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THE
CHURCHMAN

MAY, 1889.

ART. I.—THE HALLE INSTITUTUM JUDAICUM.

WE do not know of any book which deals with the whole history of efforts made for the conversion of the Jews since the days of the Apostles. It would be a work exceedingly difficult to compose, needing special training and wide knowledge, especially knowledge of Talmudic literature and Jewish thought, and, most important of all, sympathy with all desires after divine life, however strangely these desires might be expressed. But if written from the true standpoint of one who has himself found the key to the Christian position in personal relation to Christ, it would be of the deepest interest and of permanent value. But, alas, a Neander arises but seldom, and for this particular work Neander's studies had not fitted him. There still remains room for such a work, and we commend the suggestion to all those who are interested in (and what true Christian is not?) the conversion of the Jews. For a part of the history, however, we are not without a guide. Pastor de le Roi's work,¹ to which we are chiefly indebted for the materials for this paper, is a comprehensive history of the efforts made for the conversion of the Jews from the time of the Reformation to the middle of the eighteenth century—a period, roughly speaking, of two hundred and fifty years; beginning with the great blaze of light among the Christians and the feeble attempts to carry a few rays of it to the Jews, and ending at a time when the intellectual darkness of the Jews was, perhaps, at its deepest, but which was as the dark before the dawn. For the end of the eighteenth century saw "the third Moses" (Mendelssohn), and his eventually successful efforts for the culture of his people.

At no period, apparently, has the Christian Church been

¹ *Die evangelische Christenheit und die Juden*, von Lic. J. F. A. de le Roi. Karlsruhe. 1884.

altogether forgetful of her duties to that nation to which it owes everything. Tertullian, Chrysostom, Augustine (who at least feel themselves bound to try to meet their objections), Gregory the Great, Bernard of Clairvaux, and Pope Martin V., our own *Domus conversorum*, the endeavours in Spain, miserable though their issue was, all witness to a sense of the duty laid upon the Church of preaching the Gospel to the Jews. Nor were such efforts altogether in vain, although they were far too closely connected with a system of coercion to prove widely successful. The "stand and deliver" policy is very easy, but when faith and habits are the booty desired it can seldom be effective. Yet strange how slowly it dies. Nothing was commoner even after the Reformation than to compel Jews to at least attend places of Christian worship, and there to listen—unless, perchance, as they sometimes did, they stuffed their ears with beeswax—to arguments of Christian preachers. But though the theory of compulsion was long advocated by Roman Catholics and Protestants alike, it was essentially opposed to the spirit of Protestantism. The Reformation, which had begun with a revolt against religious compulsion, could not in the end fail to see the theological error and the mistaken policy of using compulsion in any form towards opponents of Christianity, and to trust solely to spiritual means of winning them. Members of reformed Churches cannot consistently advocate compulsion. That may be left to those who believe in the infallibility of one special Christian organization, or to those who, restrained by no belief in God, have no valid argument to convince them that persecution of individuals is not really for the benefit of the race.

But at the time and the place of which we are speaking, the University of Halle in the first half of last century, the influences were widely different from Roman Catholicism and Freethought. The University itself was of but recent date (1694), and had been founded through the deeply Christian influence of Spener. Its atmosphere was Pietistic; Evangelical we might call it, save that English Evangelicalism lacks the morbid introspection of German Pietism. And with this Pietistic influence Callenberg, Professor of Philosophy and afterwards of Theology, was deeply impressed. Callenberg's personal history is not uninteresting. Born in 1694 of peasant parents, his ability was recognised by his village pastor and he was sent to a school at Gotha, where the Christian life and testimony of his head-master was of lasting effect upon him. In 1715 he joined the University of Halle, and came into contact with A. H. Franke, the co-founder with Spener of Pietism, and one of the first professors of the University; and with one Salomon Negri, originally of Damascus, afterwards Arabic Professor at Rome, and at that time teacher of Oriental languages

in Halle. Negri's earlier experiences with freethinkers in France and Italy now proved of the greatest benefit to Callenberg, for he was able to satisfy the doubts that were creeping over the mind of the young student. Yet while Negri cleared up his intellectual difficulties, Franke was the means of satisfying his heart. It was through Franke's preaching that he entered into spiritual rest.

With his inner peace came the almost unvarying accompaniment, the desire to serve God with all his power and to carry to others the Gospel which he now enjoyed. Callenberg felt drawn towards missionary work, and, not unnaturally from his friendship with Negri, to missionary work among the Mohamadaus. With this object he learned from his friend Arabic, Persian, and Turkish. Yet he never went abroad. For Franke, seeing his zeal and ability, wished to retain him in Halle, and begged the King to make him Professor of Philosophy. This office he held from 1727 to 1739, when he was appointed Professor of Theology.

