court judge should have power to reduce, or altogether to remit the tithe rent-charge in the case where it exceeded the rent received by the landlord. The utmost that has been said in favour of it is that the cases in which it would be operative would be exceedingly few in number. Perhaps under existing conditions they would be few; but it is not difficult to imagine a state of things in which they would be numerous. And in that case the loss to the Church inflicted by this clause would prove to be a loss upon a most disastrous scale.

But what is even of higher consequence than the greater or less amount of the loss entailed is the principle involved. It admits into the area of tithe rent-charge property a condition which never had admission there before. The character of that property has hitherto been that it was an absolute property, contingent upon nothing, independent even of produce, and *à fortiori*, independent of profits or of rent. The very essence of the settlement of fifty years ago was that the rent-charge was a fixed charge upon the land. If a more remunerative crop were grown upon the land, the rent-charge did not increase; if a worse crop were grown, it did not diminish; and even if nothing were grown at all the rent-charge remained still the same. The vice of the new proposal is that it removes the fixity of the rent-charge. It gives the landlord a share of the clergyman's property when things are not prosperous, but it gives the clergyman no increase to his rent-charge when things begin to mend. Or, to put the case in scientific terms, it makes tithe rent-charge a "function" of rent so long as rent is below a certain level, whilst the charge is to be no function of rent as soon as rent rises above that level. What further demonstration of the unfairness of the proposal could be needed?

But even this is not the worst of the matter in proposals of this class. It is within public knowledge that there was a formidable array of amendments on the paper of the House of Commons. Amongst them was a notable one upon the point in question, one that was proposed, oddly enough for Conservative principles, by a Conservative member, Mr. Gray, the representative of one of the divisions of Essex. His proposed amendment, as expounded in the *Standard* newspaper by himself, was "that the tithe should not exceed one half of the special rateable value." Let us see how it would work by putting a case. Mr. Gray is an owner of farms. Say, then, Mr. Gray bought a farm on which I hold a rent-charge. My title is as good as his. He bought it as a

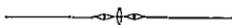
good speculation ; it has turned out a bad one. So he proposes in Parliament that a slice of my property should be transferred to him to recoup his bad speculation ! What would a mortgagee say to that—that the landlord is not getting his rents, and so the interest of the money on mortgage must be reduced, in order to indemnify him ? It is enough to say this : if we once master the principle of taking one man's money and handing it to another, the convenience will be one of a very wide sweep, for we can comfortably get rid of the National Debt on the same terms.

The remaining proposal of the Bill which we have to notice is redemption. It would, of course, get rid of all the difficulties from which the clergy have suffered if the tithe rent-charge could be bought off and the purchase money be re-invested so as to produce the same income. This last condition is in reality the kernel of the whole subject. As the late Lord Addington tersely put it, "The question is how are we going to get the same income after redemption as before." And the answer is, You cannot do it. It should never be forgotten that the lower the number of years' purchase the higher is the rate of interest for money. Even if you redeem at twenty years' purchase it means that your capital yielded five per cent. ; but in what market can we find an investment available for trust purposes that yields anything like five per cent. ? The present writer has had an experience of a redemption of a small sum under the existing Act, which fixes the price as high as twenty-four years' purchase, but even at that rate the result of the whole transaction is that the clergyman loses about five-sixteenths of his income by it. This loss is, in the case of a small sum, compensated to some extent by the absence of rates upon it. The rates that were formerly paid by this amount of rent-charge are, in fact, now paid by the other ratepayers of the parish. This is immaterial so long as the amount is so small ; but if the redemption were to take place on a large scale, the ratepayers would, of course, take care that in some form or other the redemption money should bear its own burden.

The odd thing, however, about the whole subject is that there seemed to be a general feeling abroad that the redemption clauses of the late Bill had better be withdrawn. It would unquestionably be a financial mistake to redeem, that is, in plain English, to realize our securities, at the present time. Things are low just now. If it is only let alone, the tithe rent-charge is the finest security in the world. The land is admittedly at the head of all the securities in the market, and the rent-charge is the first charge upon the land. But just now it is depressed by artificial and temporary conditions ; and there is not a merchant in Lombard Street who would force his securities into the market at a time of depression.

It would seem to be almost impossible to frame a Bill which should have a chance of passing, and at the same time not inflict injustice. But why should not the same be done for the properties of the parochial clergy as was long ago done for those of the cathedral clergy? An enabling Act, empowering them to commute their property with a commission, if necessary a commission created *ad hoc*. Some years ago the present writer had to carry through one such commutation, and can testify to the enormous increase of comfort brought by it to the clergy concerned. Objections may be advanced to this as to every proposal. It may be said, for instance, that the commutation of the tithe rent-charge would facilitate the operations of a minister who wished to carry Disestablishment. The answer is that no such minister would allow himself to be stopped by any character in the property which he intended to confiscate, and further, that the objection would equally apply to any scheme for redemption. Sometimes, indeed, it is urged that it is a great advantage for the clergy to be connected with the land. Something no doubt may be said on that score. But on the Church's side there are also enormous evils entailed by the connection. It is an enormous evil for a clergyman to have to be addressing a congregation on the most serious subjects, some of whose consciences he knows to be uneasy because they are keeping him out of his income.

H. T. ARMFIELD.



ART. V.—THE HYMNS OF THE FRENCH *ÉGLISE*
RÉFORMÉE.

READERS of "Robert Elsmere" will remember a remark passed by the Squire in one of his lucid intervals: "Oh, as to French Protestantism, Teutonic Protestantism is in the order of things, so to speak, but *Latin* Protestantism! There is no more sterile hybrid in the world!" We may venture to think that if Catherine had known even superficially either the history or the present material of the French Reformed Church, she would have been assured that such a generalization was misplaced. It may be conceded broadly that the Gallic mind is not of such a profoundly religious cast as that of the Teutonic races. But this is only a difference of degree, not of negation, and it is only true of the general. And, further, it should always be remembered that Protestantism has two sides, religious and social, both affirming the rights of the individual. Now, it cannot fairly be asserted that in the beginning France was

opposed to or alienated from the religious aspect of Protestantism. For if Germany had her Luther, France had her Jean Chauvin, and if at the present day France is not thoroughly Protestant, it is only because she is not thoroughly religious. Unfortunately for her, the right of investigation which Luther affirmed, and in which lay the germ of both freedom in religion and freedom in society, has in her own case been unduly pushed in the latter direction. Luther laid the foundations of free individual examination. He was interested only in the religious aspect of such a claim; according to him, the layman was the equal of the priest; no more fathers, no more councils; the chain of Catholic tradition was broken; the Church had no other law than the Scriptures, and the Scriptures no other commentary than divinely-aided reason. So far went Luther, and Calvin stayed with him, and whether Frenchmen were deaf to their voice let the wars of the Fronde, the Cevennes, and others, tell. France not Protestant! It is her misfortune that she has been too much so, and has not yet found her balance. Hidden away in the Reformers' speeches lay the thunder of the French Revolution. When at length the thunder was heard, it deafened the French ear to the religious side of Protestantism. The negative religion which proclaimed justification by faith and the powerlessness of works, had not character enough for the mass of Frenchmen when they once found out their freedom. So France refused for a while to accept Protestantism as a religion, while she maintained its principle, the right of investigation, and applied it unduly to secular affairs. When she is calmer there is no reason to think she may not return to the pure and undefiled spirituality of catholic Protestantism.

That the candle of religious Protestantism in France is by no means extinct, the life of the *Église Réformée* shows us to-day. It must always be borne in mind that a spiritual religion is a difficult one, and is more repellent to vice and immorality than a doctrine of easy-going materialism. So if, in France's present unhappy days, the country were roughly divided into believers and unbelievers, and heads counted, no doubt by far the majority of believers would be numbered under the Roman Church. But if she has the greater number of heads it is open to doubt whether she has the greater number of souls. In any case, even if the flame be obscured for a time, the Church which has only recently lost an Adolphe Monod cannot be called moribund. And in that Church's hymn-book, the spirit of willing submission to present blight and discouragement, in the sure and certain hope of an eventual gladness, which no doubt was born in the valleys of the Cevennes and the hamlets of the Nord—will still have a very living significance to its members.

Oh Zion, do not weep, dry thy tears,
Th' Eternal is thy God, have no fears ;
There cometh glad repose, full of peace,
Lord, bring it, and oh, may it never cease !

The chief characteristic of the "Recueil de Psaumes et Cantiques à l'usage des Eglises Réformées"¹ at present in use is its exceeding thoroughness. There is nothing but the plain thought. It is impossible to believe that the genius of a nation which has called such a collection into being, and has used it, must needs be opposed to Protestant Christianity. These hymns were not written for the sake of their production, not even as a means of clothing spiritual thought in tasteful language, but because the opinions they enshrine were a matter of life and death. They are magnificent ; but they are not literature. One can feel instinctively that there was not much correction or pruning, because one's dearest thoughts are not corrected. If the collection has lost in æsthetic considerations—and perhaps it is a pity that it is so—no one can deny the unmistakable ring of sincerity and the feeling of all-importance which run through it. Perhaps it is a pity, too, as regards æsthetic considerations, that the early Reformers had not acted less on the principle of pure contrariety to Rome in everything. There was surely no reason why French Protestants should stand where the Romans sit, and sit when the Romans stand, simply to contradict them. Of course, it is easy to understand the feeling that prompted these changes ; but to us, who are so happy in our pure teaching and tasteful ritual, a French reformed service would seem somewhat bare.

