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THE  
CHURCHMAN

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MAY, 1888.

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ART. I.—CHRISTIANITY WITHOUT CHRIST.

IN the numerous reviews of national progress which have lately excited our attention, much stress has been laid on our alleged social improvement in morals and manners, though the picture has, unhappily, been sorely darkened by the undeniable existence of some lamentable scandals. In like manner we have been thanking God for many blessings which have been granted in the way of Church advancement; but in this case, too, the retrospect has been chequered by the alleged defection of large numbers of the cultivated classes from the faith. These two subjects naturally combine themselves under the lesson suggested by the title I have chosen. An attempt has been made to rest the new religion or morality on some other than the historical Christian basis, and yet all the power and life which it possesses were undoubtedly supplied from the pure springs of Christianity; and if men's faith has begun, indeed, to fade away and perish, it is only so far as that spurious Christianity has been severed from belief in Christ.

It is needless to say that we regard "Christianity without Christ" as a sheer dream and delusion. But the phrase describes with some exactness the attitude of those who are trying "to run with the hare and hold with the hounds" by claiming for the sceptic all the gains, while releasing him from all the restrictions, of the religious life, under which latter the trials of faith are included.

The most grotesque, and by far the most self-assertive, of recent attempts to divorce the framework of Christianity from its Divine Founder was made in France some thirty-six years ago, in the scheme connected with the name of Auguste Comte. "In the name of the Past and of the Future," he declared, in October, 1851, "the servants of Humanity come forward to

claim as their due the general direction of this world. Their object is to constitute at length a real Providence in all departments, moral, intellectual, and material. Consequently they exclude, once for all, from political supremacy, all the different servants of God, Catholic, Protestant, or Deist, as being at once behindhand and a cause of disturbance."<sup>1</sup> In other words, he offers us Providence without God; a religion resting on the worship of Humanity instead of that of the Divine; and he makes this offer with the childish assumption that he has plenary power to fulfil his promises and give effect to his will. He might well call this an "uncompromising announcement," though its failure makes it now look more ridiculous than mischievous. And yet mischievous it undoubtedly was, as giving an impetus to the new unbelief, from which agnosticism, with other forms of error, have issued. But what it concerns us now to note is the fact that it attempted to erect a phantom mockery of the Church, which was to bear a strange external resemblance to Christianity, yet without Christ. It was to be a Church devoted to the Positivist worship. It had its own ritual, its twofold form of prayers, its hierarchy, its nine sacraments, its calendar, its Saints' Days. Its worship, like that of the Church, was to be partly private and partly public, addressed respectively, the private to *Woman (!)*, the public to Humanity (p. 117). "In painting or in sculpture, equally, the symbol of our Divinity will always be *a woman of the age of thirty, with her son in her arms!*" (p. 142). The Positivist Calendar devotes the sixth month to Catholicism under the heading of St. Paul. It contains names for twenty-eight days, such as those of St. Luke, of the chief early Fathers, of sainted women like St. Monica and St. Pulcheria, of mediæval prelates like Hildebrand and Lanfranc, coupled with men so little at home in such company as W. Penn; but, as if by an unconscious shrinking from the impiety, the Greatest Name of all is carefully excluded. The Founder was sanguine that, within a very few years, the whole world would be brought under the control of this caricature of Christianity called the Positivist Church, and under the direction of a Central Patriarch, "the High-Priest of Humanity," who was to live in Paris (p. 141). We see from occasional notices in the newspapers that the worship of Humanity, in spite of the failure of its promises, still gathers together a small band of its adherents in a hall in London. But the ambitious hopes of its founder have vanished like a sick man's dream. It has been found impossible to establish on such lines as these any union between ecclesiasticism and unbelief. Yet from this as well as other sources of delusion

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<sup>1</sup> "Catechism of Positive Religion," translated by Congreve, p. 1.

have issued forth a brood of false systems by which the faith is threatened, though God forbid that we should believe it to be really endangered.

It may be desirable to pass briefly in review two or three of the more prominent English publications which tend to set up Christianity without a Divine Christ; a religion, that is, which may profess to retain some reverence for our Saviour, but drops all that is most vital and essential in the Christian faith. One of the writers before us, the late Mr. James Cotter Morison, does, indeed, go much further, in a book of which we speak with the deeper regret because its accomplished author is no more. In the "Service of Man" Mr. Morison throws off the tattered robe of spurious Christianity altogether. Nay, he constructs out of the alleged decay of faith an indictment against Christianity itself; though his evidence is mainly taken from the shortcomings of its professors, which their Divine Master distinctly foretold and condemned. No wonder that unbelief led him on to a sad abyss of Pessimism, which makes his preface—of course the last part written—a record of lost faith and hope which no one can read without sorrow. Two other writers now before us, Dr. Abbott and Mr. H. R. Haweis, differ widely from Mr. Morison, in so far as they both maintain that their theories, mistaken and dangerous as they are, do not disqualify them from retaining a name and place among Christ's servants. And we should be sorry, indeed, to loosen any man's faltering hold upon the outer robe of Christianity, even if he only retains some scraps of it in rags.

1. Dr. Abbott (it is needless, I suppose, to hide the well-known name under a periphrasis, though it is not prefixed to this volume) has written several works, of which the "Kernel and the Husk" is the latest which I have at hand. It is difficult to admit that it presents us with any solid basis for study. The evidence is simply invented by himself; the selection of what portion of the New Testament narrative he will retain is arbitrary; the rules on which he acts are framed by his own judgment alone; and his guesses at possible explanations of miracles (any sort of guess will do) are necessarily futile and groundless, because he regards all miracles as only "religious legends" (p. 345) after all. He desires, indeed, to continue to hold our Blessed Lord in the highest estimation, short of admitting Him to be absolutely Divine. But he maintains that "The miraculous conception, the miraculous Resurrection and Ascension," and such miracles as the feeding of the five thousand and the four thousand, were only "supposed incidents of Christ's life," which were useful as instructive pictures in a less accomplished age (p. 198). He believes, then, that Christ was born as other men; died as

other men; never rose again but in a figure; and wrought no miracles, though His "mighty works" sometimes assumed the appearance of miracles by the use of His wonderful gifts and faculties.

Dr. Abbott dedicates the book to "The Doubters of this Generation and the Believers of the next." He has himself "for many years," he says, "found peace and salvation in the worship of a non-miraculous Christ" (Preface, p. vi.). But the doubts which all his arguments encourage eat far too deeply into the substance of the revelation to be readily convertible into examples of faith. His principle binds him to the practice of dispensing, as often as he pleases, with the literal sense of Scripture. It cannot, therefore, be accepted by those who believe that from the time when the voice of inspiration was no longer heard, and the Church was blessed no further with the presence and plenary knowledge of Apostolic witnesses, the New Testament became our only record for the foundations of the Christian faith. It cannot be but that faith would be fatally shaken if it can be proved that what we took for solid rock is nothing better than a bank of clouds.

Dr. Abbott, then, is a remarkable example of the class of writers who are content to base their teaching on a history which they deny to be historical. In dealing with a religion which rests on plain facts from the one end to the other, he thinks he can repudiate as many as he pleases of the recorded facts, and yet retain the full grace and power of the religion. He formulates the theory that the Gospels lead us "through illusion to the truth" (pp. 19, 156, etc.); that "the life of Christ in the flesh was one perpetual source of illusions to the Twelve—illusions through which, by the guidance of the Spirit, they were to be led to the truth" (p. 187). The Synoptic Gospels more especially are filled with illusions, each of which will be found, as he believes, to be instructive when all that we call history has melted away. He maintains that the Fourth Gospel is a practical lesson on the danger of accepting illusions literally (p. 186), and on the mistakes into which the disciples were betrayed by investing Christ's metaphors with a literal meaning. Yet there are plenty of fresh illusions lingering in the narrative ascribed to the beloved disciple; of several most important parts of which he says that "it is impossible to ascertain how far emblematic and historical narratives are blended in such passages" (p. 181). He maintains that "in this Gospel, history is subordinated to poetic purpose, and that its narratives of incidents, resting *sometimes* on a basis of fact, but more often on a basis of metaphor, are intended not so much to describe incidents as to lead the reader to spiritual

conclusions" (p. 180). I fear we cannot expect to find much help in Dr. Abbott's guidance.

2. Mr. H. R. Haweis is another prolific and attractive writer. I take up two volumes of the series which he calls "Christ and Christianity," namely, "The Story of the Four," and "The Picture of Jesus." (They are numbered \*\* and \*\*\*). In the first place, we have a right to complain of his incurable inaccuracy. He misstates the contents of one of the most familiar inscriptions in Rome (ii. 17);<sup>1</sup> he allows his printer to misspell absurdly a trite phrase of Latin (ii. 109); his dates will not hang together from one page to another. But far worse than inaccuracy, on so serious a subject, is what I am compelled to call his flippancy. "Matthew's compilation is the work of a double conscience. Matthew is neither Jew nor Christian" (ii. 61). "John probably talked more than he wrote; perhaps he could not write at all; perhaps the Apocalypse itself is dictated" (ii. 99). He argues that John never could have had the compilation which we call his Gospel read over to him. Some errors are so gross that no Jew could have let them stand. Thus the disciple who was known unto the High Priest is matched by the following decorous parallel: "Now there was a certain man selling newspapers outside Buckingham Palace during the *levée*; and that man happened to know a baker's boy who was a friend of the Lord Chamberlain, and so they both went into the Palace together" (ii. 101). If it fares thus with the servants, we fear to touch upon his handling of the Master. But one instance of his way of dealing with miracles may be instructive. Of the miracle at Cana in Galilee, he says: "Have you ever noticed that if you take out *two words*, 'with water,' the narrative explains itself without recourse to miracle?" (iii. 58). So he goes on to suggest that the water-pots were really filled with *wine* brought by Jesus and His disciples; and that the notion of the water was a mere delusion. "Two words!" The fact that it was water which was made wine runs through every portion of the narrative. And could the supplying of a supplementary gift of wine have been, under any conceivable circumstances, described as a miracle, in which Jesus "manifested forth His glory, and His disciples believed on Him"?

3. It is in one sense a relief to turn to an open opponent, who will not mock our common-sense by puerilities like this. In spite of the acknowledged failure of similar prognostications

<sup>1</sup> The inscription under the well-known *Graffito blasfemo* is not, as he says, *Chrestus*; but "Alexamenos worships his god." It is described three times over in the first volume of the "Dictionary of Christian Antiquities," pp. 149, 261, 516; in the last case with an engraving. This is now thought by some to be a Gnostic symbol.

through all the ages, the late Mr. Cotter Morison believes that the array of our opponents is now so much improved in the use of its weapons of precision, that Christianity is at last on the verge of extinction. He thinks he has proved "that a widespread tendency exists . . . to give up a belief in Christianity; and that the scepticism of the present day is very far more serious and scientific than was the deism of the last century" (p. 241). He also thinks that "the supposed consolations of Christianity have been much exaggerated" (*ib.*); and that the doctrine of forgiveness of sins sets grace above the acknowledged laws of habit, and so "Christianity often favours spirituality and salvation at the expense of morals." He also dwells on a fact which, in a very different sense, we all acknowledge and deplore, that Christianity has far too limited an influence on the world at large. With great professions of fairness (the good intentions of which we have no wish to doubt), he under-estimates the overwhelming force of the opposite arguments, and the mighty power which Christianity continues to exert over the noblest and purest spirits of the world. But the most remarkable thing about his book is, that he absolutely declines to suggest any alternative to Christianity (p. 248). Under his guidance the "service of man" leads us either to a dead wall or to a precipice; and he seems to see a yawning gulf before us which makes the precipice the more likely of the two. "I believe," he says, "we are approaching to a great catastrophe in our industrial system, which will be a calamity without precedent since the Black Death of the fourteenth century" (Preface, p. xiii.). The time is coming fast, he adds, "when the famishing unemployed will not be counted by thousands, but millions; and when a *page of the 'Times'* will suffice for the business advertisements of London" (*ib.*, p. xviii.). Let us respectfully admire this remarkable example of bathos.

Looking back at the Positive Philosophy, of which this is a sad but most unnecessary outcome, we observe that it illustrates the well-known precept of Leibnitz, that false systems are generally right in what they affirm and wrong in what they deny. They err, as the same principle is commonly stated, in mistaking half-truths for truths. They are right in the one half-truth on which they rest; wrong in their neglect of the correlative half-truth which is requisite to make their reasoning legitimate or their conclusions complete. There is a hard kernel of truth, in regard to positive science, in the precision with which its teachers insist on the careful observation, registration, and arrangement of facts. The error consists in the belief, that this precept covers all the ground. We may take three great examples in which such of their followers as

Mr. Cotter Morison have halved the truth, when they pass to the unfamiliar spiritual sphere :

1. They insist that the law of habits necessitates the exclusion of the less ordered and less organized movements of grace.

2. They accept certain historical records, but deny their literal accuracy whenever they are found to contain a miraculous element.

3. They countenance systems which owe their whole value to their unacknowledged share in Christianity, while they reject the Divinity of Christ.

In brief, they offer us a doctrine of (a) habits without grace; (b) history without miracle; (c) Christianity without Christ. First they contend that the ethical doctrine of habit is cancelled, instead of being corrected and completed, by the Christian faith, which is grateful to believe that the Holy Spirit is wont to operate through grace upon the soul; next, they continue to echo the cry that the established uniformity of nature makes the claims of the miraculous obtrusive and absurd; thirdly, they try to reserve for their own systems all the blessings which we owe to Christianity, while they would unhappily exclude all faith in the only source of those blessings, the Divinity of Christ our Lord.

Now, of course, all intelligent people are bound to accept and maintain the half-truths of these writers, so far as they go, as heartily as they do themselves. Intelligent Christians are firm believers in the force of habit, in the uniformity of nature, in the beauty of a moral system. But well-instructed Christians also believe that habit can be controlled and modified by grace; that the uniformity of nature remains subject to the rule of its Maker; and that the beauty of unassisted moral virtue pales beside the precepts and example of our Redeeming Lord.

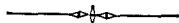
We can bring out this same conclusion by another process. All those who have had the happiness of being learners or teachers in the older Oxford schools are well aware that the Aristotelian ethics, to which much of their attention was devoted, failed in this essential particular: that however perfect might be the analysis of that great philosopher, his system was deficient both in motive and in power. The analysis was nearly faultless. It is not easy to improve upon it to this moment. Every step in the mental process of choice was detailed with unerring accuracy from the first formation of a wish, to its realization through will in action. The formal and material causes were worked out with marvellous precision. But he failed to give an adequate account of the efficient and the final cause: the efficient, which we know to be God's power; the final, which we know to be God's glory. The Positive Philo-



sophy, when restricted as it is by some of its adherents, recalls us to the heathen level. Its followers propose to improve the machinery by putting out the fire which Christianity has kindled, and it is no wonder if they bring it to an immediate standstill.

The only manner in which, by God's help, we can confront and counteract these evils is *stare super vias antiquas*—to “learn the old truths, speak the old words, tread in the ancient ways.” First of all we must maintain the authority of Scripture, and its plain and historical character. There is no rest for our faith in scriptures which are represented as only a series of illusions; a set of dissolving pictures, as it were, which come and go and pass away, and leave no solid ground of fact behind them. Next we must maintain more earnestly the divinity and sacred personality of Christ as the heart and centre of our preaching, our teaching, our lives. Between Christ the very highest conception of man, and Christ the Θεάνθρωπος, the Divine Person who condescended to assume our human nature, there is a whole heaven's width of difference which no words of man can measure. Another protection against the pleas of a feeble morality is to realize the evils of sin as an unnatural disturbance, which can be counteracted, not by the laws of habit which have failed, but only by grace, with the aid of sacraments and ordinances. And above all things we must rest on the conviction of that future life, which is utterly dropped out of such systems as men like Mr. Cotter Morison put forth. It is a belief which contains the answer to half the fallacies in his volume. His reasonings rest on the assumption that this world is all. They collapse when we accept the firm belief in an eternal world beyond the grave, in which all wrongs will be righted, and every grief will be redressed.