The history of the hymns is very interesting ; but it is not our purpose to discuss it. We are concerned simply with the "authorised version," for use in the reformed churches, which was recently drawn up. It is the "resultant" of the history of the various struggles of the past. And as possibly it is unknown to many English Churchmen, a short summary of its teaching and method may not be amiss. Naturally the hymns show traces of many of the different stages of Protestantism. There are even a few from Corneille and Racine, who represent the literature of the arch-enemy of the Huguenots, Louis XIV. Of other names we may mention F. Chavannes, Bénédicte Pictet, Vinet, César Malan, A. Monod, Clottu, Empaytaz, Merle d'Aubigné, and Recordon. Some of the writers are Swiss, like Vinet and Malan, of Huguenot extraction. Many hymns are by unknown authors. Indeed, of a certain number it could not even be shown with exactness in what collection they first

¹ The present translations have been made as literal as possible, to preserve the simple form and the spirit of the original.

appeared. No names are appended in the "Recueil" under notice.

The order of Divine service in the "temples" is very simple. After giving out a "sentence," as with us, the *pasteur* reads a lesson, a psalm or hymn is sung, the ten Commandments are read, followed by a confession of sins, and then comes the sermon, preceded and followed by a hymn and by prayer. The Lord's Prayer, the Apostles' Creed, and the Levitical benediction close the service. It must be remembered that, though plain, the course of worship is not characterized by the disjointed fervour which prevails amongst some of our Nonconformist brethren at home. A liturgy is used; the prayers before and after the sermon are fixed (though an extemporaneous one may be introduced); there is a very beautiful service for Holy Communion, and services for all the other offices. The hymns partake of this orderly completeness.

The "Psaumes," of course, bound up with the "Cantiques," and interchangeably used, are a metrical translation. They are of no very high merit. The following rendering of the beautiful 9th and 10th verses of *Psa. cxxxix.* is a fair specimen :

Quand l'aurore m'aurait prêté
Ses ailes, sa rapidité,
Et que j'irais, en fendant l'air,
Aux bords opposés de la mer,
Ta main, s'il te plaît de l'étendre,
Viendra m'y poursuivre et m'y prendre.

Included are a rhymed version of the Decalogue and of the Song of Simeon.

The hymns are divided into two parts. From 1 to 112 they are all carefully arranged under different headings. The first is "Praise," to which a large number of hymns is devoted; then follow "Jesus Christ," "Pentecost," "The Christian Life" (Repentance, Faith, Sanctification, Joy, Hope of Eternity, Brotherly Love, etc.), "The Christian Church" (Promises made to her, Missions, Sunday, Worship, etc.), "Ceremonies" (Confirmation, Holy Communion, Marriage, Ordination, Consecration of a Church, etc.), "Seasons" (Morning, Evening, New Year's Day, etc.), ending with 111, 112, two fine hymns devoted to the *Jour de l'An*, of which one verse runs :

May we, protected by Thy Holiness,
And vested fully in a Christ-like dress,
Preserve Thy gift and raise this joyous tune—
Yes, Lord Jesus, come; yes, dear Lord, come soon!

Under all these titles the hymns are ranged with scrupulous care. Then in what is called the "Supplement" 62 additional

¹ Ch. Recordon.

hymns are added for general use, drawn—as, indeed, is the whole collection—from all sources, such as the “Chants Chrétiens” (which is also very widely used in France), the “Recueil de Genève et Lyon,” the “Chants de Sion,” etc. Thus the full number is 174.

It is not too much to say that they are all marked by a spirit of childlike trust and deep gratitude. For example this verse, which occurs in a hymn on the “Peace of Christ”:

His peace! Ah yes, but do you know
 What Jesus had to undergo?
 Think how He left His bright abode
 To pass along life's gloomy road,
 And how to save us any loss
 Endured the cradle and the Cross.

Or the following hymn, which is for the Holy Communion:

To-day Thy feast of love,
 Almighty King, who reign'st above,
 Will bring us all beneath Thine eyes.
 Lord, let Thy bread of life
 Prepare us for the strife
 And fit us for the heavenly skies.
 Oh, henceforth may we strive
 As long as we're alive,
 Sweet Father,
 To our Great King
 Our faith to bring—
 To love and serve in everything!

Oh God, who set us free,
 Our grateful hymns arise to Thee,
 And ever give Thy goodness praise.
 Yet make us more devout,
 That we may sing and shout
 Thy kindness to the end of days!
 Enlightened by Thy Word,
 We worship Thee, dear Lord;
 Oh, bear us—
 Then in our mind,
 The fruit we'll find,
 Of all that was by Christ designed!

The first verse of this hymn runs thus:

Voyez quel amour le Père,
 Le Dieu des cieux et de la terre,
 Témoigne à ses enfants pécheurs.
 Voyez: sa grâce propice
 Étend un manteau de justice
 Sur nos innombrables erreurs.
 Au lieu de nous punir
 Sa main nous vient bénir:
 Plus d'alarmes!
 À ce grand Roi
 Gardons la foi;
 Et rangeons nos cœurs sous sa loi.

As a general rule, as we have said, the language is extremely plain and simple. Some verses, however, are far more polished than others. In our opinion Hymn 70, on "The believer's death" (one of César Malan's), is artistic from beginning to end. We quote the last verse :

Non, ce n'est pas mourir, Redempteur bien-aimé,
Que de voir consommé
Dans de longues délices,
L'amour dont ici-bas notre âme eut les prémices.

A true thought melodiously expressed, which is poetry's ideal.

A verse of one of the baptismal hymns runs :

Thrice holy God, from heaven's height,
Oh, may Thy kindly glance alight
On this earth-born child.
Good Shepherd, Thou, to bring relief,
Became for us a man of grief ;
Save, oh ! save this child.

And has the untranslatable little chorus :

Seigneur, Seigneur,
Ton Église
Le baptise ;
Renouvelle,
Garde son âme immortelle.

Now and then the usually placid and somewhat plaintive character of the versification breaks out into a gush of brilliant melody. The joyous familiarity of the following strain might not come amiss to the *brav' général*—not him of Jersey, but of Whitechapel :

When will Canaan's river show
Its celestial flow ?
Towards the Jordan—don't you know ?
Christ wishes us to go,
Near to Him—lovely spot !
Storms will hurt us not.
Then we shall sing and never cease
The hymn of peace.
Oh ! what perfect gladness ! what gladness ! what gladness !
After so much sadness !
Oh ! what perfect gladness,
For ever re-united,
The Church will be delighted ;
Will strike up " Hallelujah !"
Praise to Thee, Jehovah !"

A short hymn, too, on the fulness of God is fairly ecstatic :

Oh, Godhead's ineffable measure !
Oh, love's inexhaustible treasure !
What a treasure !
The heavens tell, the heavens tell
Emmanuel ! Emmanuel !
On her knees and at peace the Church consecrated,
In love is prostrated.

But these are exceptions. Although the greater rhyming power of the French language is especially adapted for quick, joyous strains, the prevailing tone is one of quiet devotion. A Pentecost song runs :¹

All our hardness must be bent,
So the Holy Spirit's lent.
Spirit, whom Christ gives away,
Seal, oh ! seal us for *that* day.

Jesus gives us Him as pledge,
Earnest of the heritage
That His blood for us acquired.
Lord, by Him may we be fired.

The following verse is addressed to Missionaries :

Holy heralds, men of love,
Call aloud salvation's tale ;
Never stay your noble aim,
Never let your efforts fail.
All men's rescue, oh ! complete,
Bring them safe to Jesu's feet.

Of course, every hymnology will contain a hymn² which produces the sentiment enshrined in our own " A few more days shall roll " :

Still a little time on earth,
Still a little drought and dearth ;
Then tow'rds its God my soul will haste.
E'en now I catch the heavenly mirth
That marks the struggle's final rest.

Still a few of Satan's harms,
Still regrets and still alarms ;
Yes, still delusions, woes, complaints,
And then I'll know the deathless charms
Of life amidst the Saviour's saints.

Still a few distressing dreams,
All that worldly pleasure seems.
Oh, lustful world ! how sweet thy lies !
But Jesus' blood my soul redeems,
His safety is my dearest prize.

Thus, dear Jesus, full of hope,
Onward to my rest I'll grope,
Waiting till Thou stay'st my woes ;
Though wild the way and steep the slope,
It leads me to my long repose.

The following hymn is characteristic of the French genius :

O Dieu, ton temple
C'est l'univers ;
Quand je contemple
Les cieux, les mers,

¹ Bénédicte Pictet.

² Malan.

Et cette terre,
Et sa beauté,
J'adore, ô Père,
Ta majesté.

Mais, ô folie !
Sujet d'effroi !
L'homme t'oublie ;
Il vit sans toi ;
Et ton ouvrage
Cache au pécheur,
Comme un nuage,
Son Créateur.

Le cœur qui t'aime,
Dieu d'Israël !
Devient lui-même
Un humble autel
Où pour ta gloire
Brûle l'encens :
C'est l'oratoire
De tes enfants.

Par un miracle
Dresse en mon cœur
Ton tabernacle,
Puissant Sauveur !
Que la prière
Du Saint-Esprit
Y monte au Père,
Par Jésus-Christ !

Two verses may also be quoted from a well-known hymn of Vinet's :

Sous ton voile d'ignominie,
Sous ta couronne de douleur,
N'attends pas que je te renie,
Chef auguste de mon Sauveur !
Mon œil, sous le sanglant nuage
Qui me dérobe ta beauté,
A retrouvé de ton visage
L'ineffaçable majesté.

Amour céleste, je t'adore !
Mon esprit a vu ta grandeur.
Il te connaît : mon cœur t'ignore,
Viens changer, viens remplir mon cœur.
Clarté, joie et gloire de l'âme,
Paradis qu'on porte en tout lieu,
Viens dans ce cœur qui te réclame,
Fleurir sous le regard de Dieu !

Perhaps the foregoing extracts, even in their imperfections, will serve to show the strength and the weakness of these French Protestant hymns. Their strength lies *in* their weakness ; that is to say, in the very absence of ornament and skill their unpretending piety and utter faith is the more manifest,

so that, while plain, they are comely. The literary poverty, indeed, of hymns in general is a well-known fact. It is not exactly easy to say why it is so. But refined hymns seem to be the product only of a refined and rich Church. Then, too, it may be accepted that the genius of French poesy is not so essentially of a religious cast as the English. For English poetry in general, if not pervaded by religion, is tinged by it. Not, of course, would anyone desire to assert for a moment that it is impossible for higher and divine thoughts to find a place in French literature. If Voltaire said, "Christianity is ridiculous," Châteaubriand replied, "It is sublime." No one has offered a more noble and chivalrous defence than he. But England has many a Cowper and Wordsworth; France but few Châteaubriands. Perhaps all the more on that account it is refreshing to find these hymns so strong in faith, in trust, and in love. Their simple evangelistic teaching, too, the pure milk of the Word, is comparatively free from that extreme type of Calvinism, which an eloquent French historian has called "the religion of hate grafted on the law of love, on the Gospel, like a poisonous plant twisting among the branches of the tree of life." Their dominant note is one of subdued resignation ever and anon rising into a call of triumph. And this is, too, the characteristic trait of most of the melodies to which the hymns are sung. One can, as he listens, almost bring to his eyes some little valley girl with pine-trees, in which stand a little company of faithful people chanting their trust in God, even while the wind that moans through the pines brings with it distant echoes of the clatter of horsehoofs and the clank of the scabbard; chanting a hymn that rises even more clearly and loudly into a swelling strain of triumph, for they remember that the Lord is on their side.

Having said so much in praise, what must be said on the other side? The weakness of these hymns is altogether literary. There is not very much nobility of thought or aptness of expression. The *cleanness* of versification and diction which is characteristic of English hymns is missing to an English ear. Of course, some points that strike us as blemishes would not have that appearance to a Frenchman. For instance, they allow "feminine" rhymes, such as *alarmes, larmes; temple, contemple*. Then, too, the metre is more irregular. On the other hand, there are some very elaborate rhymes, which might be expected, considering the natural melody of the language. But the conclusion we must come to, from a literary standpoint, is that, on the whole, French Protestant hymns must be pronounced clear, logical, and practical, but rather commonplace; the very opposite of Luther's hymns and most of the Anglican.

But even if literary art and excellence be not very apparent; that is, after all, of not such vital importance as the simple,

undying faith which is indeed branded into the hymns of the French Reformed Church—branded by years of bitter persecution and steady repression. It is not of such vital importance as the spirit of complete self-abandoning trust before God which could enable the Church of sorrows to sing :

Lord, Thou hast loved me ! E'en before the light
 Gleamed o'er the world created by Thy voice,
 Before the day-star soared into sight,
 And set life's pulses throbbing after night,
 Lord, Thou hast loved me !

Lord, Thou hast loved me ! E'en when cross of shame
 Took Jesu's body in its cruel arms,
 And when, to save me from undying flame,
 Thy Son bore sin that crushed my nerveless frame,
 Lord, Thou hast loved me !

Lord, Thou hast loved me ! Yes, dear Paraclete ;
 When Thou, Lifegiver, visited my soul,
 Quick'ning dead hands and stirring tired feet,
 And I, poor sinner, might with saints compete,
 Lord, Thou hast loved me !

Lord, Thou wilt love me always ! Satan, fly !
 God's gifts can ne'er be stayed by such as thou ;
 Though evil come, yet grace is ever nigh ;
 To Thy love, Father, let my own reply—
 Who lov'st me always !

W. A. PURTON.



ART. VI.—THE SEVENTY WEEKS OF DANIEL AND PERSIAN CHRONOLOGY.

ONE would naturally think that a prophecy like that of the seventy weeks (heptades) of Daniel—known to have been fulfilled—would admit of easy proof and explanation ; but so far is this from being the case, that (as Professor Stuart justly remarks) “it would require a volume of considerable magnitude to give a history of the ever-varying and contradictory opinions of critics respecting this *locus vexatissimus*, and perhaps a still larger one to establish an exegesis that would stand.” Professor Stuart is of opinion that “no interpretation as yet published will stand the test of thorough grammatico-historical criticism, and that a candid, searching, and thorough critique here is still a desideratum.”

In the first place, commentators cannot agree as to the *terminus a quo*, which must evidently be some decree or order “to restore and build Jerusalem.” “Know therefore and

¹ F. Chavannes.

understand," says the prophecy, "that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the prince," etc.

There are four different edicts from which the 490 years might be dated: (1) One issued in the first year of Cyrus, B.C. 536 of the ordinary chronology; (2) one given in the third (or fourth) year of Darius Hystaspis, B.C. 518; (3) the commission given to Ezra by Artaxerxes Longimanus in the seventh year of his reign, B.C. 457; and (4) that given to Nehemiah by the same king in the twentieth year of his reign, B.C. 444. But of these it may be observed that the decree of Darius merely confirms that of Cyrus, whilst that of Artaxerxes in his twentieth year is but a renewal of the decree issued in his seventh year; so that one would think that there were but two to choose between.

To give some idea, however, of the difficulty which commentators have found in expounding the prophecy, and making it tally with the received chronology, the subjoined list of explanations is given:

1. The decree of the first year of Cyrus has been selected as the starting-point by Calvin, Broughton, Beroaldus (*apud Broughton*), and the Geneva Bible. Both Calvin and Beroaldus see that the difficulty lies in settling the duration of the Persian dynasty.

2. Hans Wood, Hales, and Mede commence from the fourth year of Darius Nothus, B.C. 420, when Nehemiah's reform was completed, and end with the destruction of Jerusalem, A.D. 70. But Mede confounded Darius Nothus with Darius Hystaspis, "in the second year of whose reign (and not in that of Darius Nothus) the whole temple, after a long interruption, began to revive."

3. Prideaux, Stackhouse, Cresswell, Kett, Pusey, and most modern commentators, commence from the seventh of Artaxerxes Longimanus, B.C. 457, and end with the crucifixion of our Lord, A.D. 33.

4. A numerous class of commentators, Petavius, Africanus, Lyranus, Zonaras, Ussher, and some moderns, take the twentieth of Artaxerxes as their starting-point, B.C. 444; but many of them reckon by lunar years, consisting of 354 days and a fraction over.

5. Eusebius commences from the sixth year of Darius Hystaspis, and ends the sixty-nine weeks three and a half years after Christ's baptism; but he takes the last heptade for the whole period that must elapse till the end of the world.

6. Tertullian, by beginning in the first year of Darius, counts 490 years to the destruction of Jerusalem. The late Duke of Manchester also selected the first year of Darius, son

of Ahasuerus, *anno* Nabonass. 325, B.C. 424, and ended with A.D. 66.

7. As far as the *terminus a quo* is concerned, Burnet, Hippolytus, Apollinaris, Ecolampadius, Melancthon, Myers, Willet, Wintle, Barnes, Boyle, Gregg, Clemens Alexandrinus, Theodoret, etc., agree with one or other of the above, but differ widely in the details of their interpretation.

8. Besides all these there are a host of German Rationalists and other anti-Messianic critics, abundantly refuted in Dr. Pusey's "Lectures on Daniel," who think that the prophecy had reference to Antiochus Epiphanes, the deposition of Onias III., etc.