JOHN HANNAH.



## ART. II.—EVOLUTION: A RESEARCH IN AMENDMENT.

WE assume that space is infinite. Go whither we may, see as far as we can, we are, as Pascal said, “in an infinite sphere, of which the centre is everywhere, and the circumference nowhere.”<sup>1</sup>

Matter, in the various forms known to us—solid, liquid, gaseous—partially occupying this space, is due to pressure.

<sup>1</sup> “Pensées.”

Any one form, as we subject it to or remove it from pressure, can be made in turn to assume the other forms.

We only know of matter by means of our senses. The essence is a mystery; but we hypothetically regard all forms, with their constituent atoms and molecules, as due to one form. The atoms are more than mere geometric points, whether concretes of energy or rotating portions of the universal medium: they possess repulsive and attractive power—indeed, are little magnets, with a centre as intermediate zone. Every atom is a world of mystery, and behind every atom are other mysteries more inscrutable.

Forces are known in no other way than by means of matter. They seem reducible to one—a push straight forward. The forces of the universe, so far as known, act every consecutive moment along a different line of direction, and in a different part of space. Though thus ever changing, and, little by little, being diffused through space, the energy of which they are the varying outcome is counted permanent and eternal.

The theory of evolution is advanced as a scientific formulation of operations by this threefold mystery of space, of matter, of force. It is generally accepted as a part of one of the modes of action by eternal Power in the existing universe. To this, as a rough-and-ready partial exponent of progress, theologians have no great objection, though they maintain that it is inaccurate. Some scientists, however, use it as a means to be rid of the supernatural, of miracles, of God, and explain all things as due to matter and force. Against this abuse, as greatly tending to secularism, positivism, anarchism—to throw down the safeguards of virtue, and set at naught the precepts and promises of religion—theologians enter strongest protest.

A formulation of the theory is thus given: "The whole world, living and unliving, is the result of the mutual interaction, according to laws, of the forces possessed by the molecules of which the primitive nebulousity of the universe was composed."<sup>1</sup>

It is a fair answer to say: "No man is able so to know or prove this as to warrant him in regarding the forces of the primitive nebulousity as the sole factors of the universe."

The adequate answer is refutation. Scientific definitions, unless accurate, are of little value. This definition of evolution is both inexact and incomprehensive. Science, if it knows anything of beginnings, holds that the present state of things arose out of one wholly dissimilar. To assume that the universe, potentially, was always the same—that the same forces,

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<sup>1</sup> *Academy*, October, 1869, Professor Huxley.

of the same kind, of the same degree, were always so in the atoms and molecules—that they were never otherwise than they are now, or, if otherwise, became as they now exist by their own mutual admixture, and brought out odds from evens—is a leap in the dark. We may much more probably assume that the propositions of Euclid existed in the Carboniferous era, and that all the truths we expect to find in the future are now in existence.

So far as verified science goes, the worlds never were, nor are, nor can be, for any two consecutive moments in the same parts of space; nor do forces act for any two consecutive moments in precisely the same lines of direction. The sameness and uniformity of worlds and things are but the mask of resistless, ceaseless, universal change and variety. We are as sure as it is possible for us to be, that there was a time in which the so-called laws of nature—which are our own formulation of material processes—did not act as they now act. Forces, such as are now common, were not manifested; forms, such as are now shaped, were not seen; and life, such as we now know, did not move. The finite primitive nebulosity was not infinite—did not, and could not, as a localized thing, possess all the forces of infinity and their illimitable variety. It was acted upon, and novelties were introduced, as the worlds are now acted on, and novelties are now, and will be, introduced by that Power to which is no limit either in space or time. Hence the world, whether living or unliving, is not the result of the mere mutual interaction of the forces possessed by the molecules of the primitive nebulosity. These primitive molecules most probably passed away long ago from our system. As the human body changes, our mountains and the whole earth change. The universal principle, diffusion of forces, carries with it diffusion of substance.

The word itself is a misnomer. Evolution means: (1) to evolve, or unfold, one thing from out of another; (2) a series, or continuance, of unrolling.<sup>1</sup>

Now, in fact, there is not anything in the world, organic or inorganic, so evolved from the within of anything as to be apart from the influence of the whole external universe. No earth, no metal is turned out from the inside of any other earth or metal. When formed of similar elements, they are not the same identical elements. The researches of Mr. W. Crookes, F.R.S., unless we misapprehend them, show that changes are due to the increase of pressure. Hydrogen is counted the simplest element, and by no manner of putting

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<sup>1</sup> "*Evolvo, volvi, volutum*: to roll out, roll forth; to unroll, unfold."—Larger Latin-German Lexicon, Dr. W. Freund.

the atoms together, apart from bringing in extraneous force, can hydrogen be made other than hydrogen. Even if we found a philosopher's stone to transmute lead into silver, and brass into gold, it would be by force from without entering and acting within—not by evolution. Whatever physical phenomenon is traced to its cause, that cause, when analyzed, is found to be the action of force producing certain conditions.

Some evolutionists limit their hypothesis to the differentiation and development of organic existence; but they consider that their arguments have a firmer and more probable basis if shown to rest ultimately on more general and physical principles. We endeavour fairly to state the case.

Take the atoms as imperishable material particles, or rotating portions of the ether, or simply force-points. There never was any more matter, any more force, in the universe than exist now. Sometime or other, somehow or other, the existing worlds were but a sort of haze equally or unequally diffused in space. This haze, by some unknown cause, in some unknown time, aggregated more closely. The force is thought to have acted obliquely, giving the mass a blow as on the shoulder, turning it round. The motion of this revolving mass, being more rapid at the circumference than in the centre, would throw off rings, or segments of rings, from the outside. These would form new centres, and become planets, satellites, comets, meteors.

The theory is sought to be supported by experiments on a small scale, and in partial vacuums; and by observed changes of motion and form in far-off nebulae; but these are imperfect experiments and under dissimilar conditions. We cannot reproduce the primal state; and observations concerning existing nebulae, of which so little is, or can be, known, do little more than display our ignorance. There is no accounting for the haze, nor why the force should tend to concentration and not rather to diffusion; indeed, no account at all for force being in the asserted equilibrium whence all things came; nor any explanation how activity began. The worst sort of anthropomorphism is that of a godless science, which attributes to matter and force Divine attributes, and withholds them from God.

On this general anthropomorphic system, which assumes that the atoms are eternal, or some form of them; their forces eternal, or their potentiality; and that the laws or modes of procedure now prevalent were latent in things before the things they rule were in existence, is grounded the pretty statement that Shakespeare and Milton, with our professors of science, were, by a sort of prevenient grace, in the fires of the sun before there were any fires.

Assume two or three things as to the structure of the universe, and Darwinism is easy. "I believe that all animals

are descended from, at most, only four or five progenitors, and plants from an equal or lesser number.”<sup>1</sup> A further step is easy. “All the organic beings which have ever lived on this earth may be descended from some one primordial form.”<sup>2</sup>

If the first and second step were taken in common piety, it would be seen that Scripture was verified; for the earth brought forth, by power from the eternal Energy in a creating differentiating developing process, all that now exists; and that man, fundamentally the same as other creatures, was most differentiated and developed. Alas! piety was set at nought. Darwin, who thought that his view was grand—life having been originally breathed by the Creator into a few forms or into one<sup>3</sup>—ended by being in doubt as to whether there was any Creator—as to God being a Person. The chief advocates of his views deny that there was any special creation at all, any purpose, any miracle. Hæckel speaks of creation of form, but knows nothing as to creation of matter or of life. Clifford says: “Of the beginning of the universe we know nothing at all.” Lewes, in the *Fortnightly Review* of 1868, rejoices that Paley’s argument from design as to the existence of God is done away. Other men, from whom we expected better things, have furnished atheists, secularists, positivists, socialists, anarchists, with false arguments, yet so specious, that not only is Scripture cast aside; but, in some cases, all law, whether Divine or human, is defied. The foundations are being destroyed. Holy Scripture is disregarded: the Fall, the Redemption, the Incarnation, the Resurrection, are openly denied. Men are growing up who pretend that they have not, and cannot have, any idea of God; unconsciously confirming Scripture that God is not in their thoughts. “The religious side of their nature has become atrophied by disuse.” Intelligence, God-ward, seems to depart from the otherwise intelligent. One, in many respects deservedly great, who believes in the Eternal Power, gravely teaches that we can only know of this Eternal by not knowing; and that there was no Beginning, in a special sense, only that beginning which began with so little, and proceeded so gradually, that it was no absolute beginning at all.

The great lever used against our faith is the charging it with all the errors that theologians, taught by former scientists, have ever maintained. Special creation—though St. Augustine taught long ago that “God made creatures primarily or causatively;” though the schoolmen taught that changes were by transmutation, or differentiation; though Scripture itself has

<sup>1</sup> “Origin of Species,” p. 424.

<sup>2</sup> *Ibid.*, p. 425.

<sup>3</sup> “Origin of Species,” p. 429.

not one word that implies special creation, except as to Adam, the word translated "whale" meaning creatures of length, special creation in the most grotesque form—poetical as the genius of Milton imagined, artistic as Raphael depicted in the Vatican—has been read into those general statements which include all plants and all animals. The teaching of Scripture is very plain (Mark iv. 28) that God did not specially create a few forms, but gave power to the earth to bring forth vegetation, to the water that it should swarm with life, and to the ground that living creatures should be abundant, and all be made after their kinds; in that manner did God create and make—causatively, not separately, not one by one.

Passing from the scientific superstition of special creation—which some theologians unwisely accepted, and that, too, against the words and meaning of Scripture—we come to the mildest, narrowest, and least objectionable mode of putting evolution.

"Every kind of being is conceived as a product of modifications wrought by insensible gradations on a pre-existing kind of being."<sup>1</sup> "The whole world, living and unliving, is the result of the mutual interaction, according to laws, of the forces possessed by the molecules of which the primitive nebulousness of the universe was composed."<sup>2</sup> Generally it is stated: the phenomena of living things, their wonderful organs, complicated structures, variety of form, size, colour, instincts, and relations to one another, are the product of natural laws. There is no room for any Divine or supernatural interference; indeed, they are all the result of the forces possessed by the original molecules. Even those who believe in God say: "It is of little moment whether we express the phenomena of matter in terms of spirit, or the phenomena of spirit in terms of matter." Then it is added: "With a view to the progress of science, the materialistic terminology is in every way to be preferred." Spirit thus got rid of, God not required, Hæckel says as to purpose in nature, "It really has no existence."<sup>3</sup> These men would have us believe that the universe is a sort of watch which once was no watch at all, but a something that took no particular form; then, rounding, made a dial with no figures on it, nor hands; then, with the go, little by little, came indistinct figures and rudimentary hands; then the revolving structure ceased to vary indefinitely and became an accurate time-keeper. In doing so, and after it had so done, every inner and outer part, wheels, spring, dial, figures, hands, evolved lesser wheels, springs, dials, figures, and brought forth no end of little watches, no end of universes.

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<sup>1</sup> "Principles of Biology," vol. i., p. 482, Herbert Spencer.

<sup>2</sup> Professor Huxley in *Academy*, October, 1869.

<sup>3</sup> "History of Creation," vol. i., p. 19, English translation.

Now, "Evolution as a True Theory" we have previously dealt with;<sup>1</sup> and those evolutionists who use their reason as the gift of God, and not of the devil—who would offer a scientific theory of how the world came to be what it is—who, though they know it not, really confirm the Divine account of creation, and explain the acts of nature as the acts of God—with them we have no controversy. Seeing, however, that evolution is so enforced that the present laws of the universe, though but the observed modes of its action now, are asserted to be the cause of all—of all life, and everything else—we are bound to show that, as the process is confessedly unable to account for the origin, it is also incompetent to explain the continuance and variety.

It is certain that no seed, no germ, contains in itself the whole being it has to realize; yet we are asked to believe that man, woman, and child were really, or potentially, in the fires of the sun before there were any fires at all; that Shakespeare, Milton, Newton, scientific professors, and the first living creature—corresponding with its circumstances, and adjusting those correspondences to perturbations—developed into all that now lives without any Divine intervention. There can be no falser thing in the world. Changes are not always the result of previous changes, or how did the first change arise? They are certainly, and in every case, the produce of power putting itself forth in new form. The first living creature was a differentiation, and in opposition to all precedent and existing circumstances—being a novelty. What it became finally contained not one atom of the original germ. Life was a new thing, sensation was new, intelligence was new, emotion was new; not in correspondence either with the past or the present, but by a new power not before operative. We are told "a unit of force and a unit of feeling have nothing in common;" yet we are asked to believe that both come by the forces, though never added to, of a little clot of jelly. Whereas all the forces of the universe bore on it, and by continual repetition of those forces—acting in a different direction, and never with precisely the same intensity—did life begin, continue, differentiate, and develop. Things are created by the Almighty, not every one separately or specially, but now, as in the beginning, by an energy divinely communicated to the earth; not, probably, in one place or for merely one or two creatures, but in many places and for many creatures in the water and on land. These, grouping or aggregating, being adapted to circumstances, and wrought upon by innumerable forces, became the species—the whole by a process so wonderful that

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<sup>1</sup> "Mystery of Miracles," Thought xxiv., pp. 295-314.

the hydrogen atoms in the sun vibrate with those in our planet, and all life exists in unison with forces that come from the sky.

It is said, "Evolution is proved by the science of embryology. The well-known facts of embryonic life are a brief recapitulation of all previous organic history." Now it is true that the embryos of mammal, bird, lizard, snake, are for some little while alike. There is correspondence between the fore and hind limbs of all vertebrate animals. The arm of man, the wing of bird, the horse's fore-limb, the dog's fore-limb, the whale's paddle, are constructed on somewhat the same plan. The bodies and appendages of lobsters, spiders, centipedes, and other insects, are of greatly similar structure. This does not prove evolution; for all causes are not material causes, but the real cause—force of a determining character influencing matter and mind—is always sufficiently effective; nor does any organism wholly govern itself: the whole world is required for that. "Natural selection," if changed, as suggested by Darwin, into "natural preservation," and that other phrase "survival of the fittest," are mixed metaphors conferring mental purpose on that which has no mind, and so attributing choice to mechanical process as to raise it above every sort whatever of true physical causation. The universe, as the word shows, is one—of one plan. The sciences show unity—astronomy, geology, biology, chemistry, theology. The law of one Mind prevails everywhere, not by mechanical uniformity; for so many are the varieties, so great are the leaps, so inexplicable are the changes, that no man's measure has covered, no man's mind has grasped them.

Many animals possess remnants or fragments of old structure. If they have no use, they surely ought to have long ago disappeared. It is probable, therefore, that they are of some use. They are not considered to be premonitions of new future organs, but remnants of remote processes, tokens of former lower states and dawning epochs. Every higher creature contains figures of past and existing lower forms; and all the low more or less prophesy of the high, even as a small pool reflects an image of the heavens. Man represents the fish stage as is seen in the gill-clefts in early life in his neck, by the attachment of the lower jaw to the skull, and by disposition of the parts of the internal ear; but the process by which these are developed into the human face is truly wonderful, is really creative! For the eye we are told to go much lower. The ascidian larva is transparent: light passes through the outer substance to the brain substance, and gives the sensations of sight, thus the eye grows from without inwards and from inward to the without. In like manner ear, nose,



palate, are by brain from within and by impression from without. It was God, however, not the lower beasts, that made man. The oak was once an acorn, though not one particle of its substance as acorn remains, nor do any of the forces act in the same manner; nevertheless, the acorn was one of the rudimentary stages whence—by addition of substance and parts, with their modifications, by growth and fall of leaf, with production of new buds—was that advance which we so admire in the tree. All the faunas and floras of the past, and all existing species, are related, and rudimentary letters of the world's alphabet. The alphabet of life is as the alphabet of language: the words are developed, not evolved, by prefixes, suffixes, affixes, manifold of force in sound, in accentuation, in emphasis; so that about eight hundred root elements in course of time become the most important languages of modern Europe. This growth is somewhat like, but is not evolution—not a coming of the small into the great, but that transformation and addition by which, in the world's teleology, all the past prepared for the present, and all the present prepares for the future; not by purely mechanical force, but by determined, intelligible process. As the underground works of a town are magnified when it grows into a great city, so the water-mains, gas-mains, are made to ramify into the furthest parts, and then become vehicles of telegraphy, phonography, and even subtler influences; so God uses, advances, perfects—nothing is lost—into glorious conditions.