Most of the commentators have rejected the decree of Cyrus for the commencement of the 490 years, because the extract from it given by Ezra does not contain any order to *build the city*, but only the temple. The document, however, is given in full by Josephus (*Antiq.* xi.) in the shape of a letter from "King Cyrus to Sisinnes and Sathrabuzanes," the Tatnai and Shetharboznai of Ezra (in 1 Esdras vii. 1 the names are the same as in Josephus), and there we find an explicit order to rebuild the city: "I have given leave" (writes King Cyrus) "to as many of the Jews that dwell in my country as please, to return to their own country, and to rebuild their city, and to build the temple of God at Jerusalem, on the same place where it was before," etc.

This preliminary objection being removed, it may be proved conclusively that this is the decree, or word, or order, referred to in the prophecy. In the first place, a literal rendering of the opening words admits of no other supposition. Hales translates: "From the going forth of the oracle to restore [*Thy people*], and to rebuild Jerusalem," etc. Calvin: "From the going forth of the edict, or a word, concerning the *bringing back of the people*," etc. Gregg: "Week seven and week sixty-two; *the people shall return*, and be built street and trench," etc.

The "going forth of a word concerning the bringing back of the people, and the rebuilding of Jerusalem," can be explained by reference to no other document than the letter of Cyrus just quoted. And if Jerusalem had not been rebuilt in compliance with some order or permission from Cyrus, then the prophecy in Isa. xlv. 28 would manifestly have been unfulfilled, and we should have another difficulty on our hands worse than the first, and another triumph for the Rationalists. There we read: "That saith of Cyrus, he is My shepherd, and shall perform all My pleasure, even saying to Jerusalem, *Thou shalt be built.*"

Here, then, beyond all cavil, is the *terminus a quo* of the

490 years; but the difficulty is this, that the ordinary chronology gives us from the first of Cyrus to the birth of Christ 536 years, and to the crucifixion 569—a difficulty which will be examined by-and-by.

In addition to the reasons already mentioned for rejecting any other starting-point than this, there is the following fatal objection to the seventh or twentieth of Artaxerxes: A reference to the proceedings consequent upon the decrees of this king establishes conclusively the fact that it was *not* the city, but merely *the outer wall*, or fortifications, that they were then engaged in rebuilding. Nehemiah, chap. iii., gives us “the names and order of them that *builded the wall.*” There we read how Meremoth built or repaired the wall “from the door of the *house* of Eliashib even to the end of the *house* of Eliashib”; how Benjamin and Hashub repaired the wall “over against their *house*”; and so on right through the chapter, such and such persons being detailed to repair or build the wall opposite such and such houses. Now, how could this be if the *houses* were not yet rebuilt? Beyond all question, when Artaxerxes gave these orders *the city was already rebuilt*, and it must have been done in consequence of some previous edict; but there was no previous edict except that of Cyrus. The prophecy regarding Cyrus was therefore fulfilled; and we arrive at the same conclusion—viz., that the 490 years must date from the first of Cyrus, and we have therefore to reduce the 569 years of the common chronology to the requisite 490. It is scarcely necessary to remark that all the data for the ordinary chronology are derived from the Bible, except for the time occupied by the Persian dynasty, to ascertain the duration of which recourse has been had to other sources, the scattered dates in Ezra and Nehemiah not being sufficient for the purpose. And here a mistake has been made, arising from the well-known fact that a Persian king was in the habit of selecting his own successor from amongst his sons or other relations, in order to prevent disputes after his death; and that son so selected during his father’s lifetime was also styled king, and when his father died the son reckoned the years of his reign, not from the date of his father’s death, but from the time when he was nominated to succeed him, so that several years have been reckoned twice over, just as would have been the case had George IV. counted his ten years as regent as part of his own reign without deducting them from that of his father. As an instance of this, it may be mentioned that, if we compare Nehemiah with Josephus, we shall find that the *twentieth* year of the reign of Artaxerxes corresponded with the *twenty-fifth* of Xerxes:

NEHEMIAH ii. 1-11.

"It came to pass in the month Nisan, in the twentieth year of Artaxerxes the king. . . I came to Jerusalem."

JOSEPHUS, ANTIQ. xi. 6.

"Now, when he (Nehemiah) was come to Babylon . . . he came to Jerusalem in the twenty-fifth year of the reign of Xerxes."

In the following section Josephus goes on to say that Nehemiah "also went about the compass of the city by night, being never discouraged, neither about the work itself, nor about his own diet and sleep, for he made no use of those things for his pleasure but out of necessity; for in so long time *was the wall built*, in the *twenty-eighth* year of the reign of Xerxes, in the ninth month."

It is quite evident, therefore, that Xerxes and Artaxerxes were on the throne at the same time for twenty years. (The Chronological Institute of London, "Hebrew Chronology," p. 162, etc., maintain that Artaxerxes was only another name for Xerxes, the prefix *Arta* signifying *Great*.) We learn also from Herodotus (vii. 2-4) that four years after the battle of Marathon Darius declared Xerxes to be his heir and successor, having at the same time raised him to the throne—*ἀποδέξας βασιλῆα Πέρσῃσι Δαρείος Ξέρξεα*. We thus get rid of the separate reign of Xerxes altogether, and possibly Broughton's statement of the number of years from Cyrus to Xerxes may be correct¹:

THE TRUE ACCOUNT.				THE FALSE ACCOUNT.			
		years.				years.	
Cyrus, after Babylon was con-			Cyrus reigned	...	...	...	30
quered, reigned	...	3	Cambyses	...	...	...	7
Cambyses, seven in all, but alone	...	5	Asuerus	...	...	...	12
Asuerus, or D. Hystaspis	...	12	Xerxes	...	...	...	10
Xerxes alone	...	0					—
		20					59

Now, the date of the battle of Marathon is generally set down as B.C. 490. If Xerxes began to reign four years after this, B.C. 486, and Herodotus and Broughton are correct, we reduce the chronology almost within the requisite limits. The first year of Cyrus would thus be B.C. 506 instead of B.C. 536, the ordinary date assigned to this year. That the chronology of this period is very uncertain is an acknowledged fact, and it need not therefore excite surprise that commentators find such difficulty in hitting upon a satisfactory explanation of this celebrated prophecy, which, being genuine, naturally and necessarily refuses to be reconciled to a system of chronology evidently inaccurate. The first requisite is to fix the duration of the whole Persian dynasty, when the difficulty will vanish, the number of years from the death of Alexander the Great

¹ Broughton, p. 255.

to the birth of Christ being accurately known. Some of the numerous readers of the CHURCHMAN may perhaps have both the ability and the will to unravel this difficulty, and thus show a satisfactory solution of the prophecy, dating the commencement of the 490 years from the decree of Cyrus, which is clearly the proper *terminus a quo*.

JOHN MILNER.

Notes on Bible Words.

No. II.—“TRUST.”

THE student who with regard to the word “trust,” verb and noun, examines an English Concordance, will see that the word is rare in the New Testament as compared with the Old. On the other hand, he will see that “believe,” with the noun “faith,” is comparatively rare in the Old Testament.

Again, the student who uses the Revised Version will note that in several places of the N.T. “hope” is given instead of “trust.” Thus Eph. i. 12: “Who first trusted”; “before hoped”: in verse 13 “*trusted*” is not found. 1 Tim. iv. 10: “We trust”; “we have our hope set.” John v. 45: “Moses, in whom ye trust”; “on whom ye have set your hope.” Again, Rom. xv. 24: “I trust to see you”; “I hope.” 2 John 12. *Hope*, in such passages, is the proper rendering.¹

The student who has some knowledge of Greek and Hebrew will be able, with his Lexicons, to trace the thoughts of “trust.”

To *believe* is πιστεύειν, and *faith* is πίστις. In connexion with “trust” see passages like Matt. viii. 10: “Such great faith” (confidence); and xviii. 6: “Believe on Me.” 2 Tim. i. 12: “I know whom I have believed,” “in whom I have trusted.” (Give one’s self up to; commit one’s self to.)

To be *persuaded*, to be induced to believe, to yield to, is πείθειν (Pass. and Midd.). Rom. viii. 38: “I am persuaded.” Πέποιθα²: to be *confident*, have trust. 2 Cor. i. 9: “Should not trust in ourselves”; in verse 10 it is ἠλπίζομεν, set our hope, *not* “trust,” as in A.V. In x. 7: “Trust to himself that he is Christ’s,” “trusteth in himself.” Compare Matt. xxvii. 43. Heb. ii. 13: “I will put my trust in Him,” ἔσομαι πεποιθὼς. “I will *have* my trust” (Dr. Moulton); continuous confidence. Rom. ii. 19: “Art confident” Sometimes with dative of person [or thing] on whom confidence reposes (see Prov. xiv. 16; Isa. xxviii. 17). Phil. i. 14: “trusting in my bonds.”

¹ ἔλπίζω. One meaning of the English verb “trust” is to expect, to hope. “I trust it will grow” (Shakespeare). The primary idea, of course, is to place confidence in, to rely upon.

² Sept., as a rule, for *batach* and *chasah*.

Trust, reliance, confidence, is *πιστοθηςις*. 2 Cor. i. 15: "In this confidence I was minded . . ."; iii. 4: "Such trust (confidence) have we . . ."; Eph. iii. 12; Phil. iii. 4. 2 Cor. viii. 22.

To turn to the Old Testament. "During the Theocracy," says Professor Pritchard, "the pious Jew never stopped to ask himself whether he *believed* in God; he *trusted* Him at once." But, after Malachi, there was *belief* in an unseen God, followed by *reliance* on His aid.¹

What is trusting in God? says Manton (Ps. cxix. 42):

An exercise of faith, whereby, looking upon God in Christ through the promises, we depend upon Him for whatsoever we stand in need of, and so are encouraged to go on cheerfully in the ways wherein He hath appointed us to walk. It is a fruit of faith, and supposeth it planted in the heart, for an act cannot be without a habit.

The two great—most common—words for "trust" are *בטח* (*batach*) and *חָסָה* (*chasaḥ*). Faith *resting on*, or *in*.

I. *Batach*: to lean with the whole body on something, so as to rest on it. Fr., *se reposer sur quelqu'un*; Ital., *riposarsi sopra alcuno*.² To rest upon; or, to adhere to, or to hang on to, and be supported by (according to construction).

In Isa. xxvi. 3: "A firmly settled mind thou keepest³ in peace; for on Thee rests his confidence" (Delitzsch). "Car on se confie en toi." To depend upon God, to have our mind (imagination) steadfast, "established," to rely, *confidere*, is to enjoy restfulness. (Ps. cxi. 8, cxii. 7.)

Ps. iv. 6: "Put your trust in the Lord": the thought of drawing near to, attaching one's self to.

Ps. xxxi. 7: "I cleave to the Lord." (Diodati: io mi confido nel Signore.)

Ps. lvi. 4: "In the day that I fear do I cling confidently to Thee." When he might well be afraid he clings trustfully to God. So, also, Ps. lxxxvi. 2, "cleaveth."⁴

This is the *fiducia fidei*, the confidence of faith; cheerful and courageous. The words "cling to" remind us of Charlotte Elliott's hymn:

O holy Saviour, Friend unseen!
Since on Thine arm Thou bid'st me lean,
Help me throughout life's changing scene
By faith to cling to Thee.

II. *Chasaḥ*: to flee for refuge, to shelter, hide in.

Ps. ii. 12: "Blessed are all they that take refuge in Him" (R.V. *marg.*); trust in Him and are safe (Calvin). Compare Ruth ii. 12: "under whose wings thou art come to trust;" to *take refuge*.

¹ Dr. Pritchard further comments on the fact the Septuagint translators gave *ἐλπίζω* for "trust." "An Alexandrine Jew would *hope* where David would *trust*" (Hulsean Lectures).

² Delitzsch on Prov. iii. 5. Zöckler: "An entire self-commitment to the grace and truth of God."

³ Sept. *φυλάσσω*. See Phil. iv. 7, *φρουρήσει*. Presence ("the Lord is at hand"); Prayer; Preservation in peace.

⁴ The construction in these four examples is the same; but we have followed Delitzsch in giving different English words. (Is the idea of *clinging to*—asks a learned friend—really in the Hebrew word? The student will compare such passages as Ezek. xxiii. 13.

Ps. vii. 1: "O Lord my God, in Thee do I [trust] hide myself." "In Thee have I taken refuge."

Ps. xvi. 1: "Preserve me, O God, for in Thee do I hide myself." Serenity and security; a settled calm and joyous confidence, with sense of safety.

Ps. xxxi. 1: "In Thee, O Lord, have I hidden" (do I put my trust); and see Ps. lxxi. 1.¹

Isa. xiv. 32: "The poor [afflicted] of his people shall trust [hide, betake themselves for refuge] in it," *i.e.*, in Zion. "Les affligés de son peuple se retireront vers elle." (Compare Sept., σωθήσονται, shall be saved.)

Nahum i. 7: "Them that trust [take shelter] in Him." The participle expresses what is habitual; they that abide in Him as their stronghold.

The thought, root-meaning, of this Hebrew word—refuge, shelter, but little noticed in expository writings—is beautiful and full of comfort. Compare Charles Wesley's hymn:

Jesu, lover of my soul,
Let me to Thy bosom fly;

said to have been written on the occasion of a bird, taking shelter from a storm, nestling on the poet's breast.

Review.

The Christian Ministry: its Origin, Constitution, Nature, and Work. By WILLIAM LEFROY, D.D., Dean of Norwich. Hodder and Stoughton. 1890.

A DEBT of very real gratitude on the part of English Churchmen is due to the author of this book. The volume is large—556 pages, including the appendix—but in all senses but the material it is anything but heavy. The vastly important problems discussed are treated not only with vigour and fulness, but with the closest reference to the facts and problems of the present time; and the style is, as we might have expected it to be, as full of life and movement as possible. The chapters are each a University sermon, one of the Dublin Donnellan course, and in style and cast the sermon-character everywhere appears. This it does to great advantage where it makes natural a direct and warm appeal to the living audience of (in so many cases) future clergymen. Our only drawback

¹ On Ps. lxxi. 6: "By Thee have I been holden up"—"upon Thee was I sustained." Dr. Perowne says: "This is an expression wonderfully descriptive of what faith is, and of what God is to those who trust in Him. He is a father who bears them in His arms and carries them in His bosom; they are as children who lean all their weight upon Him, and find their sweetest rest in His supporting hand. This is the very idea of faith, according to its Hebrew signification. When it is said in Gen. xv. 6 that 'Abraham believed God,' it means literally, 'he leaned upon God' (though the root there is different, it is the same which in the Kal conjugation means to bear or carry a child, Num. xi. 12, and in Isa. xlix. 23 is used of a nursing father)."

from unreserved praise in this respect is that, in our judgment, the style would have gained in attractiveness for the *reader* by a freer use of the pen in reducing, so to speak, passages of impassioned appeal or redundant and (in no bad sense of the word) rhetorical statement. Perfectly natural in the pulpit, where the personality of an eloquent preacher enters openly into every word, such passages are less so in the printed page of a book which is meant to last (and it will last), and which is written to be studied, consulted, and read again. Should the Dean of Norwich, amidst the activities of his cathedral work, find time in the future to remodel any parts of his great book, we would suggest some use of file or pruning-knife in this direction. The result need be no iota of change in the genius of the work, in its glow and movement; but there would be a certain difference which would better fit it for repeated study. As in every first edition, so in this, we may further remark, the corrector of errors of the press will find much to do. We have noted many misprints in our copy, in the English text, and occasionally in Greek and Latin quotations. But these are matters soon set right by a skilled assistant on a further revision.

When we have said this, we have said practically all we have to say in the way of reserve or modification of praise. Taken *in toto*, the book is a noble book, strong and suggestive, and eminently timely. Speaking broadly, it divides itself into two parts, each looking towards one of two poles of controversy respectively. In the first four lectures the Dean has mainly in view the naturalistic theory of the ministry, such as was stated on the whole by Dr. Hatch in England, and is advocated in Scotland by Dr. Cunningham, now of St. Andrew's, one of the contributors to "Scotch Sermons." In the next lecture the Moral Sphere of the ministry is discussed with great suggestiveness and power, and the "moral supremacy of Holy Writ" and the vital importance of the didactic work of the pastorate are admirably enforced. See in particular pp. 264-271, with their powerful quotations from what ought to be, but is not, the familiar testimony of Chrysostom to the duty and the blessing of universal Scripture study.¹ In the next the Evidential Value of ministerial work is expounded. And then, in the last two chapters, the Dean addresses himself to the problems of "Succession" and Sacerdotalism; and Mr. Gore's "Church and Ministry" takes the place of Dr. Cunningham's Croall Lectures in his references and arguments. To our mind this part of the book is, of its two properly controversial parts, the most satisfactory as regards the impression of clearness and cogency left on the reader's mind. This was perhaps inherently likely. The theories which either deny organization at all to the earliest stages of the Church (as where Dr. Cunningham, strange to say, sees a "structureless" condition at Corinth depicted in St. Paul's Corinthian Epistles), or trace ministerial order wholly or nearly so to a naturalistic evolution (as where he sees in the institution of deacons merely an organization of practical help occasioned by numerical

¹ Is the intensely energetic passage (pp. 263, 264) on "Reprobationism" called for by the *facts* of Christian teaching—at least, on this side of the Irish Sea?

development), are in their nature less capable of perfectly clear statement, whether by friend or foe, and therefore less capable of perfectly clear discussion or refutation than the compact theories of sacerdotalism. Not that Lectures ii.-v. are not extremely well worth study. But we confess to feeling that the results could have been reached and given more briefly without any loss to clearness. For after all they come to this, that on the one hand, alike the New Testament and the earliest Church history bear witness to a very real growth and "differentiation" under the force of circumstances; on the other, that an ordered ministry, both as to its idea and as to considerable elements of its actual constitution, was (by the plain witness of Scripture) a gift from above—a gift of revelation and of the Holy Spirit.