The nearest scientific and philosophical principle—that which seems most comprehensive, yet explains every minute detail—is “the distribution and redistribution of matter, by differentiation of the Eternal Energy into the infinite and various forces of the universe.”<sup>1</sup> This explains origin and continuance, whether as matter or life. It shows that nature is a Divine parable. Every phenomenon is the unseen made visible. Things were created in their causes. The best word, however, for all, after all, is creation. Every known system of worlds is a page in the biography of God. It were well that we return to the use of this word. The great question that concerns us is truth. Departure from old general terms into a narrower, inaccurate, misleading material classification is more dangerous in its errors than any misapprehension of old words. These at least tell of God. The others make no mention of Him. Confusion overtakes us; for God declares those shall be honoured who honour Him, and all others be lightly esteemed. The universes, past, present, future, are the Book of His Life. We men, and other living things, are as letters in the Divine alphabet. As our

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<sup>1</sup> In “Mystery of the Universe,” Theme v.

wisdom puts them together, and as our spirit understands their meaning, we begin to take part in that universal praise which, resounding from world to world, shall fill infinitude with thanksgiving, and display a teleology all-embracing.

JOSEPH W. REYNOLDS.



### ART. III.—APOSTOLIC PERSONS OF THE NAME OF JAMES.

THE question as to how many Apostolic persons bore the name of James in the Gospels, the Acts of the Apostles, and in the Epistles, is one that, if it could be answered with any degree of certainty, would throw much light on the still more important question, Who were the persons designated as the "Brethren of our Lord"? The answer to the latter question has not yet been accepted to the satisfaction of all minds, although many will accept the guidance of the Bishop of Durham, and regard the "Brethren of our Lord" as the children of Joseph by a former marriage; this view being supported by the strongest evidence, as the learned Bishop proves, almost to demonstration, in his able and interesting essay "The Brethren of the Lord," in his Commentary on the Epistle to the Galatians. But with regard to the number of persons who bore the name of James, we surely must arrive at the best clue to that mystery also, by a careful comparing of the distinctions given in Scripture as marks whereby we may identify the several persons, all bearing the name of James.

In the first place we have no doubt about James the Apostle, as to who he was, being the son of Zebedee and the brother of John the "beloved disciple," their mother being Salome, the sister of the Virgin Mary. We arrive at this conclusion by a comparison of the different accounts in the Gospels concerning the women who stood by the cross. St. Matthew says, ch. xxvii., ver. 56: "Among which was Mary Magdalene and Mary the mother of James and Joses, and the mother of Zebedee's children;" three women in all. St. Mark says: "There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the Less, and Salome;" three women in all. We have here the mother of Zebedee's children identified as Salome. In St. Luke the women at the cross are not named, but their presence may be alluded to in ch. xxiii., ver. 28. In St. John, ch. xix., ver. 25, we read: "Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene;" four women in all. Here Salome is further identified as

the sister of our Lord's mother. The Virgin Mary is, for the first time, named as present, and Mary, the mother of James the Less and of Joses, is further identified as the wife of Cleophas.

We are thus perfectly certain that Salome was the sister of the Virgin Mary, and we also know who was the mother of James the Less and of Joses, viz., the other Mary, as she is elsewhere called, the wife of Cleophas. But inasmuch as James and John, the sons of Salome, were the cousins of our Lord, we can see another reason why He committed His mother to the care of John, the beloved disciple, who would also thus be under the care of her own sister; and this is confirmed by comparison of the incidents of the early visits to the sepulchre on the morning of the resurrection, in St. Matthew and St. Mark's Gospels. The former says, ch. xxviii., ver. 1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." The latter says, ch. xvi., vers. 1 and 2: "And when the Sabbath was past, Mary Magdalene, and the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." Mary Magdalene and the other Mary had called, we may fairly surmise, at the house of John for Salome, and to this same house Mary Magdalene hastened with her cry of agony when she saw the stone was rolled away. Moreover, from the fact that Salome was the sister of our Lord's mother, we can see a reason for the request made by Salome with such confidence, "Grant that these my two sons may sit on Thy right hand;" and we may remark that against the theory of those others, whom some suppose to have been His cousins, being called in consequence our Lord's brethren, the sons of Zebedee ought to have been so called also, on account of holding this relationship towards their Divine Master.

If we remove the name of James the son of Zebedee from the question, how many bearing this name remain, one of whom was our Lord's brother? Upon the decision as to the number left for consideration, viz., whether two or three, the whole matter rests: if it can be shown that there were three remaining, a clue seems to be given, and the question as to which of the three was our Lord's brother can be answered with some degree of assurance.

When we look in the list of those who were undoubtedly among the twelve Apostles, we read in St. Matthew, ch. x., ver. 3, "James the son of Alphæus, and Lebbæus, whose surname was Thaddæus."

In St. Mark we read, ch. iii., ver. 18: "James the son of Alphæus, and Simon called Zelotes, and Judas the brother of James."

This Simon, called also the Canaanite (or as some read Cananite), was certainly not the brother of James and Jude, or they would be Canaanites also, and there would be no distinction in the appellation, and indeed as much is implied above, in the words "and Judas the brother of James." And therefore we can thus prove that these Apostles James and Jude were not our Lord's brethren, for there was a Simon among them, as they are named in St. Mark, ch. vi. 3: "the son of Mary, the brother of James, and Joses, and of Juda, and Simon, and are not his sisters here with us?" This Apostle James is the son of Alphæus, distinctively so named to distinguish him from James the Less, the son of the other Mary, the wife of Cleophas. An utter confusion of the question has arisen in the works of many writers, who conclude without inquiry or examination of the evidence, that those named as our Lord's brethren could also be among the Twelve, whereas we are carefully told that His brethren did not believe in Him, and this almost to the last; the committal of His blessed mother to the care of John the son of Zebedee justifies the conclusion that it was so to the last. Would our Lord ordain among the Twelve those who did not believe in Him, and if he chose James and Jude as Apostles out of His brethren, why not Simon and Joses? It may be answered that Simon is there; yes, but he is not the brother of James and Jude who are there. James the son of Alphæus is not, therefore, the James who is called the brother of our Lord, and we may now remove his name from the question, as we have already removed the name of James the son of Zebedee.

We now come to James the Less, and concerning him we shall have more difficulty in coming to the conclusion as to whether he may have been our Lord's brother, being, as we know, not His cousin, for this idea arose from the mistake in the non-identification of Salome, as our Lord's mother's sister, and the failing to see that only three are mentioned as present at the crucifixion, besides the Virgin Mary; Salome appearing in a three-fold manner of description. Our Lord's brethren are all named James, Joses, Juda and Simon; but when James the Less is spoken of as the son of the other Mary, there is only one other brother mentioned, Joses. Mary must have been, if James the Less were the brother of our Lord, also the mother of the three others named, and of the sisters also mentioned without names; why, therefore, is Joses only named? "The mother of James and Joses" seems a purposed statement to distinguish these from others bearing the same names.<sup>1</sup> The repetition of the names forms

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<sup>1</sup> See the Bishop of Durham's Essay, p. 261.

no real difficulty, and no objection to the conclusion that James and Joses, the sons of the other Mary, were distinct persons from the James and Joses who are named in the exact list of our Lord's brethren. How many are the Simons we read of in the Gospels, and the Acts of the Apostles! And, let us remember, we have four Marys in the forefront of the Gospels—the Blessed Virgin, Mary Magdalene, Mary the wife of Cleophas, and Mary the sister of Martha. We are told, also, that such repetition of names among the Jews was most frequent; this consideration, therefore, does not prevent the conclusion that James the Less and his brother Joses were not our Lord's brethren. The question then comes to the only remaining James, whom we now see is a distinct person from James the Apostle and James the Less, whose name is given by St. Mark with his brothers, who is named in Gal. i. 19, by St. Paul, and perhaps in Acts xv. 13, and in 1 Cor. xv. 7.

The idea that our Lord's brother James was the President of the Council in Jerusalem is confirmed by St. Paul's statement in Gal. i. 19, and we may infer also from this, that he refers to the same James in 1 Cor. xv. 7. It is most likely, too, that one not an Apostle would be over a single church, although this remark may equally apply to James the Less. But St. Paul's express allusion to James in Gal. ii. 9, and his other words, seem to set at rest the question, so that we may say the President of the Council was certainly our Lord's brother.

If our Lord appeared to him especially after the resurrection, as a comfort to his mind, on account of his former unbelief, we can well understand his after-zeal, and the high position he occupied, and the esteem and reverence with which he was regarded. We thus come to the conclusion that there were four Jameses, and when we do not try to reconcile diverse statements, the whole matter seems to unfold naturally. It has been conjectured that the companion of Cleopas in the walk to Emmaus was James the Less, if not his son, the son of his wife; and it also has been suggested that this was the occasion in which our Lord was "seen of James;" but, besides that it is almost positively to be demonstrated that the companion of Cleopas was Luke the Evangelist, St. Paul is careful to state that the special appearance of our Lord to James took place much later: "after that, He was seen of above five hundred; after that, He was seen of James." So that this manifestation was a very peculiar one; we may perhaps also urge that 1 Cor. xv. 7 points to James as distinct from the Apostles; the James St. Paul speaks of is a very marked man, who needs no designation besides his name James.

There is one distinction which has not been mentioned,

which belongs to the brethren of our Lord : they were married men (1 Cor. ix. 5) ; and, moreover, in the same passage are separated from the Apostles : " Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord and Cephas ? " Their presence in Jerusalem may, perhaps, be inferred from this, and that the Apostle had seen them with their wives on his memorable visit, when accompanied by Barnabas, or on the occasion of his earlier visit (Gal. i. 18, 19) : " Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles saw I none, save James, the Lord's brother." When we know, as we do, that the brethren of our Lord were not Apostles, not among the Twelve, being so constantly mentioned separately, or in addition to them, or in contradistinction, we are inclined to infer from the designation of St. James as an Apostle, by the words above, that he was made an Apostle by our Lord at that memorable interview, of which there is no record except, " He was seen of James."<sup>1</sup> Hence he takes his place naturally as the equal with Peter and John, and even before them, as in Gal. ii. 9 : " And when James, Cephas, and John, who seemed to be pillars," etc. ; and when at the Council which Barnabas and Paul attended, he becomes the President.

In conclusion, we may plead that naturally we might almost add, surely, distinctive appellations are used to make us discern between persons, and it is much more natural to conclude that James the son of Alphæus was one person ; James the Less " or the Little,"<sup>2</sup> from his stature, the son of Mary the wife of Cleophas, another ; James the brother of our Lord, who is constantly so designated, a third, than to believe that the names Cleopas and Alphæus may be reconciled as one and the same name, by a comparison of the word in Hebrew and Greek, which the two languages scarcely support.

With regard to the question, Who were the brethren of our Lord ? the examination from Scripture we have now made supports the opinion of those who believe " that they were the children of Joseph by a former marriage."<sup>3</sup> Our Lord would thus be typified by Abel, Jacob, Joseph, Moses, and David, the younger brothers. Elder brothers would naturally be unbelieving and jealous, as Joseph's brethren and David's were ; and our Lord's brethren would not easily believe that

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<sup>1</sup> See the Bishop of Durham's Essay on "The Apostolical Constitutions," p. 274.

<sup>2</sup> See the Essay of the Bishop of Durham, "The Brethren of the Lord," p. 256.

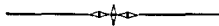
<sup>3</sup> See p. 282 in the Bishop of Durham's Essay in "The Commentary on Galatians." See also pp. 272, 276, 277.

their youngest brother, this child of their father's second wife, could be the Desire of all nations, the Messiah. They came on one memorable occasion with the Virgin Mary, desiring to speak with Jesus, when He asked the question, "Who are My brethren?"

They are mentioned in Acts i. 14, after the Apostles, and Mary the mother of Jesus: "These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with His brethren." That passage alone is perfectly conclusive that our Lord's brethren were not Apostles, not among the Twelve, for the thirteenth verse has just mentioned those that were Apostles: "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James."

We assume, therefore, from this examination of the subject, that there were four persons of Apostolic character who bore the name of James, viz., the son of Zebedee, the son of Alphæus, James the Less or the Little, and James our Lord's brother, the Bishop of Jerusalem.

F. H. MORGAN.



#### ART. IV.—ST. AIDAN (635-651).

**B**RILLIANT hopes had centred in the mission of Augustine to England (597-604); but at the end of twenty-three years after his death, outside Kent one kingdom had been lost, and not a single kingdom had been gained for Christianity. At length the marriage of Ethelburga, the sister of Eadbald, King of Kent, with Edwin, the King of Northumbria, led to the conversion of that country. Paulinus, consecrated by Justus, Archbishop of Canterbury, to the episcopate in 625, accompanied her to her northern home. Edwin for a long time delayed the fulfilment of one of the conditions on which Eadbald had given to him his sister, which was that he should examine the evidences of the Christian religion, and embrace it if he should find it better than his own. At length he was induced by the restless importunity of Paulinus, with the whole nation, publicly to accept the Gospel, and to level with the ground the altars and temples of idolatry.

Paulinus was, as Bede informs us, very successful in persuading the inhabitants to cast away their idols to the moles and the bats, and to acknowledge the God who made them, and the Saviour who redeemed them. He also, as Bede writes

(ii. 16), "preached the Word to the province of Lindsey, which is the first on the south side of the river Humber, stretching out as far as the sea; and he first converted to the Lord the governor of the city of Lincoln, whose name was Blecca, with his family. He likewise built in that city a stone church of beautiful workmanship." The roofless walls of it were standing in Bede's day. In this church, represented by one misnamed St. Paul's, which stands not very far from the cathedral, Honorius, the fifth Archbishop of Canterbury, was consecrated by Paulinus in 628.

But this time of prosperity soon passed away. Edwin was slain in battle with Cadwallon, King of North Wales, who had united his forces with those of Penda, the heathen King of the Mercians, for the purpose of avenging on him his defeat at Morpeth, and Edwin's subsequent successful invasion of his country. Cadwallon, though a Christian, did not show any respect to the Christianity which had grown up among our Saxon forefathers, but laboured to exterminate the whole English race within the boundaries of Britain. Paulinus, with the widowed queen, fled from persecution, and accepted from Honorius the vacant see of Rochester.

But the hour of deliverance of the persecuted Church at length arrived. In the Battle of Heavenfield, near Hexham, in 635, Oswald, the nephew of Edwin, scattered in ignominious flight the vastly superior army of Cadwallon, and secured the triumph of Christianity in Northumbria.

This illustrious king, long known in the Northumbrian counties as St. Oswald, endeavoured to live the life of heaven upon earth. Bede has painted his character in the most brilliant colours: "When raised to that height of dominion, wonderful to relate, he continued humble, kind and generous to the poor and strangers." He had been taught to despise the pleasures and vanities of this passing scene, and, while ruling an earthly kingdom, "learned to hope for a heavenly kingdom unknown to his progenitors." He often continued in prayer from the hour of matin lauds till it was day; and by reason of his constant custom of praying or giving thanks to the Lord, he was wont always, wherever he sat, to hold his hands turned up on his knees."

The first object of Oswald was to restore the national Christianity. With a view to it he first sought a bishop, and naturally made application for him to the Northern Celtic Church in the island of Hi, or Iona, which had for many years been his home. Columba had been obliged to emigrate from Ireland about the middle of the sixth century on account of a feud in which he had been engaged, and, having built a monastery in Iona, made it the centre of missionary work. The



traveller in that lonely island, beaten by the surges of the Atlantic, standing amid time-worn ruins, and amid scenes the same in their main features as when the saints of Iona lived and moved in them more than twelve hundred years ago, finds the love of antiquity, natural to all unperverted minds, intensifying his admiration of that Christian zeal which led them to persevere with so much energy in diffusing the blessings of a Christianity not borrowed from Rome, that, in a space of time almost without precedent, many of the rude inhabitants of Scotland embraced the Christian faith.

Bede informs us (iii. 5) that, in answer to Oswald's application, there was first sent unto him a man of an austere disposition, who, after preaching for some time to the nation of the Angles, and meeting with no success, returned home, and in an assembly of the elders reported that he had not been able to do any good in instructing the nation to whom he had been sent to preach, because they were of a stubborn and barbarous disposition. "Then said Aidan, who was also present at the council, 'I am of opinion, brother, that you did not at the first, conformably to the Apostolic discipline, give them the milk of more gentle doctrine, till, being by degrees nourished with the Word of God, they should be capable of greater perfection.'" The eyes of all were turned on the speaker. They saw at once that he was the right man. He was therefore ordained, and was sent to preach to the unbelievers.

Aidan, carrying with him the remembrance of his old home, took up his abode, in the summer of 635, in Lindisfarne, or Holy Island, situated off the coast of Northumberland. Bede states that, "as the tide ebbs and flows twice a day, it is enclosed by the waves of the sea, like an island; and again twice in the day, when the shore is left dry, it becomes contiguous to the mainland." Sir Walter Scott, in "Marmion" (c. 2), gives this description of it:

For, with the flow and ebb, its style  
Varies from continent to isle.

The Celtic Church had established monasteries in these bleak and desolate islands partly, no doubt, for the sake of security and for devotional retirement, but partly also with a view to the success of their missionary work. The heathen on the neighbouring continent would be led to think that Christianity must be superior to their own religion, because it led these missionaries to renounce all which they considered attractive—all those comforts which men commonly prize most highly. "Aidan had here," says Bede, "nothing of his own besides his church and a few fields about it."

Bede dwells with feelings of admiration in several places on Aidan's character and work during his episcopate of sixteen years. He had taken great pains, as he tells us, to obtain full information from those who knew him. Aidan ought to occupy a high place in our hagiology. His character was encircled, like the New Jerusalem, within and without, with a pure and holy light, a glory not of earth.

"It was (iii. 5) the highest commendation of his doctrine to all men that he taught by the life which he and his followers lived; for he cared neither to seek nor to love anything here below." Bede (iii. 17) commends whatever is praiseworthy in his actions, and preserves the memory of them for the benefit of his readers—his love of peace and charity; his continence and humility; his superiority to anger, avarice, pride, and vainglory; his diligence in reading and watching; the authority with which as a priest he reprov'd the haughty and powerful, and the tenderness which he showed in comforting the afflicted and relieving and defending the poor. He adds: "To say all in a few words, as far as I could ascertain from those who knew him, he took care to omit none of the duties enjoined in the apostolical or prophetic Scriptures, but to perform them to the utmost of his ability." Occasionally (iii. 16) he would retire for the sake of prayer and meditation to the island of Farne, now called the House Island, about a mile and a half from the shore off Bamborough, which, unlike Lindisfarne, "is girt about on all sides by the deep and boundless ocean." In Bede's time it was usual to show the spot where he used to sit and meditate. When he and his companions travelled on their mission work, as was their custom, on foot, we are told that they were employed in reading the Scriptures or in learning Psalms. This was their daily work. Whenever they met anyone, whether rich or poor, if they were unbelievers, they endeavoured to convert them, or if they were believers, they sought to build them up in their most holy faith, or to promote their meetness for the heavenly kingdom. We are informed (iii. 5), "that he never spared the wealthy from fear or favour, if they erred on any point, but corrected them with a sharp rebuke. Whatever gifts of money he received from the rich, he distributed to the poor, or bestowed in ransoming such as had been wrongfully sold as slaves. He afterwards made many of those whom he had ransomed his disciples; and, having instructed them, advanced them to the order of the priesthood."

The connection of Aidan with Lindisfarne might well excite our warmest interest, because it brings before us the living and breathing image of a piety seldom seen in this world of impurity and imperfection. We may well, on this

account only, unite with Alcuin, the tutor of Charlemagne, in the description which he has given of it in a letter to Ethelred, the King of Northumbria, and his nobles, on the state of the Church. He writes that "no place in Britain is more worthy of reverence than this Holy Island of Aidan and his successors."<sup>1</sup> But we must look to the consequences of that mission if we would know all the reasons for regarding this island with a peculiar interest. We learn from Bede (iii. 3) that a large number of devoted clergy, who had come from Scotland, were constantly issuing from Lindisfarne, and were conveying the message of Eternal Life to those who were perishing in their iniquity. "Churches were built in several places; the people flocked together to hear the Word; possessions and lands were given of the king's bounty to build monasteries; the younger English were by their Scottish masters instructed; and greater care and attention were bestowed upon the rules and observance of regular discipline." Their labours extended over the whole northern realm, from the Humber to the City of Edinburgh.

Aidan preached by the silent eloquence of a holy life. We cannot doubt that this sanctity, this heavenly-mindedness, this superiority to the sordid and debasing pursuits and pleasures of the world, this missionary zeal exhibited by Aidan, as well as by his successors, Finan and Colman, and by those devoted clergy who caught the reflection of the brightness of his character, contributed largely to the rapid propagation of the Gospel, not only in Northumbria, but also, ultimately, in the country of the East Saxons, and in the Midland districts of England. The reason was that it brought religion home to the hearts of men, and supplied them with good evidence of the truth of Christianity. Bede states (iii. 26) that, "the whole care of these teachers was to serve God, not the world; to feed the soul, and not the belly." "For this reason," he adds, "the religious habit was at that time in great veneration, so that wheresoever any cleric or monk happened to come, he was joyfully received by all persons as God's servant; and if they chanced to meet him as he was on the way, they ran to him, and bowing, were glad to be signed with his hand, or blessed with his mouth. Great attention was also paid to their exhortations, and on Sundays the people flocked eagerly to the church or to the monasteries, not to feed their bodies, but to hear the Word of God; and if any priest happened to come into a village, the inhabitants flocked together forthwith to hear from him the Word of life. For the priests and clerks went into the villages on no other account than to preach, baptize, visit

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<sup>1</sup> Haddan and Stubbs, "Ecclesiastical Councils," iii. 493.

the sick, and, in a few words, to take care of souls." This fervent piety and Christian zeal had drawn the attention of the whole of England to the Church in Northumbria. The words, "But enough has been said on this subject," with which Bede concludes this passage, seem the expression of his indignation on account of the departure of the moral grandeur and simplicity of those days after the year 664, when the Church of Rome having triumphed over the Scoto-Irish Church, at the Council of Whitby, on the question of the time of the observance of Easter, had driven it into exile from England, and had introduced a love of display and a sumptuous style of living which greatly hindered the progress of the Gospel.

While, however, we speak of the work of Aidan and his successors, we must not forget to give the ancient British Church, which had found refuge in Wales and Cornwall after the invasion of the Saxons, a large share, through the former, in the conversion of the Teutonic conquerors of this island. We may, in fact, regard the British Church as the instrument in God's hands in reviving and extending indirectly the knowledge of the true faith which might otherwise have decayed in consequence of the comparative failure of Augustine's mission in Kent, because, by sending forth missionaries to Ireland about the middle of the sixth century, she had revived the spiritual life in that country after the time of St. Patrick. St. Columba had obtained his knowledge of Christianity from Finnian of Clonard, who had been instructed by the saints of the ancient British Church, David, Cadoc, and Gildas. This Church had thus stimulated that piety and Christian zeal which led first to the mission of Columba, and in the next century to the mission of Aidan and of his successors, Finan and Colman.

The saintly Oswald, the coadjutor of Aidan in his work, fell in battle with the heathen Penda. He was one of those laymen, numerous in those days, who, having first sought to make sure his own salvation, laboured to diffuse the light of the Gospel among his fellow-countrymen, and with a view to the attainment of that end, to exhibit all the graces and virtues of the Christian character. We cannot doubt that Aidan and he often conversed on spiritual and eternal realities, and thus kindled and kept alive that love to the Saviour, and that desire to imitate His character, which made them useful in their day and generation.

The prospect of carrying on the good work seemed at first to be buried in the grave of Oswald. But the heathen was not to be permitted to triumph. Oswin, the son of Osric, Edwin's cousin, and Oswy, the brother of Oswald, divided the dominions of the latter between them. Oswy had enough to do to pre-

serve his dominions from Penda, who had pressed forward, hoping by a single blow to destroy the independence of Northumbria by the capture of Bamborough, which, as Bede informs us, has its name from Bebba, formerly its queen. We seem to see Penda before us, as Bede (iii. 16) has described him, breaking up the cottages which he found in the neighbourhood of the city, bringing an immense quantity of beams, and planks, and thatch from the roofs, with which he surrounded the city to a great height on the land side, and then, taking advantage of a favourable wind, firing the mass, in the hope of burning down the town. Bede next shows us the figure of Aidan in the Farne Island, already described, distant two miles from Bamborough. When he saw the flames and the smoke carried by the boisterous wind above the city walls, with tears streaming down his cheeks, and hands uplifted to heaven, he said, "Behold, Lord, how great mischief Penda does!" Immediately the wind changes, drives back the flames on those who had kindled them, scorching some, and terrifying all of them, so that they desisted from any further attempt against the city, which they understood to be under the Divine protection. The consequence was, that Penda very soon abandoned his design of conquering Northumbria.

Another royal layman must now pass before us. Bede (iii. 14) has described him. Oswin was of a graceful aspect, tall of stature, affable and courteous; and was most bountiful to all men, as well to the noble as the ignoble. He was also remarkable for his piety. These qualities had so endeared him to all who knew him, that even persons of the highest rank from all provinces were anxious to be enrolled among his followers.

Bede selected his humility as the grace for which he deserved special commendation; and he gives an example of it. Aidan seems to have been drawn especially towards one who exhibited those Christian graces which most dignify and adorn human nature. Oswin had given a horse to Aidan, because he did not wish him to perform his journeys on foot. Soon afterwards, a poor man asked alms of Aidan. The latter at once dismounted, and ordered the horse with the royal trappings to be given to the beggar. Oswin, hearing of what he had done, said to him, "Why would you, my lord bishop, give the poor man that royal horse which was necessary for your own use? Had not we many horses of less value, which were good enough for the poor?" Aidan immediately answered, "What is it you say, O king? Is that foal of a mare more dear to you than that son of God?" Immediately afterwards they entered the banqueting-hall. The bishop sat in his place; but the king, who had just returned from hunting, stood warming himself with his attendants at the fire. Suddenly, calling to

mind what the bishop had said to him, he ungirt his sword, and approaching him hastily, fell down at his feet, beseeching him to forgive him. "From this time forward," he said, "I will never speak any more of this, nor will I judge as to what or how much of our money you bestow on the sons of God." Aidan was much agitated at the sight, and, raising him, said that he would be entirely reconciled to him if he would sit down to meat and cease to be sorrowful. The king immediately began to be cheerful; but the bishop became so melancholy that he shed tears. The priest, who was sitting by him, asked him, in the language of his country, why he wept. "The matter is," Aidan replied, "that the king will not live long. I never before saw a king so humble. I conclude that he will soon be snatched out of this life, because the nation is not worthy of such a ruler."

This prognostication was soon verified. Oswin was treacherously murdered by the order of Oswy. This tragedy seems to have hastened Aidan's death. We find that twelve days after the murder of Oswin, he was staying at the royal residence at Bamborough, from which he was in the habit of making preaching excursions. The attack of illness (Bede, iii. 17) came upon him so suddenly that there was no time to remove him to the house. A tent was therefore set up for him at the west end of the church, which touched the church wall. Leaning against a post which was placed outside to strengthen the wall, the good bishop breathed his last on the 31st of August, 651.

We shall not have dwelt in vain on the character and work of St. Aidan if we have learnt from him and those whom he trained the importance of personal holiness as a means of ministerial usefulness. This was, as we have seen, to some extent, the secret of their success. Like them, "we must be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom we shine as lights in the world." As the poet says:

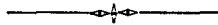
Nay, conduct has the loudest tongue; the voice  
Is but an instrument on which the man  
May play what tune he pleases: in the deed—  
The unequivocal authentic deed—  
We find sound argument, we read the heart.

We must remember also that, as Professor Bright states, "Aidan neither sought nor received any sanction from Rome or Canterbury . . . that he would never have admitted the principle that all episcopal jurisdiction must be derived from Rome, or that a pope had a right to make an English archbishop supreme over all the bishops of Britain."<sup>1</sup> He and his

<sup>1</sup> "Early English Church History," p. 138.

successors owed obedience to the Irish Church, and recognised the Abbot of Iona as the chief of the mission. At one time it seemed, from the rapid progress made by Aidan and his followers, that they would be completely successful, and that a National Church, independent of Rome, would be established in this country. But after the Council of Whitby, already referred to, one province after another, influenced by the decision of Oswy in regard to the Roman time of keeping Easter, transferred its allegiance to the Roman Pontiff. The truth was that the missionary enterprise of the Scoto-Irish Church from Iona was, like the charge of the Highlanders, brilliantly successful for a time, but unable to effect the permanent conquest of the country. The Roman Church was superior to it in organization. When we contemplate the history of the following ages, we must exclaim, "How has the gold become dim! How is the most fine gold changed!" The Latin tone and spirit introduced after the Council of Whitby fostered spiritual despotism, and the close connection now established between the Church of England and the Church of Rome had an injurious effect on English Church freedom. We often, as we read the history of the following times, heave a sigh over their degeneracy, and long for the restoration of the good old days of Aidan and his followers. But we cannot suppose that they have lived and died in vain; we have no doubt that they have contributed to shape our spiritual destinies. We owe a debt of gratitude to them, as we have seen, for the conversion of a great part of England. Aidan's name has been comparatively forgotten in this later age. His glory has been eclipsed by other orbs in our spiritual firmament. But the memory of the just is blessed. His work shall live in records more durable than brass or marble, when the monuments of human greatness have mouldered into dust.

A. R. PENNINGTON.



#### ART. V.—IS LIFE WORTH LIVING ?

ONE of the many marvellous things about that ancient collection of literature which we reverence under the general name of the Holy Scriptures, is the fact that in them we may find the reflection of every possible and conceivable phase of human experience and feeling. And not merely that, but each of our passions and sorrows is gently led by teaching or by story to a happy, a wholesome, and a fitting result. In what age, for example, have there not been instances of the moody and ungrateful discontent of Jonah? Which of us

cannot count up many of his acquaintances who take a strange delight in saying, "It is better for me to die than to live"? Who does not know some dismal Rebekah, who, when Esau married against her wishes, exclaimed, "I am weary of my life! What good shall my life do unto me?"