Excellent use is made in these chapters by the Dean of the witness of sub-apostolic literature—Clement, the "Teaching," and the Ignatian Letters. As regards the testimony of the Ignatian Letters to the early existence of a developed and stringent episcopacy, by the way, we would respectfully draw his attention to Canon Jenkins' very able pamphlet, "Ignatian Difficulties" (Nutt, 1890), in which the Canon, supported by his friend Dr. Lipsius of Jena, seriously demurs to Lightfoot's decision in favour of the entire authenticity of the recension he adopts in his great edition, and gives strong reasons for suspecting a later hand in the passages advocating an almost autocratic episcopacy. In a future edition, we cannot but think, the argument of that tractate would deserve Dr. Lefroy's careful consideration. Not that it shakes in the least any main position of his statement and reasoning. But the question is one of great general importance in any discussion of the early growth of the ministry.

The attention, however, of very many readers will be concentrated much more on the reply to Mr. Gore than on that to Dr. Cunningham. It was absolutely necessary that in such a book as this Mr. Gore's "Church and Ministry" should be not only noticed but very deliberately dealt with. Mr. Gore's great ability, and wide influence, and uniformly temperate and Christian manner, totally devoid of bitterness and sarcasm, all combine to make his advocacy of developed sacerdotalism a powerful factor in its favour at the present time. To us the discussion of his book and of its subject by the Dean of Norwich is one of the most valuable contributions made to Evangelical Church literature for many years. Has anything in its way so strong and satisfactory appeared since the last writings of Dean Goode?

The first lecture (vii.) of the two deals with the precise theory of apostolic succession advocated by Mr. Gore, who follows closely in the line of the great Romanist Möhler. That theory is, in brief, that the episcopate is not only the guardian of Christian truth, but the depository of Divine grace. Each bishop is by his consecration constituted a subordinate fountain, or duct, of "a once-for-all given grace" as complete in its way as the once-for-all delivered truth. This grace he liberates, so to speak, by the exercise of his ministry, so that the presbyters he ordains become conveyers of it to the faithful at large through sacramental means. And accordingly isolation from episcopacy involves, in the *norma*

of the ways of God with His Church, not merely a breach of wholesome order, or a discrepancy as compared with historical precedent, or the risk of a self-exalting and over-individualistic phase of Church life, but a dislocation from the conduit within which runs the grace of God. So far as *Covenant* is concerned, grace flows through the ages, and through the world, only through bishops and their system. It may "overflow its channel;" but that is an accidental and a very precarious means of blessing, having nothing of the Covenant about it. This theory is dealt with thoroughly and powerfully by Dean Lefroy. He proves abundantly from Scripture (leaving an unquoted mass of Scripture necessarily behind him) that it is not the doctrine of Gospel or Epistle; and in a very satisfactory way he shows that it is not at all the doctrine of Irenæus, nor even of the energetic Ignatian letters. With Irenæus, the bishop is the historic guardian (not the least in the way of "reserve," however,) of truth. In the Ignatian letters he is the keystone of order. But in neither is he the duct of grace. On this crucial point of the *ἐργον* of episcopacy Mr. Gore's contention and Dean Lefroy's both demand the closest attention from all who would really understand one of the main Church controversies of our time. Nothing can be better than the Dean's argument and conclusion that the theory, or rather statement, that there is a "once-for-all given grace" lodged in the Church at all, is an "unproved assumption" (pp. 357; etc.).

Excellent, too, is his discussion of a subtle analogy drawn by Mr. Gore between the constitution (as he sees it) of the ministry, and the mystery of the blessed Incarnation. In the Incarnation the "material was offered from below, and the empowering consecration came from above." So was it, according to him, in the institution of ministry: there stood the Apostles, mere weak men, and then the Lord met them with "the empowering consecration" of John xx. 21-23, and so they became that supernatural thing, the Depository of Grace for the Church. The Dean observes that in order to the cogency of such a statement it must first be *certain* that the Apostolate (and it entire, and it alone) was addressed, as such, in those words of the Risen Lord; and this is not certain, nor ever can be. And then the "*mission*" of ver. 21 must be changed or developed into an explicit precept of *transmission*, a very different thing. Yet upon this so-called "Apostolic Ordinal" of John xx. a great part, to say the least, of current sacerdotalism is based; and the structure is said to be of the essence of Christianity. Dean Lefroy points out carefully, by the way, the often-forgotten fact that the words of John xx. 22, 23 were for ages unknown in the West as a formula of ordination, as they are to this day unknown in the Greek Church.

The closing lecture, on "Sacerdotalism," is equally careful and able. That phenomenon, so often evaded, ignored, or explained away, the marked absence in the New Testament of the word *ιερεὺς* from the designations of the Christian minister, is brought out into the fullest light. See pp. 476, etc., for the statement and powerful refutation of one of the most specious of the arguments by which the absence of that word has been met, by Bellarmine and others up to our time—the argument that it was, in effect, a *reticence* on the part of the Apostles, due to tender-

ness and tact as towards the dying Levitical Order. Surely, had the Protomartyr learnt that secret, he need never have been stoned! Excellent and in every way powerful again is the discussion of a propitiatory aspect in the Eucharist (pp. 449, etc.); in particular, we call attention to a passage of true and moving eloquence where the Dean emphasizes the fathomless gulf of difference between the awful associations of Propitiation and the chastened *joy* of the supreme Christian *Feast*. This lecture, and the book with it, closes with (what must have been an easy task to the writer) a full and ample proof, drawn from the history of the reformed Prayer-book, that what is commonly called Sacerdotalism is not only not taught, but has been most decisively expunged from her teaching, by the Church of England.

As we close, we must so far go back as to call attention to an excellent passage (p. 422, etc.) dealing with what we think to be an extreme, while specious, exaggeration of the great principle of the corporate character of Christian Church life. "Each Christian," says Mr. Gore, "has in his own personal life a freedom of access [to God]. But he has this *because he belongs to the one body*," etc. Surely not; it is because he belongs to *the one Head*. The assertion quoted seems to us to be typical of a whole range of ideas, deeply pervading modern Church thought, but *not* kindred to the teaching of the New Testament. See also an admirable exposure (p. 426, etc.) of the fallacy (almost amusing in some of its aspects) that "priesthood" is a principle pervading all the relations of life; that we have our "priests of wealth," for example, and even "priests of political influence;" and that therefore (precarious sequence) the priesthood of ministers of religion is altogether in harmony with Providence and the nature of things. Here surely are premisses and a strange conclusion. On such principles it would appear that there would be a special authenticity, validity, and covenanted rightness in the possession by needy A. of the five pounds which he drew by a begging letter from wealthy B. Surely, had he dug the gold with his own hands from an Australian field the possession would be at least as good. There is a very wide and deep difference between the fact that in the order of God's providence classes of men are constantly made the *media* of convenience to their fellows, and the theory that in the order of His way of salvation, grace—the life of God in the soul of man—is normally and covenantally restrained within the *mediation* of ordained men. Yet such misleading analogies are continually used and all too easily accepted.

Such is a brief account of this remarkable book. As we glance again over the Dean's pages, we feel that the review of both their plan and their details is so inadequate as to be scarcely fair. We can but say that for ourselves each perusal has raised our impression of the noble solidity of the structure and the writer's skill of presentation, illustrated at every turn. The points we have selected for remark are (we refer especially to the two closing lectures) only specimens of a wealthy region, from which it would be pleasant and useful to quote *ad libitum*. But the book must be read. It ought to be in the hands of our junior clergy far and

wide. But, alas! the price is a serious outlay for most curates, and for very many incumbents too.

H. C. G. MOULE.

Short Notices.

Sir George Burns, Bart.: His Times and Friends. By EDWIN HODDER, author of "The Life and Times of the Seventh Earl of Shaftesbury," "The Life of Samuel Morley," etc. With etched portrait by H. Manesse. Pp. 500. Hodder and Stoughton.

THIS is a very interesting book. George Burns was a man well worth writing about, and Mr. Hodder has done his work with ability and judgment. The chapters which will be, to most readers at all events, specially interesting, besides those which relate to the home-life of Sir George, are "With Dr. Chalmers," "The Founding of the Cunard Company," "English Episcopalians in Scotland," and "With Lord Shaftesbury." We quote a passage from the Cunard chapter, as follows :

In December, 1835, Dr. Lardner, in a lecture delivered at Liverpool, said : "As to the project which is announced in the newspapers of making the voyage directly from New York to Liverpool, it is, I have no hesitation in saying, perfectly chimerical, and they may as well talk of making a voyage from New York or Liverpool to the moon!" It seemed to him as wild a notion as one propounded five years before had appeared to others, namely, that the ribs of a ship should be made of iron instead of timber. "What nonsense it is!" people were heard to exclaim; "as if anybody ever knew iron to float!" Or, as the chief naval architect of one of our dockyards said to Mr. Scott Russell, "Don't talk to me about iron ships; it's *contrary to nature!*"

The practicability of steam navigation to the United States was not fully tested until 1838, when the *Sirius* was advertised to leave London for New York. She sailed on the 4th of April with ninety-four passengers. Three days later the *Great Western*, a wooden paddle-wheel steamer, and the first steamship specially constructed, followed her. To the wonder of the whole world the two vessels reached their destination in safety, after a passage of seventeen days and fifteen days respectively.