Some of us talk as if this imaginary diseased distaste for existence was some new thing peculiar to our own age. There has been plenty of it in the Bible. "My soul chooseth death rather than life" was the perpetual complaint of Job. "Let the day perish wherein I was born!" "Oh that I might have my request, and that God would grant me the thing which I long for! Even that it would please God to destroy me; that He would let loose His hand and cut me off!" No misanthrope of modern times could say more. "It is enough," cried Elijah; "now take away my life; for I am not better than my fathers." "I hated life," says Solomon, in the Book of Ecclesiastes, in the bitterness of his heart. There has been plenty of it in literature and history. "Life is a continuation of misery," said Acosta, the Portuguese. "The happiest hour of life is the departure from it," said Calanus, the Hindu companion of Alexander the Great. "I doubt," wrote Seneca, "if anyone would accept life if he knew what it would cost him." "The blessings of life," wrote Pliny the elder, "are not equal to its ills, even though the number of the two were equal; nor can any pleasure compensate for the least pain." And in our own times men who have lost faith in the future are constantly asking the dismal question, "*Is life worth living?*" Poets have written in this strain:

What is the existence of man's life  
But open war or slumbrous strife?  
Where sickness to his sense presents  
The combat of the elements;  
And never feels a perfect peace  
Till death's cold hand signs his release.

• • • • •  
It is a weary interlude  
Which doth short joys, long woes, include;  
The world the stage, the prologue tears,  
The acts—vain hopes and varied fears!  
The scene shuts up with loss of breath,  
And leaves no epilogue but death.

Now, the reason of all this discontent and despair, this wishing of a man that he had never been born, this idea that he would be glad if he could lie down and die, is extraordinarily simple and obvious. The people who fancy that they feel these things, and who utter these loud lamentations, are just those who have not made a proper use of life, or who have not understood what life really means. They have made



a hopeless mess of it, and are feeling the discomforts of what they have done. But even these very people, unless they are in the sudden madness and frenzy and unhinging of suicide, would be terribly scared if you took them at their word. If you suddenly met them with a cup of poison where there was no escape, and told them that there was nothing for it but for them to drink it off at that moment, they would wring their hands and sweat with horror, and cry aloud that they never meant what they said. Many a man who has jumped into a river has wished that he was out again before he was drowned. It was only a strong way of expressing their discontent and unhappiness. "So much are men enamoured of their miserable lives that there is no condition so wretched to which they are not willing to submit, provided they may live." That was the remark of one of the acutest, even if he was also one of the most cynical, observers of human nature who ever existed.<sup>1</sup> These people are unhappy because they have ruined their health, or because they feel the burden and yoke of bad habits, or because they have not found out or have been unwilling to learn what is the only way of being really happy. Solomon, for example, had so far forgotten his own wisdom that he had overburdened himself with luxury and amusement. Unless some mistake of transcription has crept into the Hebrew numbers, we are told that he exceeded even Eastern license in the scale of his domestic relations. Such ceaseless monotony of unchecked indulgence of self was enough to make any man discontented.

God gave the true answer to Jonah: "Then said the Lord, Doest thou well to be angry?" He showed him that he ought to consider himself more than happy in having been chosen by the Almighty to be the means of saving 120,000 souls in that immense city of Nineveh. The repentance of the whole community, the renewed healthiness of a vigorous municipal life, the simple joys of each quiet hearth and home up and down its streets, rescued and restored and refined by the influence of this portentous Hebrew prophet, the foreign children of the universal Father of all men Who was worshipped at Jerusalem brought back by his message to a sound mind—these things ought to enter into his very being; these lives he ought to feel as if he himself was living; these thoughts, if he realized them and reflected on them properly, were enough to fill him with delight.

That answer is true for all time. Why is it that there are people who bless God for every minute which they live? Whether they are rich or poor, ill or well, strong or feeble, the

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<sup>1</sup> Montaigne.

mere fact of living gives them such delight that they can never be too grateful for it. What is the meaning of this? Why are they different from those who moan and groan? It is not merely that they are naturally sanguine and cheerful. Many sanguine and cheerful persons have no real peace of mind. Ill-health may produce morbid conditions, but it cannot rival the Spirit of God in influencing the whole tenor of a life. Dyspepsia and a diseased liver may be responsible for fits of melancholy, but not for the whole cast of a soul. David knew the answer of the secret, and he has written it out over and over again in words which can never be imitated: "*Thou* wilt make me to know the path of life; in *Thy* presence is fulness of joy; at *Thy* right hand there are pleasures for evermore." "Bless the Lord, O my soul," sang David again, "and forget not all His benefits: Who forgiveth all thine iniquities, and healeth all thy diseases; Who redeemeth thy life from destruction: Who crowneth thee with loving-kindness and tender mercies." And again, "In *His* favour is life." And again, "With *Thee* is the fountain of life." And another Psalmist: "O bless our God, ye people, and make the voice of His praise to be heard; Who holdeth our soul in life, and suffereth not our feet to be moved."

The secret, then, is for a man to follow God's way of life instead of his own—practically, not theoretically only; to take His will instead of the perverse, wayward, mischievous will which he finds in his own mind; to live for others instead of himself. "The end of life," said Socrates, "is to be like unto God; and the soul following God will be like unto Him; He being the beginning, the middle, and the end of all things." "This span of life was lent for lofty duties, not for selfishness; not to be whiled away for aimless dreams, but to improve ourselves and to serve mankind." Even Epicurus, who is so much misunderstood because he taught men to live for true pleasure—even he said that "it is impossible to live pleasantly without living prudently, honourably and justly; and it is equally impossible to live prudently, honourably and justly without living pleasantly." "To complain that life has no joys," says another, "while there is a single creature whom we can relieve by our bounty, assist by our counsels, or enliven by our presence, is to lament the loss of that which we actually possess, and is just as reasonable as to die of thirst with the cup in our hands." That is the absolute truth. That is God's secret for human life.

He lives, who lives to God, alone,  
 And all are dead beside;  
 For other source than God is none  
 Whence life can be supplied.

*Is Life Worth Living?*

To live to God is to requite  
 His love as best we may ;  
 To make His precepts our delight,  
 His promises our stay.  
 But life within a narrow ring  
 Of giddy joys comprised,  
 Is falsely named, and no such thing,  
 But rather death disguised.

If, then, a man wishes to be truly grateful for the benefit of living; if he wishes to be able to say sincerely in the General Thanksgiving, "We bless Thee for our creation, preservation, and all the blessings of this life," he has only to follow the secret of David. He has to live, not for himself, but for God; and that means living for others. There is no satisfaction for him so great as the feeling that each day he has been doing something just, or kind, or useful; no discontent so gnawing as the knowledge that he has been wasting his time and energies and money on empty fancies which were mere delusions, and which left him afterwards poorer in all these things than before. Selfishness is the one great curse of human nature. It is a curse because it can never be satisfied, because it makes everybody whom the selfish man meets an opponent, and because the object which it worships, himself, is so worthless. "Remember for what purpose you were born, and through the whole of life look at its end; and consider, when that comes, in what will you put your trust? Not in the bubble of worldly vanity—it will be broken; not in worldly pleasures—they will be gone; not in great connections—they cannot serve you; not in wealth—you cannot carry it with you; not in rank—in the grave there is no distinction; not in the recollection of a life spent in unconsidering conformity to the silly fashions of a thoughtless and wicked world, but in that of years passed, soberly, righteously, and godly, in the path of duty."<sup>1</sup>

Life is infinitely more than a mere consciousness of existence to be moulded by the fashions and customs of the day, and to be spent on the advancement or cultivation of self for the purposes of the visible world alone, even in any of the myriad aspects which self presents. "It cannot be," wrote Bulwer, "that our life is cast up by the ocean of eternity to float a moment upon its waves, and then sink into nothingness? Else why is it that the glorious aspirations which leap like angels from the temple of our heart are for ever wandering about unsatisfied? Why is it that the rainbow and the clouds come over with a beauty which is not of earth, and then leave us only to muse upon their favoured loveliness? We are born for a higher destiny than that of earth; there is a realm where the

<sup>1</sup> Christopher North (Professor Wilson).

rainbow never fades, where the stars will be spread before us like islands which slumber on the ocean, and where the beings which pass before us now like shadows will stay in our presence for ever." When once a man has given himself wholly to God, then all which happens to him partakes of the principle of eternal reality and freshness.

"The mere lapse of years is not life. To eat and drink and sleep, to be exposed to darkness and to the light, to pace round in the mill of habit, and turn thought into an implement of trade—this is not life! Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence. The life of honest mirth which vibrates through the heart; the tears from God which freshen the dry wastes within; the music which brings childhood back; the prayer which calls the future near; the doubt or difficulty which God has set before us to make us meditate; the death which startles us with mystery; the hardship which forces us to struggle; the anxiety which ends in trust—these are the true nourishment of our mere natural being."<sup>1</sup> To the mind which is set on the future, and which is therefore living the life of duty and the life of love, all these things bring joy. They bring new experience, new self-control, new victories, new faith, new knowledge of God and of the truth.

*Is life worth living?* Not if men care for themselves more than for others; not if their absorbing objects and pursuits are anything else than God Himself. Though their lot in existence was the most fortunate which was ever contrived by the machinery of civilization; though the highest rewards of their exertions were within their grasp; though, from the wife of their choice, they should find to the full that society, help, and comfort which they expected; though their children prospered, and no disease ever entered their home; though every refinement of enjoyment, intellectual and physical, could be theirs in picture and song and amusement most suited to their taste; though they lived in most delicious scenery, and could command every variety of travel and of climate; though their resources were such that they could gratify every wish of their heart and imagination as soon as it was formed; yet if their aims were other than the love of God and the love of man, they would be nothing better than a miserable, unhappy, self-tortured, discontented wretch.

Our Lord cut at the very root of the unhappy and worthless way of living by that memorable saying, which, in a very touching way, was called by the late Mr. Matthew Arnold "The secret of Jesus," "He that taketh not his cross and

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<sup>1</sup> James Martineau.

followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." Severe as the words sounded, they were inestimably kind and pitiful, for nothing can be more deplorably disastrous than the false view of life. The words would call up to the disciples' minds the idea of the pallid convict, with which Roman rule had made them familiar, dragging the log of wood, on which he was to expire, from the city walls to the place of execution. As he staggered with weary and reluctant steps to that ghastly spot, the one thought about him would be that for him life was over. Whatever he might have done in the past, however he had enjoyed what had been his—home, mother, wife, children—now there was no more of it. In a few hours he would be as lifeless as the very wood which he was carrying. In some sort, that was what the Christian life would be like. Our Lord Himself would die in that very way, and all who wished to be His real disciples must be ready to die as miserably. Their whole life must be spent as if they were carrying that deathly log of wood. Their natural life, the life which they would have lived if they had never heard of Christ, and if He had never come and founded His kingdom, the life of pleasure, ambition, advancement, and self-indulgence, must all be crucified to that imagined log of wood. There was nothing after all in that natural life which could really delight them; all earthly pleasures, begun and ended in self, were disappointing and short-lived; as soon as one pleasure had become familiar it became stale; other pleasures had to be sought and invented; and invention itself was soon exhausted. But in this new life, the life given over wholly and heartily to the declared, visible, audible Will of God, the life of going about doing good, the life of seeking not your own advantage, but the advantage of other people, the life of unselfishness, the life of lessening suffering and increasing happiness, the life of considerateness and sympathy, pity, gentleness, tenderness; in that life would be daily and hourly satisfaction, contentment, happiness and bliss, because it would be the very life of God Himself, in Whom all things live and move and have their being, and for Whose pleasure they are and were created. Thus it is true that he who findeth his natural life shall lose it. He who indulges himself shall never be satisfied. He who is bent on his own selfish objects shall find them turn to dust as he grasps them. He who gives himself up to his natural impulses, inclinations and ambitions, shall never get what he wants. He that findeth his life shall lose it. But thus also it is none the less and far more gloriously true, that he who loseth his life for Christ's sake shall find it. He has given up the false, and in so doing he

has found the true. He has left the delusions and snares of earthly enticements, and in giving them up he has found the true riches. He has relinquished the pursuit of the deceptive mirage which glimmers in the haze above the dry deserts of an unspiritual, unenlightened, uninspired life, and in the Son of God and His Cross he has found the hidden well of living water springing up unto everlasting life.

*Is life worth living?* We are told that one man has no right to say to another that he is the happier of the two, because there are no means of a fair and proper comparison. But we need not ask any to do that. We will both look at the evidences offered by others than ourselves. Where is it that we see the serene face beaming with cheerfulness, the calm, untroubled eye glowing with hope, the temper unruffled, even the burden of ill-health borne with alacrity, griefs encountered with sympathy yet with resignation, the feebleness of old age and the terrors of death welcomed with contentment? Where but in those who have given themselves to God and to the service of men? Yes, if men put away self, and self-interest, and self-advancement, and self-pleasing; if they set themselves steadily to going about doing good; if their thoughts are always occupied with the question how they can make things better and more beautiful; if they are always alive to the cry of distress; if whatsoever their hand rightly findeth to do they do it with all their might, then they will find the day all too short for the things which they wish to put in it. Their joy will be full, because they will understand the fellowship of the Father and of the Son. Yes; life will be worth living.

WILLIAM SINCLAIR.



#### ART. VI.—“L'ANCIEN MONDE ET LE CHRISTIANISME.”

*L'ancien Monde et le Christianisme.* Par E. de PRESSENSÉ, Paris, 1887; pp. xl., 669.

*The Ancient World and Christianity.* By E. DE PRESSENSÉ, D.D., translated by ANNIE HARWOOD HOLMDEN. London: Hodder and Stoughton, 1888, pp. xvii., 479.

**T**HIS work is intended to form the first part of the third edition of the author's *Histoire des trois premiers Siècles de l'Eglise*. The four volumes of the earlier editions of this work have long been known in England, both in the original language and in the translations with which Mrs. Holmden never fails to supply us. The four parts of the earlier edition treat of (1) the Apostolic Age, (2) the Martyrs and Apologists, (3) Heresy and Christian Doctrine, (4) Life and Practice in the

Early Church ; so that the present volume does not correspond to any one of them. Rather, it forms an introduction to the whole, and covers to some extent the same ground as that occupied by Dr. Döllinger's *Heidenthum und Judenthum*, better known to English writers by the somewhat perverted title of the English version of it, "The Gentile and the Jew." In both works the object is to show the condition of the world previous to the birth of Christ, especially in the spheres of philosophy, morality, and religion, in order to determine how far that condition was a preparation for the Gospel, and how far it was an impediment to it.

Dr. Pressensé starts from the principle, which no one is likely to dispute, that it is impossible to make a proper study of the *origines* of Christianity without forming some idea of the moral history of the age which preceded it. A knowledge of this will prove fatal to the theory that Christianity is in the main a mere compound of Judaism and Hellenism ; and it would appear that it is partly in order to show the untenable character of this theory that the work before us has been written.

The volume is divided into four "Books," preceded by an Introduction. The first book treats of the "Ancient East," and begins with prehistoric man ; the second treats of "the Religious Development of the Oriental Aryans ;" the third of "Hellenic Paganism ;" and the fourth of "Greco-Roman Paganism and its Decadence." The work shows the author's characteristic piety, learning, and thoughtfulness ; and yet at times gives the impression of being somewhat lacking in depth and precision. But it is bright and instructive, and the conclusions drawn from the facts stated are generally reasonable and sound.

Mrs. Holmden's translation is very pleasant to read. The English is vigorous and flowing ; and one is not perpetually reminded that one is reading a translation, and a translation from the French. But she has taken very great liberties with the original. She has divided the third book into two, and thus made five books in all. Here and there she amplifies or paraphrases ; and she *frequently* omits whole sentences. But with the exception of an occasional slip in translation, there do not appear to be any places where she misrepresents the substance of the original by the liberties which she has taken. And slips, so far as we have observed, are rare. Where she gives English equivalents for Dr. Pressensé's translations from Plato, she has wisely availed herself of Professor Jowett's English translation of the original Greek. But there is some rather funny Greek on p. xx, which might be corrected in another edition. A new edition, we both hope and expect

will be called for; and, when that time comes, we earnestly request that the translator will add to our obligations to her by returning to the method of the original in one important respect. In the English edition the title of the whole volume, "The Ancient World and Christianity," occupies the top of the left-hand page from beginning to end, while the subject of the chapter occupies the top of the right-hand page. In the French edition, each page has a heading of its own; and these headings serve as a useful analysis. The title of the whole work is quite useless as the heading of a page. On the other hand, whereas Dr. Pressensé has given us only a table of contents, Mrs. Holmden has given us both that and an index.

The concluding paragraph of the volume gives a very fair idea of the manner in which the translation has been executed :

Qu'on le veuille ou non, sa croix devait marquer la limite entre deux mondes et partager l'histoire. Elle répondait à tout le passé et elle allait enfanter un monde nouveau qui, dans ses pires révoltes, ne devait jamais parvenir à l'arracher. Encore aujourd'hui, elle le domine, soit qu'il l'acclame, soit qu'il la maudisse.

Whether men will have it so or no, the Cross of Christ divides two worlds, and forms the great landmark of history. It interprets all the past; it embraces all the future; and however fierce the conflict waged around it, it still is, and shall be through all ages, the symbol of victory.

The work, either in the original or in Mrs. Holmden's English rendering of it, may be safely recommended to all those who wish for information on the subject of which it treats: and those who are already well acquainted with the subject will find a good many bright thoughts and just reflections upon topics already familiar to them. It affords real help towards understanding the moral and spiritual void which it has been the mission of Christianity to fill.

ALFRED PLUMMER.

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## Reviews.

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*The Skein Unravelled.* A Course of Lectures, in the form of Dialogue, on the Main Points of Christianity. In nine numbers. By the Very Rev. Canon DUCKETT, D.D. Jarrold and Sons, London and Norwich. 1888.

THESE lectures, or dialogues, in nine cheap numbers, are some of the latest proselytizing tracts of the Romish faction in England. We understand that they have had some success in undermining the faith of some, and it is this rather than their intrinsic merit which induces us to notice them. For in them there is indeed nothing new in the way



of matter, though the form is somewhat novel. And first a word as to the form of these tracts. A controversial tract, written in dialogue, and thus apparently giving the opponent the power of defending his positions, has the appearance of candour. But it is nothing more than the appearance. It is, in fact, a most insidious method of controversy, for the opponent is of course made to say exactly what the chief disputant desires that he should say, in order that his full artillery may be brought to bear; and he is always conveniently silenced and done for at the end of the tract; thus giving the idea that the battle has been won, when, in fact, it has never been fought. Certainly in this case the disputant invited letters stating difficulties to be sent to him, but he only quotes one (Part VI.), and that he certainly does *not* answer.

The first dialogue is with an unbelieving inquirer, and this is ingeniously adapted to show that the proper temper for an inquirer is a wish to believe, to have a bias towards believing if only the facts can be produced. It is necessary to establish this position for the sake of what is to follow. For granted that one ought to desire to believe, the facts adduced will be received with a more favourable construction, and not be so closely scrutinized. The second tract is an argument with the sceptic on the existence of God. It is rather clumsily stated, and in the midst of it comes in the gentle and apparently harmless appeal, "If you will allow me to assume for the present what I trust to prove in the future, viz., that the Roman Catholic Church is the only depository of true Christian doctrine," etc. Here too, then, there is an eye to the future. In the third number the Theist is very well taught by the Christian the necessity of a revelation. In the fourth it is endeavoured to prove to the "Nonconformist" the necessity of a Church and the insufficiency of the Bible by itself. In this dialogue we have a curious specimen, very artfully done, of the Romanist practice of disparaging the Scriptures. First we have the extraordinary assertion put into the mouth of the Nonconformist, but not contradicted, that the *originals* of the books of Scripture are lost, and that the Scriptures only exist "in very ancient translations or versions." This attempt to canonize the Vulgate is somewhat too audacious. What! are the old and famous codices, over which so many battles have been fought, to be absolutely ignored? Is the Septuagint to be the only source of the Old Testament Scriptures, and Versio Itala of the New? This well accords with the sneer at the English authorized version as "King James's Bible," and with the further depreciatory remark, which is altogether an exaggeration, that "For centuries the Bible as we have it now *did not exist*. Scattered through various local churches were different parts of the New Testament—a copy of a gospel here, a letter from Paul or Peter or James or John there—and these were kept carefully stored as precious treasures, so that the reading of the Bible by all Christians was then, even as it is now, an impossibility." We appeal to anyone at all conversant with the subject whether this is not a mere caricature of the formation of the New Testament Canon. The purpose, of course, is evident. In the fifth number an "Anglican" is brought in to be instructed as to what is the one true Church. The "Catholic" starts with introducing a gross fallacy, which the poor Anglican is made humbly to accept. He professes to prove from

the Articles that the Church of England holds all those churches which have erred in matters of faith to be cut off from the true Church. The Anglican is made to talk feebly about an invisible Church, instead of relying in the words of Canon 30: "It was far from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches in all things which they held and practised." Presently we have another hit at the Anglican Church: "How many times had not the Articles to be remodelled and *changed*? How many times has not your Prayer-book been reconstructed?" And this from a member of a Church who is bound to accept the entire reconstruction of the creeds of the Church by the creed of Pope Pius IV., and the remodelling of Christianity itself by the illustrious Pope Pius IX.! At page 12 in this number occurs what we may really describe as a beautiful argument! "Shall we agree upon this, that if Christ instituted a Church with a central authority, and no other Bishop throughout Christendom even claims that authority, except the Bishop of Rome, then we must allow that he is the central authority," etc. This is marvellous fine logic! A *claim* establishing a right!

But the assurance of the Canon is unbounded. He says of controversies that they are absolutely settled and quieted when Rome once speaks. We hardly think the writer is quite delivered from controversies even yet in his own Church. Father Curci and others seem still to have something to say. But there is such a thing as creating a solitude and calling it peace; and the pusillanimous silence of the late protesting party at the Vatican Council does little honour to their faith or morals. The Canon asserts that the Anglican missions to the heathen have altogether failed, and to prove this, quotes the *North British Review*, edited by a Presbyterian divine, and a careless passage in the *Christian Remembrancer* of 1859! This he calls "distinct evidence." About as good, certainly, as the opinion of Lord Macaulay, which he proceeds to quote, as to the character of the Anglican Church. Then he sums up the glories of Rome: "She alone is one with a wonderful unity; she alone has propagated the name of Christ throughout the world; she alone *claims* to have with her yet the gift of miracles. She alone is conspicuous as the object of the hatred and calumnies of the world." We ask is there not a cause? Her tender mercies towards England are represented by the fires of Smithfield, the Spanish Armada and the Gunpowder Plot; her love of the Netherlands by the hundred thousand victims of Alva's butchery; her love of France by the massacre of St. Bartholomew, the revocation of the Edict of Nantes by Dragonades, and unutterable horrors; her love of Spain by the sickening atrocities of the Inquisition and the autos da fé. Truly Rome must learn to disclaim her past a little more loudly before she can put in for the tender regard of the nations of the earth.

Two false assertions meet us at this point of the Dialogues. Peter, says the Canon, means Rock, and to that Apostle alone Christ gave the keys of His kingdom. The meaning of Peter (*πετρος*) is not Rock (*πετρα*), but "of the rock;" and thus St. Augustine, in his "Retractions": "I have said in a certain place of the Apostle Peter that it was on him as on a rock that the Church was built. But I know that since that, I have often

“explained these words of our Lord, ‘Thou art Peter, and upon this rock will I build My Church,’ as meaning upon Him Whom Peter had confessed, so that Peter *taking his name* from this rock would represent the Church which is built upon this rock; *for it is not said to him, Thou art the rock, but Thou art Peter.* But the rock was Christ, Whom because Simon Peter thus confessed, as the whole Church confesses Him, he was named Peter;” and so Chrysostom, “On this faith and confession I will build My Church.” Neither was it to Peter alone that the keys were given. The *meaning* of the keys is explained by the next words, “Whatsoever thou shalt bind,” etc.; and precisely the same power is given to all the Apostles (Matt. xviii. 18; John xx. 23). After a curious misrepresentation of the Early English Church History, we arrive, at page 13, at a sweet little simple truth, told us in the words of the Penny Catechism, viz., that the Pope is *infallible!* We take the liberty here of giving a passage from another Roman Catholic writer, and a very learned one: “To prove the dogma of Papal Infallibility from Church history, nothing less is required than a complete falsification of it. The declarations of Popes which contradict the doctrines of the Church, or contradict each other (as the same Pope sometimes contradicts himself), will have to be twisted into agreement, so as to show that their heterodox or mutually destructive enunciations are at bottom sound doctrine, or, when a little has been subtracted from one dictum and added to another, they are not merely contradictory, and mean the same thing.”<sup>1</sup> How any sane and honest man, who is, in the most superficial way, acquainted with Church history, can talk about Papal infallibility is an absolute enigma.

The Canon has now destroyed the whole army of his opponents, and, riding onwards in triumph, he proceeds to instruct his vanquished foes and other faithful children in the higher mysteries of the faith. We shall say nothing of the Tract on Mass and Benediction. The subject is too solemn and too melancholy. We only remark in passing that, since the days of Paschasius Raderb, who invented the materializing doctrine in the ninth century, this doctrine has been the bane of the Church. Neither have we much to say as to the Dialogue on the Incarnation and Sacraments, in which the catechumen seems to have rather the best of it, except to remind the Canon that *Religion* is not derived from *religare*, but *relegere*, as Cicero has taken the trouble to tell us: “Sunt dicti religiosi a relegendo.” But that is a trifle. We come now to No. 9, “Indulgences and Purgatory.” It must be a hard and ungrateful task for any man possessed of the average amount of sense and honesty to sit down deliberately to defend such wild and fantastic fictions as are included under these names. The Canon appears to feel himself somewhat hampered in coming to treat of these monstrous inventions. “I am about to speak,” he says, “on a subject very difficult to treat before an audience such as the present.” And then he goes on to say that no doctrine has been “so misrepresented, travestied, and belied” as that of Indulgences. Naturally enough, inasmuch as so absurd and profane a doctrine both excites the ridicule of the careless, and offends the con-

<sup>1</sup> “The Pope and the Council,” p. 49.

sciences of the devout. This doctrine is professedly grounded on that saying of our Lord to His Apostles, "Whatsoever ye shall bind on earth shall be bound in heaven," etc.; and from this it is inferred that there is a great store of the inexhaustible merits of Christ and the superabundant merits of the saints on which the Church can draw, after the manner of writing a cheque on a bank, and thus transfer to the properly qualified, so as to do away with their penance, and to relieve them of some of the pains of Purgatory. It is denied by the Canon that Indulgences can be granted to souls in Purgatory. But this is the merest quibble. For he admits that they may be granted to the living and "applied to the souls in Purgatory by those who gain them," so that it only needs the intervention of a third party. Moreover, they can be granted to the living not only for this life, but also for Purgatory, inasmuch as they are sometimes granted for 56,000 years. We take the liberty of presenting the reader with a view of Indulgences, not written by a "heretic," or even a Reformer, but by a devout son of the Church in the fifteenth century, who by his position as Chancellor of the University of Oxford probably knew as much about them as the learned Canon: "Sinners nowadays say "I care not what, and how many, evils I have committed before God, "because very easily and very quickly I can have plenary remission of "every fault and penalty by absolution and the Indulgence conceded to "me by the Pope, whose writing or grant I have bought for fourpence, "or sixpence, or for a game of ball.' For they who grant letters of Indulgence run about through the country and sometimes give a letter for "twelvepence, sometimes for a good draught of wine or ale, sometimes "for a game of ball if they be beaten, sometimes as a payment to a courtisan, sometimes for mere favour . . . . Oh, how blind are they who "say such things! For how can he be loosed from chains who is still "held fast in chains? How can he be loosed from sins who does not "leave them, nor do the works required by God?"<sup>1</sup> It has been well pointed out that Indulgences, even when most fittingly used, destroy the idea of devotion, inasmuch as the acts of devotion are thus done for a certain price and not of free will; are inconsistent with Scripture, inasmuch as there can be no superabundant merits of saints, "When ye have done all, say we are all unprofitable servants;" and even if valid, would be mischievous, inasmuch as they take away the penance deemed requisite for purging and purifying.<sup>2</sup> As regards the "modern invention" of Purgatory, the Canon thinks that he settles this "once and for ever," and establishes the Scriptural truth of the doctrine by quoting a passage from the Second Book of Maccabees! Truly, a stable foundation on which to build this portentous doctrine affecting so fundamentally the Christian Church! The two passages quoted from St. Matthew are so palpably strained and misinterpreted that it is not worth while to discuss them. We meet the Canon's passage from the Apocrypha by another from that book: "The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to

<sup>1</sup> Gascoigne, "Liber Veritatum," pp. 91-125 (ed. Rogers).

<sup>2</sup> See Dr. Littledale's "Plain Reasons," pp. 102-4.

die, and their departure is taken for misery, and their going from us to be utter destruction, but *they are in peace*" (Wisd. iii. 1-3). It must, indeed, be a sorry and a miserable condition for anyone to accept the doctrine of the horrible figments of purgatorial fire in place of the sublime consolation conveyed to the mourner in our Burial Service from the inspired Apostle, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may *rest from their labours*" (Rev. xiv. 13).

GEORGE G. PERRY.

*Augustinische Studien*, von HERMANN REUTER. Gotha, 1887. Pp. 516. 8vo.

This is one of the numerous works which tend to prove that during the last twelve or fifteen years there has been a great revival of interest in the teaching of St. Augustine. Scarcely a year passes without one or two volumes appearing in England, Germany, or America on the subject. New translations also of select treatises of Augustine are constantly being produced, among which the noble series which is being edited by Dr. Philip Schaff deserves special mention.

The present volume consists of seven essays or "studies," five of which have already appeared in Brieger's *Zeitschrift für Kirchengeschichte*, but have been enlarged and partly rewritten. The remaining two are published here for the first time. The subjects are comprehensive and interesting; and from time to time the author supplies his readers with very convenient summaries of the results which he believes himself to have established. Upon these he asks for the criticisms of those who have been investigating the same field, his object being, not to advocate any views of his own respecting Augustine and his teaching, but simply to establish the truth about them by a methodical and comprehensive use of the very ample materials that exist.

The subjects of the seven studies are as follows: (1) The doctrine of the Church and the motive of the Pelagian controversy. (2) A contribution to the question of the relation of the doctrine of the Church to the doctrine of predestinating grace. (3) The Church as "the Kingdom of God," with special reference to *De civitate Dei*, xx. 9. (4) Augustine and the Catholic East. (5) The Episcopate and the Church; the Episcopate and the Roman See; the council and tradition; the infallibility. (6) Secular life and monasticism; secular knowledge and mysticism. (7) A contribution to an estimate of Augustine's position in the history of the Church. The author is particularly anxious that this last essay should be regarded as a contribution, and nothing more. It is deliberately confined to certain definite issues, and does not attempt to cover the whole ground.

It will be seen from the above summary of contents that the first two studies form a pair, and deal with the question of Pelagianism. To many readers they will appear to be the least interesting portion of the volume. It requires a special condition of mind to be able to take much interest in the interminable controversy over the insoluble problems connected with

man's free will and God's free grace. No wise man will believe that he is in possession of a satisfactory answer to them. It is better to accept the apparent contradictions which they involve as the necessary accompaniments of a nature which feels that it is free and knows that it is frail. We pass on, therefore, to notice some of the results collected for us by Herr Reuter in the third essay.