Mr. Burns at that time, it appears, was on the high road to fortune, and though he carefully considered this matter he was not inclined to move. Afterwards, having been sought by that remarkable man Samuel Cunard, he took it up, and, the aid of Mr. Napier being secured, the great Company was founded. Mr. Hodder says :

Having secured the valuable co-operation of two such men as George Burns and Robert Napier, the chief difficulties of Mr. Cunard were overcome, for within a few days—entirely through the instrumentality of George Burns—the requisite capital of £270,000 was subscribed, and he was enabled to join in the tender to the Admiralty of a most eligible offer for the conveyance of her Majesty's mails once a fortnight between Liverpool, Halifax and Boston. A rival offer was made by the owners of the steamship *Great Western*, but the tender of Mr. Cunard was considered to be more favourable, and accordingly a contract for a period of seven years was concluded between the Government and the newly-formed company. The contract was taken in the names of, and signed by, Samuel

Cunard, George Burns and David MacIver, three names thenceforth indissolubly connected with the success of the famous concern now known as the Cunard Line.

An Historical Interpretation of the Revelation of John. By REV. ARTHUR ISHAM, M.A., late Fellow of All Souls, Oxford. London: Elliot Stock, 1890.

In adopting the historical system of the interpretation of the Book of Revelation, the author links himself with the old school of interpreters, Mede, Sir Isaac Newton, Vitranga, Fleming, Bishop Newton, Faber, etc., and also with the more modern Bishop Wordsworth and Elliot and many others. To adequately review the work is hardly within our limits, but we gladly quote the following, as showing how the author deals with the question of Babylon :

To what city can be imputed the guilt of having shed the blood of all the prophets and saints of the earth through many centuries? Surely Rome has done this, and more than this; she has instigated wars in her long history which have made the blood of mankind to flow in streams. What other city has acted like her, and has had so long a life in acting like her? When she was heathen she worked energetically under the Dragon with open violence to make an end of the kingdom of the Lamb. Then she was brought over to confess the truth of the religion she had persecuted. But her old character broke forth in a new form. She became the agent of the Dragon in persecuting the saints of God under the plea that she was contending for the faith once delivered to the saints, and doing service to God in crushing the alleged adversaries of these doctrines, all the while that she was full of spiritual fornications. She is Imperial Rome revived in her cruel antipathy to the gentle followers of the Lamb. She is localized as a city once chief of the civil Roman Empire. But she has a mystical name. And the whole range of her empire is felt over the vast multitude everywhere who have received the mark, yet have never visited the localized city. The mystical and civil empire are coterminous in this respect, that wherever the civil power of the ten horns extends, there the spiritual power of Rome is felt.

The work, we may add, is able and scholarly, written in a calm and sober spirit, and will amply repay reading, even by those who are not prepared to adopt all the conclusions of the author. In these days of new-fangled interpretations, it is refreshing to find one proceeding on the old lines.

R.

Are the Clergy of the Church of England Absolving Priests? The history and interpretation of St. John xx. 22, 23, as found in the Ordination Service. By T. M. MACDONALD, M.A., Prebendary of Lincoln and Rector of St. Paul's, Kersal. Manchester: John Heywood.

This essay will, we hope, be widely read, in lay as well as clerical circles; and it will repay a very careful reading. The mistake made by Bishop Andrewes has on two or three occasions been pointed out in THE CHURCHMAN, but it is well in these days to repeat a correction. We quote, therefore, from the essay before us. Canon Macdonald says :

There is a remarkable passage in a sermon preached by Bishop Andrewes on Whitsunday, 1616, respecting these words of our Lord in our Ordination Service, which will help us to account for their being retained by our Reformers: "Now what is here to do, what business is in hands, we cannot but know, if ever we have been at the giving of holy orders, for by these words are they given, 'Receive the Holy Ghost—whose sins thou dost forgive, they are forgiven,' etc., and by no other words—which words, had not the Church of Rome retained them for their Ordination, it might have been doubted (for all their 'accipe potestatem sacrificandi') whether they have any priests at all or

no ; but as God would, they retained them, and so saved themselves, for these are the very operative words for the confirming of this power, for the performance of this act." Bishop Andrewes is a greatly honoured name, and there are many who, seeing this statement by him, would accept it on his authority without further inquiry ; but Bishop Andrewes could not have thus spoken if he had not believed, as the Council of Trent declared, that this form had been always used in the Universal Church, and that it was essential to Ordination. He could not have known that the whole Eastern Church had never used it at all, and that in the Western Church it was less than four hundred years old at the time he spoke. If the learned Bishop Andrewes was so completely ignorant of the ancient forms of Ordination, it is not likely that our Reformers, living more than fifty years earlier, should have known these facts. In reforming the Ordinal, they removed the words supposed to convey the sacerdotal power ("receive thou the power of sacrificing for the living and the dead"). These words were not in Holy Scripture, and they were convinced that their doctrine was false ; but when they came to the words of Christ Himself—ignorant as they were of their recent introduction, and assuming, as Bishop Andrewes afterwards assumed, that they had been always used at Ordinations from the beginning—they did not dare to remove them.¹

My Counsellor. Holy Scripture arranged as Morning and Evening Meditations throughout the year, for edification, guidance, and comfort. London : Henry Frowde, Oxford University Press Warehouse, Amen Corner, E.C.

A dainty little volume, and one to be commended. Two pages of equal length are devoted to each day throughout the year, and are arranged so as to face each other at one opening.

Bethel, and other Sermons on Old Testament Subjects. By Rev. A. O. SMITH. London : J. F. Shaw and Co.

This little book contains seven sermons, which are characterized by much freshness and originality. We fancy they would be found extremely useful from a mission standpoint, as they are thoroughly evangelistic, and possess many terse and striking phrases. Perhaps the first sermon, from which the book takes its name, is the most thoughtful ; but all are good, especially one on "the vindictive vitality of vice." It will be noticed that the subjects are all taken from the Old Testament.

The Kingdom of Christ: a book about Missions. By A. B. TUCKER. London : Griffith, Farran, Okeden and Welsh.

This is a very useful little work consisting (1) of reprints from *The Net*, and (2) of extracts from the sermons and speeches of men of authority in the Church. In page 44 the author refers to the S.P.G. as a matter of course, but, printing for a wide circle of readers, it would have been well to have alluded to the C.M.S.

Life in Christ and for Christ. By the Rev. HANDLEY C. G. MOULE, M.A., Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge. Pp. 130. Hodder and Stoughton.

The first four chapters in this little volume form a consecutive series, written as such : "Life in Christ ; Christ in Life." The fifth chapter, "The Bright and Morning Star," is a sermon preached before the

¹ *Quarterly Review*, October, 1877.

University, and the sixth is an Easter meditation. Throughout there is, as one would expect, scholarly suggestiveness with deep spirituality. As a specimen sentence we may quote a *multum in parvo* from the last page as follows: "This is part of our normal and God-chosen lot here, which is to 'walk by faith, not by sight' (2 Cor. v. 7), *οὐ διὰ εἶδους*—not by Object seen, not by objects seen." Few students, perhaps, understand *διὰ εἶδους*. Certainly the words are frequently explained "by sight," *i.e.*, *beholding*, whereas "visible form" is the word (not used actively, of *vision*).

Five Stones from the Brook. Counsel and comfort for the people of God. By the Rev. GEORGE EVERARD, M.A., Vicar of Christ Church, Dover. Pp. 180. Nisbet and Co.

This useful book, like many others by the same pen, is full of practical teaching, shrewd and spiritual. An anecdote or illustration appears here and there. The title of the first chapter and of the book comes from Wordsworth's lines:

"Five pebbles from the brook
The shepherd David drew."

The esteemed author's five pebbles are five texts: "One thing is needful," "Thou lackest," "I know," "I do," and, fifthly, "Be not ignorant of this one thing."

A Handbook of Scientific and Literary Bible Difficulties. Facts and suggestions helpful toward the solution of perplexing things in sacred Scripture; being a second series of the "Handbook of Biblical Difficulties." Edited by ROBERT TUCK, B.A. (London). Pp. 560. Elliot Stock.

This will be found a very useful book. Here and there some readers will say Mr. Tuck is scarcely conservative enough; but other readers may complain that he is not as "advanced" as he ought to be. On the whole, he has done his work, we think, with good judgment. It is out and out the best book of the kind.

Greek Pictures Drawn with Pen and Pencil. By J. P. MAHAFFY, M.A. D.D., Fellow of Trinity College, Dublin, author of "Social Life in Grece," etc. The Religious Tract Society.

A new volume of that delightful series, "Pen and Pencil," for which we are indebted to the Religious Tract Society, is always welcome, and "Greek Pictures," in the now long list of favourite works, we think, will take a good place. Dr. Mahaffy, of course, had special qualifications for the task; and his descriptions are of the highest merit.