He believes that in the whole of Augustine's writings there is not a single passage which asserts that the historical Church, constitutionally organized under episcopal government, is the kingdom of God. When Augustine says the Church is the kingdom of God, he uses "Church" in the wider sense of the *communio sanctorum*. The *De civitate Dei* was not written to determine the relations between Church and State, but to defend Christendom against heathendom. The *civitas Dei* is primarily the visible Church, secondarily the communion of saints. Conversely, the *civitas terrena* signifies primarily the heathen state; secondarily, the *societas improborum*, which will continue until the end of the world, in spite of the Gospel.

In the fourth study it is pointed out that, according to the view of Augustine and his contemporaries, there was only one Catholic Church in East and West. There was no such thing as a particular "Greek Church." Nevertheless, continued ignorance of Latin in the East and decreasing knowledge of Greek in the West were producing comparative estrangement between West and East. At the beginning of the fifth century there were still not a few in Numidia, and specially in Hippo, who knew Greek. Augustine underrated his own attainments in this respect. He could translate Greek writings without help, if not without difficulty. He prepared the way for the separation between East and West, not by his ignorance of Greek, but by the influence which his own fertile mind exercised upon the course taken by Western theology. But the tendency to a separate development had shown itself in Tertullian and Ambrose before it was emphasized by Augustine.

The lengthy essay which forms the fifth study treats of Augustine's teaching on the subject of episcopacy. In form, his teaching does not differ essentially from that of Cyprian, but in tone it is less pronounced. Partly from circumstances, partly from temperament, Augustine was less of a prelate, less of an ecclesiastical statesman, than his great predecessor. He nowhere cares to insist that submission to the Bishop is a condition of Church membership; and his tendency is to tone down rather than to accentuate the distinction between clergy and laity. The idea of a universal priesthood is several times broached in a comprehensive and decided manner. His doctrine of a *sacramentum ordinis* was put forward, not to promote hierarchical interests, but to oppose the Donatists. It was dictated by expediency, and does not harmonize well with other elements of his teaching. His utterances also respecting the Roman See lack precision and consistency. There are passages in which he seems to allow to it the right to decide in matters of doctrine, and there are other passages in which he clearly denies that it has any gift of infallibility. His attempt to defend Zosimus, Bishop of Rome, shows that Augustine

did not ascribe infallibility to the Roman Church, and still less to its Bishop. It is possible that this want of clearness and decidedness on the subject of the infallibility of the Church has its source in his indecision concerning the respective claims of authority and reason, and of faith and knowledge.

In the sixth essay, Herr Reuter endeavours to form a precise estimate respecting Augustine's attitude towards secular life. Augustine bewails the moral condition of society in the Roman Empire, and recognises the necessity of reform; but he has nothing practical to suggest—for in order to reform society you must mix with it, and that is perilous to the soul. The Christian's duty is to fly from the world. But he who thus goes out of the world must continue to work for it. In the *Liber de Opere Monachorum*, which is perhaps the most important work in the history of industry since the end of the fourth century, there are ideas developed, which, if they had been realized in practice, must have worked a social revolution in the Roman Empire. The moral duty of work and the dignity of labour are defended with great ability; a monasticism that is purely contemplative is condemned; and the idea that work and prayer are antagonistic is denied.

With regard to estimating Augustine's position and influence, the time for such work (Herr Reuter thinks) has not yet come. We need a critical edition of his works, a critical study of his Latinity, a revision of the chronology of his letters, further investigations into the social and intellectual condition of North Africa in his time, in particular into the rhetorical schools there, as well as in Rome and in Milan; and a more comprehensive study of his philosophy and its sources. And then, when all this is done, we need the right man. He must have something more than learning and culture and critical power. He must be a believer, who lives his belief. To understand the historical development of Christianity without understanding Christianity itself is impossible; and to understand Christianity one must live the Christian life. To an outsider the history of the Christian Church is necessarily a revolting caricature. The real springs of action are to him invisible. He sees only the play of the worst passions and the blindest fanaticism. Only a Christian who is such from his heart can give us a genuine history of the Church. The writer concludes with a wish, rather than a hope, that he may live to see this great work accomplished.

A. PLUMMER.

*Christ, the Key of the Psalter.* With especial reference to the Titles. By an Oxford Graduate. Elliot Stock. 1888.

“To the chief musician, Michtam of David.’ Now ‘Michtam’ is a word of which a threefold interpretation has been offered, and if we accept all three, as we well may, each and all will be beautiful both with the Divine beauty of Christ and with mystical truth.” These three interpretations are, *first*, “hidden;” “most truly the fifty-sixth is a Psalm celebrating the love and grace of the *Hidden One*.” . . . “Only faith which strives not to know, but well believes the mystery of the Eternal Generation, can tell

the glory of the Hidden One." *Secondly*, "'Michtam' may be interpreted to mean an inscription engraved upon a pillar of victory . . . the joyful memorial of the resurrection and of the awaking of Him Who had been there hidden in the burial-hour." *Thirdly*, "Michtam is in the margin of our Authorized Version translated . . . a Golden Psalm . . . By this derivation the word shines with a very splendour of mystical glory. For the sixteenth Psalm sings not only of the Resurrection, but celebrates also the Ascension to the right hand of the Father, the meridian glory, for ever undescending and eternal, of the glorified Manhood of Him Who is the Sun of Righteousness."—P. 161 *seq.*

What can we say in sober criticism of all this? The author is impressed with the belief that in the titles of the Psalms "a very beautiful portion of God's Holy Word suffers a most unhappy neglect," and after stating somewhat discursively his reasons for believing in their inspiration, deduces interpretations such as the above. He gives us often interesting reading, drawing largely upon the stores accumulated by the Bishop of Derry and the late Bishop of Lincoln, but, as with most Patristic comments and Jewish Midrashes, the question is continually recurring, what is the basis for all these devotional thoughts and fine-drawn allegorizings? In this case, at least, no clear answer is given. If, indeed, the author were a converted Jew, holding fast to the tradition of every letter of Holy Writ being inspired by God, his position would be clear enough, for he could answer with the Cabbalists that the fact that the letters of these titles can be made to refer to Christ proves that they were meant to refer to Christ; but we hardly suppose that this theory would commend itself to any "Oxford Graduate" of to-day.

Probably he holds the ordinary view that contained in the inspired Scriptures there are some passages which refer directly to Christ, and others which refer to Christ in a secondary sense. It is thus apparently that he is able to see in these titles such constant reference to Christ. But he should be logical and clear. Let him state clearly which titles he thinks have a direct reference to Christ, and which refer to Christ only secondarily.

But we confess that personally we wish he had adopted another method. The longing to see Christ in every part of the Bible is perfectly intelligible and perfectly right, but he forgets that he may legitimately see Christ in every part without in the least yielding to interpretations which cannot be defended by sound principles of grammar and of historical exegesis. We wish that he could have plainly said, "These titles do not, indeed, refer either directly or indirectly to Christ on any sound principles of grammar or exegesis, and yet, for all that, they have given me very blessed and useful thoughts of Christ which I wish others also to learn." For this is legitimate. The Christian reader may be pointed to Christ by almost every verse of Scripture if he only reads it in the right spirit. The passage may have no direct or secondary reference to Christ, and yet may point the soul to Christ by reminding it of some principle which is only to be found in its fulness in Christ. For every principle of the good and the holy has its full measure nowhere but in Christ. Every mention,



therefore, of anything good in itself may point the Christian away from the passage he is reading to think of Him in Whom the principle was carried out to the full, and thus the Old Testament becomes to the thoughtful reader full of Christ, towards Whom, indeed, its faintest yearnings were ever directed.

If this be true there is no need for the Christian to ask, Is Christ to be legitimately seen here or seen there? Does this verse point to Christ, or is it merely historical? The question is, Does this verse contain any principle of abstract truth—not mere fact, but some branch of truth? For if so, it points to Christ, not as it were purposely or by any special intervention of God, but because it points to a principle which is satisfied in Christ alone. To give an example of what we mean: Is it legitimate to see the Atonement in Rahab's scarlet line? The Fathers do so as a matter of course; moderns merely laugh at such a notion. The truth lies with neither. The passage assuredly does not point to Christ's death in the sense that it was directly inserted by the Holy Ghost with the express and particular aim of leading men to hope for the death of Christ; but in itself, what is it? Something, the natural colour of blood, is the means of deliverance. The Christian, as he reads it, cannot but be led to think of that Blood which was the means of a greater deliverance; cannot but be reminded of the atoning work of the Saviour. It may be thought that this is only one more "drash," but this is hardly the case, for the Jewish "drash" was intimately connected with the Jewish view of inspiration that every single letter was inspired, and that combinations and permutations of the very letters were allowable. But the modern Christian values the broad principle that truths find their fulfilment only in Christ, and, bearing in mind the all-ruling guidance of the Holy Spirit in the composition of the books of the Old Testament, obtains the allusion to Christ not from the letter but from the fundamental truth underlying each historical expression. The modern Christian holds that the *à priori* view that every letter of Scripture in the original tongue was directly inspired is not yet proved, and he therefore desires chiefly to discover the true grammatical meaning and historical reference of each word, satisfied that in that meaning and reference lies necessarily a pointing away from itself to the Person in Whom all principles of truth really find their completion. "The Law was our schoolmaster to bring us unto Christ," not merely by types and predictions, but by telling us truths which find their satisfaction in Christ alone.

This, it is evident, is not the method pursued by the author of this book. He would at once repudiate it as insufficient. But it at least encourages the most patient inquiry into the grammatical and historical meaning, not severing us from modern scholarship, and yet enabling us to see Christ throughout the Old Testament. It becomes possible for the most critical scholar to see Christ in almost every verse. Each noble, or generous or kind action, by whomsoever performed, is an imperfect specimen of the same kind of action seen in its perfection in Christ; each yearning of an Old Testament saint for communion with God is seen in its fulness only in Christ; each hint of sacrifice for sin, each thought that nothing but the consecration of a life avails, each

sign of opposition to evil, find their completion only in Christ. The whole of the Old Testament thus becomes one great finger-post inscribed "To Christ."

A. LUKYN WILLIAMS.

*The Gospel of St. John: an Exposition exegetical and homiletical, for the Use of Clergymen, Students, and Teachers.* By Rev. THOMAS WHITELAW, M.A., D.D. Glasgow: Maclehose and Sons. 1888. Pp. lxii., 464.

Dr. Whitelaw has already made himself a name as an expositor of Scripture by his work on Genesis for the *Pulpit Commentary*, which has now gone through several editions. The present volume is very much on the same plan. There is, first of all, a comprehensive Introduction, and then the text of the Gospel is commented upon section by section in a twofold manner—first, with a view to the student or lecturer, and, secondly, with a view to the preacher. In the phraseology of the title-page, the first commentary on each section is "exegetical," the second "homiletical." And it is encouraging at the outset to notice that the first commentary is almost invariably the longer of the two. The explanation of the text is full without being tedious, and the homiletics are terse and compact.

It is often remarked that the clergy at the present time either make for themselves, or have thrust upon them, such an immense amount of secular and other work, that they have no time to make adequate preparation for preaching: and the remark, in a very large number of cases, is grievously true. With all kinds of benevolent organizations to start and keep going, with schools to direct and teach in, with a dense population to visit, and frequent services to conduct, how is a clergyman to find sufficient time for study and thought? On the other hand, it may be said that there never was a time when preachers had so many or such excellent manuals to help them in expounding the Scriptures to their flock, and in drawing wholesome and telling lessons from them. And a clergyman who desires help of this kind in studying for himself and explaining to others the lessons to be derived from the Gospel of St. John might do a great deal worse than put himself under the guidance of Dr. Whitelaw.

The Introduction, and especially the first section of it, which treats of the authenticity of the Gospel, is well done. The chief objections to the Apostolic authorship, and the best answers to them, are well summarized. In a few cases, perhaps, an absurd objection has been answered with unnecessary gravity. But it is not everyone who can bow a foolish opponent out of court with the irresistible good-humour and strong common-sense of the new Provost of Trinity College, Dublin, whose invaluable "Introduction to the New Testament" is already (we rejoice to see) in a third edition. If Dr. Whitelaw's readers want any further arguments on the Johannine question, let them read what Dr. Salmon has to say on it in that most delightful volume.

Common-sense is conspicuous in Dr. Whitelaw's work. He is reasonable in his decisions as to the Greek text, and in his interpretations of it. Of course every reader will find some conclusions from which he dissents, but he will find the grounds which are stated for their support well worth

considering. For instance, many persons will remain quite unconvinced that the unnamed feast in John v. 1 is a Passover; or that, in the apparent discrepancy between the Fourth Gospel and the Synoptics, as to the day on which Christ instituted the Eucharist, it is the impression derived from St. John (that the Crucifixion coincided with the Passover) which has to be corrected by the impression derived from the Synoptists (that the Last Supper coincided with the Passover), and not *vice versâ*; but Dr. Whitelaw states the case for the views which he adopts clearly and forcibly. In some cases, as in the discussion about the brethren of the Lord, he is content to repeat the chief arguments for and against each view, and to attempt no decision. No one ought to quarrel with such a course; but in one important question something more of a decision might have been attempted. Does the discourse in chapter vi. refer to the Eucharist or not? "The truth seems to be that *the idea here expressed* "of inward, believing, spiritual fellowship with the crucified and risen Christ" *was afterwards embodied by our Lord in the Holy Supper*; but whether at "the time of announcing it He had before His mind the institution of that supper, or whether this was an afterthought, 'the product of the hour of the supper itself,' cannot be determined" (p. 159). Perhaps it cannot. But certainly with this language many will not be satisfied.

There are a few slips and omissions in the volume. Thus, we read: "Christ wrought no miracles in either Judæa or Jerusalem on His last visit" (p. 14). Again, is Saul of Tarsus an example of "antecedent wickedness, even of the grossest type," being "no barrier to the reception of Divine grace" (p. 108)? And do we know that the Philippian gaoler was such an example (*ibid.*)? Is it probable, or even possible, that Peter cut off Malchus's ear with a "rapier" (p. 374)? If the woman of Sychar, by leaving her water-pot behind her, "evinced an intention to return," can she also by the same act have shown that her zeal "caused her errand to be forgotten" (p. 109)? And it is surprising that, in discussing the evidence which the Ignatian Epistles and Polycarp yield respecting the use of St. John's writings in the first part of the second century, Dr. Whitelaw gives repeated references to Lightfoot's famous articles in the *Contemporary Review*, written twelve or thirteen years ago in demolition of "Supernatural Religion," and yet makes no reference to the great work of Bishop Lightfoot's life, published comparatively recently, and exhausting the whole subject. Similarly, the discussion of the testimony of Clement of Rome shows little knowledge of the latest investigations; and the treatise by Dr. Ezra Abbott, which has absolutely settled the question, is not referred to in discussing Justin's use of the Fourth Gospel. But these are small blemishes, which can easily be remedied in a new edition. Meanwhile the volume is likely to prove of real use to many.

M. A.



## Short Notices.

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*A Manual of Introduction to the New Testament.* By Dr. BERNHARD WEISS. Vol. I. The Foreign Biblical Library: Hodder and Stoughton.

"The main object of this work," writes Dr. Weiss in his preface, "was not to give a statement of my views, but to furnish a manual with the best methodical arrangement." Each day is showing in still clearer light the absolute necessity of a knowledge of the origin and growth of the New Testament Canon to Christian ministers and laymen alike. Literature, in which loose and erroneous theories on this subject are treated as absolute and well-established facts, has now obtained such an extensive circulation, that it is rather late for a clergyman to make his first acquaintance with these speculations, when he finds them accepted among his people as the latest results of scientific inquiry. Dr. Weiss's work will be found eminently practical and useful. In a well-arranged table of contents the subject is specified which each section treats of, and so any particular point can be looked up at a glance. This book differs from Dr. Salmon's masterly "Historical Introduction," inasmuch as it enters more minutely than is usual into an analysis of the train of thought of each particular writing and into the question of its religious peculiarity. In fact, it is not so much an apology in defence of, as a handbook to the study of, the New Testament, and it has most admirably fulfilled its purpose.

R. W. S.

*The Home Hymn-Book.* A Manual of Sacred Song for the Family Circle. 2nd edition. Novello, Ewer and Co.; Simpkin, Marshall and Co.

With this hymn-book as a whole we are much pleased. The selection of hymns is large and judicious, and the work in the musical portion is well done. A cheap edition has the hymns only.

*Gospel Ethnology.* By S. R. PATTISON, F.G.S. With Illustrations. Religious Tract Society.

A good idea; well worked out. An interesting book, which can hardly fail to do good service.

*Studies on the Book of Psalms:* The Structural Connection of the Book of Psalms, both in Single Psalms and in the Psalter as an organic whole. By JOHN FORBES, D.D., LL.D. Edited by the Rev. JAMES FORREST, M.A. Edinburgh: T. and T. Clark. 1888.

An able and suggestive work.

In *Blackwood* appears an ably-written paper on Fiji, well worth reading. We quote a portion:

"Some shallow pessimist has said of beauty that it is only skin-deep, and you often hear the same thing said of the Fijian's religion. It does

“not, you are told, influence their lives. Well, I will not compare them with the people of our own highly moral little island ; Christianity has certainly not made them Englishmen, and it could not possibly have done so ; but I take it that the first hundred Fijians you might meet would be as good Christians as the first hundred Europeans—and what more could be reasonably expected ? Can we, indeed, reasonably expect as much, or anything like it ? Their ideas have not for generations been hereditarily leavened with the spirit of Christianity ; ours have, and ought therefore to shine greatly by comparison, which I am sure that they do. I mentioned the custom of evening prayers. Every night and morning in the village you hear the *lali*, a wooden drum, calling on the people to worship, and the sounds of praying and singing come from many houses. They are much puzzled and a little shocked at seeing so little of this among their white ‘Christian brethren,’ and it is not easy to explain the discrepancy to them. A native preacher invited me one day to the service in his church, a large airy building. Chairs were set in a prominent place for myself and a couple of companions ; the rest of the congregation, which was large, squatting on the floor, the men at one side, the women on the other, and a number of children in the middle. The people were certainly as attentive as a village congregation at home would have been, with three Fijian chiefs in full costume, or in none at all, sitting by the altar rails. The men, in fact, were decidedly attentive, but many of them were church-officers. The women were a good deal occupied in trying to catch my eye—so I flattered myself at least—and the children amused themselves in their own quiet way. The singing of English hymn-tunes was fair, and answers to a sort of catechism were chanted. The minister’s prayer was rather fast in delivery, but striking from its evident earnestness of tone ; in fact, one felt it to be impressive without understanding a word of it, and his preaching impressed me in the same way, his style being not unlike an Italian monk’s, the resemblance heightened by the likeness in sound of the language to a harsh Tuscan, but with hardly any gesticulation.”

We have received from Messrs. Hodder and Stoughton the second volume of the latest edition of the *Biblical Commentary on the Psalms*, by Dr. Delitzsch ; Ps. xxxvii.-lxxxix.

The C.M.S. *Intelligencer* contains the sermon preached in Westminster Abbey by Dr. Butler, Master of Trinity.

In this month’s *Good Words* appears a very able and interesting article on “Darwinism as a Philosophy,” by the Duke of Argyll. We quote with pleasure the opening paragraph, as follows :

“The private letters of Charles Darwin, now published in his Life with all their frank and memorable confessions, will accelerate and complete the reaction which has already begun against the acceptance of his philosophy. They not only reveal, but to some extent they explain, the contrast between his greatness as an observer and his weakness as an interpreter of the facts which he observed. All that was special in his hypothesis rested on one idea, and that idea was a bungle. The phrase in which it was expressed—Natural Selection—was not only a metaphor, but it was a mixed metaphor embodying a confusion of alien and incongruous conceptions. It personified an abstraction. This is a resource which may, indeed, be harmless if only the abstract idea which is personified be a clear one and not a muddle. But Natural Selection personified in the sense in which Darwin used it was, and is, a muddle. It was essentially the image of mechanical necessity concealed under the clothes,

“and parading in the mask, of mental purpose. The word ‘natural’ suggested Matter, and the physical forces. The word ‘selection’ suggested Mind, and its powers of choice. Each element in the mixture commended itself to hazy and indiscriminating recognition. But the elements of meaning in it which made it most acceptable were precisely the meanings which its author did not intend it to convey. All this is now confessed. Darwin himself found it so difficult of explanation in the only sense in which he meant it, that within a year after the publication of the ‘Origin,’ he wrote to Lyell that if he had to begin again, he would avoid the phrase altogether, and substitute ‘Natural Preservation.’<sup>1</sup> This would have been a change indeed. It would have eliminated, no doubt, all reference to the work of mind; but it would have eliminated also all reference to the processes of artificial breeding, these being the only physical causes to which the hypothesis appealed. Nor is this confession of Darwin the only, or the greatest, blow which his formula has received. Mr. Herbert Spencer, the ablest apostle of evolution in its wider applications, and one of the earliest disciples of Darwin, has lately turned upon ‘Natural Selection’ the light of close analysis, and, as the result, has been obliged to condemn it as not representing any true physical causation whatever. He abandons along with it his own almost more famous amendment, ‘Survival of the Fittest,’ as involving the same confusions of thought, and as equally incapable of reducing biological facts to any satisfactory explanation.”

The first volume of the *Gleaner Pictorial Album* (Church Missionary Society) is very attractive and full of information.

*Sermons for the Christian Year* (Rivingtons) is a judicious selection from the Quebec Chapel sermons of Henry Alford; an interesting and helpful book. Many will welcome a second volume of a similar cast.

In the new *Quarterly Review* the article which will be most generally read at the present moment, probably, is “The National Finances of the last Twenty-five Years.” One of its closing paragraphs runs thus: “Mr. Gladstone has denounced, and no one more strongly, the ill-effects arising from the continuation of the mode of raising the public Revenue with the Income Tax as the pivot on which all the system turns, but he has perpetuated that method. He has concentrated the source of supply on a few large heads, though an arrangement of that description is condemned by the soundest authority. The system, which has come into force through his acts and his example, is one which, even in comparatively easy times, is completely wanting in elasticity, so that a small addition, when further supplies are needed, is almost unattainable without alterations which would amount nearly to complete reconstruction. It is a system which, in a period of acute pressure, would have to be abandoned entirely. It might not be ill-suited to easy times, with a condition of increasing prosperity and stationary expenditure; but it is a pregnant source of national danger in difficult days when prosperity is at a standstill, or waning, while expenditure is increasing.” Another admirable article is “The Difficulties of Good Government.” What the *Quarterly* tells us about Garden Farming is really interesting, and has lessons for the present time. Another well-written and very

<sup>1</sup> “Life,” vol. ii., p. 346.

practical paper, on Friendly Societies, opens thus : "It is just a hundred years since the necessity of wise legislation, to further the measures of self-help adopted by the industrial classes, began to be urged by Sir George Rose and others. In 1793 the first Friendly Societies Act was passed. Its avowed object was to protect and encourage societies of good fellowship, formed for the purposes of the mutual relief and maintenance of the members in sickness, old age, and infirmity, and the relief of the widows and children of deceased members, and effecting those purposes by means of the voluntary subscriptions of the members. Later Acts have enlarged this definition, but the keynote of all legislation in this country with regard to such societies is struck by that Act. It affirmed that this protection and encouragement would be likely to be attended with very beneficial effects, by promoting the happiness of individuals and at the same time diminishing the public burthens. This prediction has not been falsified, though it has been fashionable to assert that Friendly Societies by failure have caused misery and pauperism, and to overlook the vast benefits they have conferred on their members. The facts are that the hundred years have been years of continuous progress for Friendly Societies, and that they are now in a sounder and healthier condition than ever before." Other *Quarterly* articles are "Keats," "The National Portrait Gallery," "Kaspar Hauser," and "The Monarchy of July and its Lessons." The paper in this number, to our own mind, is on the Apocrypha. It reviews the noble work just published by Mr. Murray, edited by Dr. Wace. It is clear and full. We cannot refrain from quoting a specimen portion. The *Quarterly* says : "Venerable as the Apocryphal books are, nearly the whole of them being unquestionably older than any part of the New Testament ; and considerable as is their value, whether for historical and critical uses, or in a less degree for religious edification ; they are not Holy Scripture, and are severed from it by an impassable line of demarcation. Their range of excellence is a wide one, ascending from very low depths in the additions to Esther and Daniel, to a fine height in Ecclesiasticus and Wisdom. Yet even of the last-named book, which in the Commentary before us Dr. Farrar calls 'in many respects the most valuable of the Apocryphal writings,' he ventures also to affirm, and we think with justice, that 'the book of Wisdom is, as a whole, far inferior to the humblest of the canonical writings.' And this being so, we cannot but admit that for ordinary readers, amidst the hurry and pressure of the modern conditions of life, the Bible placed in their hands for familiar use is well rid of the encumbering element of the Apocrypha. The canonical Scriptures alone make up a very large volume, and are, as Jerome says, a 'sacred library' in themselves. They certainly are sufficient to engross as much leisure, and satisfy as much desire, as the majority of busy Christian people have for devotional reading ; and it would be at the expense of the Divine Word, if the Apocrypha besides, which is equal in length to nearly five-sixths of the New Testament, were commonly bound up within the same covers, to offer itself as a rival candidate for the unlettered reader's attention. No one could wish that the fountain of living waters should, in any degree, be forsaken for broken cisterns that hold no water. Moreover, as Dr. Salmon has remarked in his 'General Introduction,' in estimating the value of a

"book or a sermon for edification, more has to be taken into account than  
 "its bare contents. What is profitable in one stage of thought or know-  
 "ledge may, in another, very seriously fail of its intended effect. The  
 "authoritative ruling of the 35th Article respecting the value and use of  
 "the Homilies has been utterly ineffectual to prevent them from be-  
 "coming obsolete, and being banished from our pulpits. The critical  
 "spirit which is in the air of modern life is quick to perceive absurdity,  
 "where the simplicity of ignorance found nothing but a wholesome  
 "lesson; the keener sense of the ludicrous renders it impossible now to  
 "listen without unseemly amusement, to stories in which unreflecting  
 "acquiescence was unconscious of anything grotesque or provocative of  
 "derision. What English congregation of the present day would be  
 "likely to derive benefit from listening to a great deal that is to be met  
 "with in the shrewd, cynical maxims of Ecclesiasticus, or the rhetorical  
 "exaggerations of Wisdom; to say nothing of the grim exploit of Judith,  
 "the grotesque experiences of Tobit, and the fables about Bel and the  
 "Dragon so foolishly restored to the Anglican Lectionary at the Savoy  
 "Conference, for no better reason, it would seem, than to spite the  
 "Puritans? We ask this with the less hesitation, because the voice of  
 "the Churches is with us. The tendency to relegate the uncanonical  
 "books to the background is unmistakable. No sooner had the Church  
 "of Ireland acquired the right of self-government, than it expunged the  
 "Apocrypha entirely from its calendar of lessons. The Protestant  
 "Episcopal Church of the United States of America, when in 1789 it  
 "moulded the Anglican Prayer-book to its own use, discontinued the  
 "reading of the Apocrypha in the daily course, and retained only the  
 "twenty-six special lessons for holy-days: but it has lately assimilated  
 "its Lectionary in substance, though not in every detail, to the new  
 "Anglican Lectionary, by striking out twenty-two of the special lessons,  
 "and reinstating lessons from the Apocrypha for nineteen days in  
 "November. What most nearly concerns us is the recent change in our  
 "own Church, which has also been adopted by the Scotch Episcopal  
 "Church. In the revised Lectionary of 1871, the period of the daily  
 "reading of the Apocrypha was reduced from eight weeks to three, and  
 "the number of special lessons taken from it for holy-days from twenty-  
 "six to four. Nor do these figures express the entire reduction. Tobit,  
 "Judith, Susannah, Bel and the Dragon have disappeared from the  
 "Calendar; and the lessons still read from Wisdom, Ecclesiasticus, and  
 "Baruch are so much shorter on an average, as well as fewer in number,  
 "than the Apocryphal lessons in the old Calendar, that the total portion  
 "of the uncanonical books now appointed to be read from the lecterns of  
 "our churches is less than one-fifth of that to which our forefathers for  
 "many generations were accustomed to listen. It will be recollected,  
 "however, that besides the lessons ordered by the Calendar, two portions  
 "of the Apocrypha are permanently imbedded in the Anglican Book of  
 "Common Prayer: namely, a portion of the 'Song of the Three Children'  
 "as an alternative canticle to the *Te Deum*, and three verses on almsgiving  
 "from Tobit in the Offertory Sentences. The mention of 'Thobie and  
 "'Sara,' which stood in the marriage-service of King Edward's first book,  
 "was afterwards expunged, to make way for 'Abraham and Sara.'"





## THE MONTH.

THE Ministry has been greatly strengthened by the Budget and the Local Government Bill.

The Prime Minister's speeches on the Tithe Bills have been, in different quarters, sharply criticised. The prospect is by no means bright.

In the Diocesan Conference<sup>1</sup> of London it was proposed by the Rev. Sir Emilius Laurie, and seconded by Mr. P. V. Smith,

That this Conference, without committing itself to details, desires to urge upon her Majesty's Ministers the supreme importance, in the interests of the Church, of the passage into law during this Session of the two Tithe Rent-charge Bills already introduced into the House of Lords, and also of so much of the Church Patronage Bill which was passed last year by the House of Lords as relates to patronage.

The Bill to facilitate the Sale of Glebe Lands, read a second time in the House of Commons, may, it is to be hoped, become law this Session.

On the Church Discipline Bill a remarkable letter from Lord Grimthorpe has appeared in the *Times*. The Bill needs, to say the least, a good deal in the way of simplifying.

Her Majesty the Queen has been staying at Florence.

Canon Pulleine, appointed by the Bishop to the valuable Rectory of Stanhope, becomes Suffragan ("Bishop of Penrith") in the Diocese of Ripon.

At the third ordinary session of the sixth General Synod of the Church of Ireland the President, in his opening address, said :

It is not desirable to enter on the delicacies of politics or party questions ; but as the Church of Ireland contains within its fold the rank, the property, and the educated intelligence of the country, I may be excused if I express in the name of the synod our abhorrence of the organized and wicked conspiracy against life, property, and law which has blackened Ireland's once fair name, and brought shame and sorrow to every loyal heart. But in the midst of all our gloom I think I can discover a streak of light breaking on our horizon, due, under Providence, to the wise rule of her Majesty's advisers, and to the firm, vigorous, and just hand of his Excellency and his Chief Secretary ; and I trust I am not too sanguine in assuming that the reign of law and order has set in, and the union of Ireland with Great Britain secured beyond the power of professional agitators to shake, or ambitious politicians to undermine.

The perversion of "Father" Rivington, a member of the Cowley Brotherhood, has been announced.

The policy of the Committee of the C.M.S., as the *Record* says, commands the hearty support of an "overwhelming majority."

Mr. Matthew Arnold died suddenly of heart disease on the 15th, in his sixty-sixth year.

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<sup>1</sup> The *Record* states that the Rev. H. W. Webb-Peploe sought to bring forward the following resolution : "That this Conference, recognising the fact that in the Metropolitan Cathedral members of all schools of thought in the Church of England are accustomed to meet for worship, deploras the introduction there of a reredos the ornamentation of which is calculated to arouse (and has aroused) difference of opinion, and to hurt the consciences of many Churchmen." The resolution was not placed upon the *Agenda* paper.