The Church Monthly. 31, New Bridge Street, E.C.

This annual is one of the cheapest and best of gift-books for the season. It is full of cleverly written papers, while it is remarkably well illustrated. "Representative Churchmen" and "Our Parish Churches" are both excellent. Every Parish Library should have a copy.

By-paths of English Church History. Home Missions in the early Mediaeval period. By the Rev. CHARLES HOLE, B.A., Lecturer in Ecclesiastical History at King's College, London. S.P.C.K.

Mr. Hole has given us a readable and informing little book, telling about Guthlac, Cuthbert, Cedda, and other Missionaries.

Bible Rambles in Everyday Paths. By M. N. London : Partridge and Co. Brighton : D. Burchell Friend.

These "little rambles through the pastures of God's Word" have not been made in vain. Seldom have we come across a little book of the kind at once so simple and suggestive. The application to everyday life is admirable. Mr. Friend, we must add, has printed the book remarkably well ; each text, being given in smaller type, catches the eye at once.

Canon Rawlinson's new book, *Isaac and Jacob : their Lives and Times*, is a good specimen number of the "Men of the Bible" series (Nisbet and Co.).

Memorials of R. T. Cunningham, M.A., is an interesting little book, a memoir with selected sermons (Edinburgh : Andrew Elliott). In 1869 Mr. Cunningham entered St. Andrew's ; he died (of *angina pectoris*) in 1888.

Besom Yard is a readable story about slum-life in Liverpool ; one of the new Tales of the Sunday School Union (G. Cauldwell, 55, Old Bailey, E.C.).

The Child's Own Magazine Annual (Sunday School Union) is cheap and attractive.

We have received an advance copy of the *Church Monthly*, January, 1891 ; it gives high promise for the year. Certainly a very cheap penny-worth, and it ought to have an immense circulation.

The *Church Parish Almanack* for 1891 is excellent. Mr. Sherlock, who sees the wants of our day, is doing a good work on a great scale.

The *Art Journal* (Virtue and Co.) is a fair average number. It contains Richmond's "John Henry Newman, 1844," a sketch from St. Mary's, Oxford, fifty years ago, and later likenesses.

The *Fireside Almanack* for 1891 is exceedingly good, and so is the *Parish Sheet Almanack* for localization.

Young England, vol. xi. (55, Old Bailey), "for young people and the family circle," has several interesting papers and is attractive ; but it is hardly up to the standard of some preceding volumes.

The *Quiver* volume for 1890 deserves the warmest praise. Cassell and Co. In the last number of *THE CHURCHMAN* was expressed our opinion of this Magazine ; and we are always glad to invite attention to our old favourite. The Annual is full of good things, and is remarkably well illustrated. It is exceedingly cheap.

Mr. Ballantyne's new Tale, *Charlie to the Rescue* (Nisbet and Co.), must be noticed in our next number.

The *Dawn of Day Annual* (S.P.C.K.) will be warmly welcomed in many parishes.

The Finger New Testament is the latest curiosity in printing and binding from Mr. Frowde's warehouse. Certainly, "the Finger" edition of the New Testament, like the "Finger" Prayer-book, is a very dainty little volume.

From Mr. Murray we have received the new *Quarterly Review*, and we are sorry that our notice of it must be scanty. The articles which specially interest ourselves are, "M. Renan," "Sir Walter Scott's Journal," "Sybel's Foundation of the German Empire," and "Birds." It is a very good *Quarterly* ; good all round. To the article on Renan we hope to return.

THE MONTH.

THE Bishop of Rochester, we gladly note, will, at the close of the year, succeed Bishop Harold Browne in the See of Winchester. To the See of Rochester Dr. Randall Davidson, Dean of Windsor, has been appointed. Both are admirable appointments, and will be really "popular."¹

The retiring Bishop of Worcester has taken up his residence at Cambridge. Much has been changed there since Dr. Philpott left the Lodge at St. Catharine's, thirty years ago.

At the Diocesan Conference, amidst tokens of deep respect and esteem, the venerable Bishop of Winchester gave a farewell address.

On the invitation of the Bishop of Lichfield, about ninety Nonconformist ministers in the diocese assembled; a most friendly and successful gathering. The *Record* says:

Before the company sat down to luncheon they gathered in the library of the Theological College for a short devotional service, wherein Bishop, Archdeacon, and Nonconformist divines, succeeding one another in prayer, were happily joined "in the unity of the Spirit and the bond of peace." Nothing could be better than the tone of the proceedings themselves, and the comments of the Nonconformist press upon them. Two days later the Church Congress was discussing in a hopeful spirit the prospects and the methods of reunion. In either case it was impossible to forget that the advances made by the Church were no spasmodic efforts.

The Bishop of Sydney, Dr. Saumarez Smith, has been very heartily received in his diocese.

Another Ritualist has "gone over"—the Rev. J. H. Doe, Incumbent of Eaton Bray.

Prebendary Wilcox (Christ Church, Birmingham), it is stated, has established telephonic communication between his church and the houses of some members of his congregation.

To his brethren of the Congregational Union at Swansea, the Rev. T. Simon declared that the Church of England "is progressing in spite of . . . its State connection," and that in Leicester it "is making greater progress than all the Nonconformist Churches put together."

The Church Congress seems to have been a decided success. The *Record* says: "The Hull Church Congress has more than realized the expectations of its friends."

The absence of his Grace the President through indisposition was,

¹ The *Record* says: "The translation of the Bishop of Rochester to the See of Winchester is a welcome piece of news. Lord Salisbury has consulted the fitness of things rather than the expectations of the public. . . . Dr. Thorold's thirteen years' episcopate in a diocese which possesses special elements of difficulty has been something more than successful. He succeeded Bishop Claughton in what was to all intents and purposes a new see, with new and inconveniently eccentric boundaries. Part of the old London diocese, part of the old Winchester diocese, and part of the old Rochester diocese were joined together in such a way as to put the whole of South London under Dr. Thorold's care, and at the same time made him responsible for a great portion of rural Surrey and (widely separated) a considerable portion of rural Kent. With characteristic energy he set to work to organize, to consolidate, and to build."

of course, deeply regretted. A more thoroughly adequate chairman than the great Archbishop could not be conceived. But Dr. Westcott—by common consent—fulfilled the duties allotted to him (as premier Bishop of the province) with marked success. His reference to the Archbishops' Court produced a great impression.

The debate on Brotherhoods was, in some respects, rather disappointing. Yet clearly it comes out that the chief obstacle lies in the "vows."

On the Church in Rural Districts, the papers of Chancellor Espin and the Rev. Herbert James will repay reading. Mr. James, whose Lectures on this subject were recently commended in *THE CHURCHMAN*, well says: "Men selected, in the first instance, for their probable fitness for a country sphere—men of enlightened zeal and well-tempered enthusiasm—men of consistency and common-sense—men with understanding of their times, and of the material on which they have to work—men whose love for souls is as profound as their love for the Master—such men—such a ministry—would speedily change the face of many a country parish, and leave fewer wildernesses to be our standing reproach."

The papers on Betting and Gambling were good. The Dean of Norwich, an appointed speaker, was unable to be present.

Canon Tristram's paper on recent researches and the Word of God has many good points. We give an extract:

I have offered but a gleaning of the grapes of Manasseh on historical illustration. Has one fragment been found which can support the evanescent and ever-changing successors of Strauss and his sepulchred ancestors of the "higher criticism," in their desperate attempts to hand over Genesis to Ezra, to make Deuteronomy a forgery by Hilkiah, to saw Isaiah asunder for the second time, to rend the Psalms into a post-Exilic handful of Sybilline leaves, to make Ecclesiastes and Daniel impostors of the Rabbinic period?

The common sense of mankind will prefer facts and monuments to the inner criticism. True, *that* changes as rapidly and as continuously as do the explanatory prefaces of *Lux Mundi*. But to credit any forger, be he Hilkiah, or Ezra, or Jeremiah, or the Rabbis, in those pre-scientific days, with a power to imitate so perfectly the language and style of a millenium before them, would be to attribute to them a genius equal to that of a modern critic.

Would not the language of the returned exiles from Babylon have betrayed them, like Peter's *patois*? We know how all languages change in a thousand years. Could the forger of to-day imitate, I will not say the Saxon vernacular of Northumbria in the year 900, but even Chaucer, without detection? Could McPherson or Sir W. Scott, with all his archæological lore, imitate Ossian without detection?

Once eradicate the real, if not always avowed, standpoint of the critics, in their growing impatience of the supernatural, that prophecy is impossible, and that therefore the books must have been written after the event, and all their theories will fossilize with Donellan's Shakespeare, and the theories on Homer's poems.

After all, something there must ever be which requires more than material proof, that can be grasped by faith alone. But he who investigates, fearlessly and reverentially, will be thankful for the light which science sheds, and will not despair if she leaves something unrevealed.

The Hull Congress will be remembered for its dealing with the great questions of Capital and Labour. The sermon of the Bishop of Manchester (Dr. Moorhouse) was most effective.