In academic work, however, he made no special mark. His claims to remembrance rest neither on his scholarship nor on his writings, but on his relation to missionary enterprise. For his early desires, though apparently frustrated, really moulded his whole life. Even work among the Mohammadans was never lost sight of. He translated into Arabic, or republished after earlier translations, several Christian treatises, among them Grotius on the "Error of the Mohammedans," written for those Christians who lived among them, four books of the *De Imitatione Christi*, the Gospel of St. Matthew, the Acts, the Epistles to the Romans and to the Hebrews; while parts of the third and fourth Gospels were published in Persian, and the Sermon on the Mount and parts of the Epistles of St. Peter and St. John in Turkish.

But meantime God was guiding him to work in other ways. He heard that J. Müller, whom he had formerly known at Gotha, had composed a treatise dealing with the conversion of the Jews, which Müller wished (unlike, apparently, earlier authors of similar tracts) to publish in a form likely to be read by those to whom it was addressed. Many such tracts had been already written, but, as they were in Latin, they were practically out of the reach of more than a few of the best educated among the Jews. Müller had long since had his pamphlet ready in German-Hebrew, but had been unable to find a publisher for it. Callenberg borrowed the MS. (1723), and after further vain attempts to find a publisher, begged the author to write a circular asking for funds to pay for the cost of printing. The sum he asked for was ridiculously small, only twenty thalers (about £3), but it was not raised till the end of

1726. Then the printer found that he could not print it for the price, and the matter ended by Callenberg and a friend named Frommann, a converted Jewish physician, themselves procuring some German-Hebrew type and printing and publishing the treatise under the title of "A Light at Evening Time" (Zech. xiv. 7). Its effects have been enormous. Within eight years it was translated into German, into English (by the S.P.C.K.), into Dutch, into Italian, and soon after into French, and it is still found to be of practical use by modern workers among the Jews. It is very short, only about sixty pages in the modern English edition, but very ingenious. We are not sure that it is altogether straightforward. For the author's aim that it should not at first sight betray its Christian origin has been fully carried out. If in the modern edition the name of the publishers, "London Society's House," were not fully set out, there would be considerable likelihood in its readers supposing that it was written by one who was himself a Jew, though certainly a Jew of mystical, perhaps cabalistic, tendencies. Its plan is, briefly, as follows: The Jewish nation has a glorious future before it, but this is only to be obtained on true repentance. A suffering Messiah, even a suffering Messiah ben David, is not opposed either to the Scriptures or to the Talmud and the Rabbinic writings. Targums and commentators recognise even His Divinity; while the doctrine of the Trinity may be found in the Zohar. Judged indeed by the modern standard of criticism, its interpretation of Scripture is much too literal. But it serves its purpose admirably among Jews of a certain stage of culture, for it reminds them that their own authorities contain intimations of doctrines which are identical with the creed of Christendom, and thus prepares them to receive fuller and clearer statements.

This small treatise played no unimportant part in the history of the *Institutum Judaicum*. Callenberg's publication (April 3rd, 1728) of a report of the means taken to publish it, and of his expression of his thanks to those who had subscribed towards it, always seemed to him to be the date of the commencement of his *Institutum*. For when he pointed out in his report that there was now Jewish type already to hand, and therefore the opportunity, as there had never been before, of supplying the Jews with abundance of similar literature, money and sympathy alike flowed in. He was urged on to fresh effort. A colporteur was engaged to carry the "Light at Evening Time" far and wide; a Christian friend in Halle, who had as a young man learned printing, undertook to print gratuitously all that might be needed; and with these encouragements Callenberg set about trying to reach not merely German Jews by his

German-Hebrew language and type, but Jews of all countries by Hebrew proper.

Meantime Callenberg's work was making an impression on the students of his University. Several used to meet together to learn German-Hebrew and to prepare themselves for work in the cause in after-life. Callenberg was glad to help them, and gave them advice about their studies, but as yet this was all. In July, 1729, however, one of their number, Manitius, begged him to found a college, in which students might have full guidance and preparation for missionary work among the Jews. But for this Callenberg was much too cautious. Little by little, as God should guide him, was always his method. He was only able to promise them a weekly lecture, which would to some extent meet their wishes. This he at once began, and lectured on Rabbinic, the condition of the Jews, and the best means of winning them to Christ. His work grew. In March, 1730, his printing-office had German, German-Hebrew, Hebrew, and Arabic type, and he had already, *i.e.*, in two years, printed, or had in course of printing, in one or more of these languages, the "Light at Evening Time"; a "Letter to the Jewish Community"; "The Sermon on the Mount"; "The Gospel of St. Luke and the Acts of the Apostles"; Luther's "Catechism"; Franke's "Beginning of Christian Doctrine," "An Account of St. Paul's Doctrine of Justification by Faith"; and Freilinghausen's "Plan of Salvation." A great part of the actual work of printing was done by Jewish proselytes. Frommann superintended two regular assistants, and wandering proselytes received pecuniary help for a few days on condition of their giving such help as they could.¹

It is easy to understand that in this way the *Institutum Judaicum*, primarily an organization for printing and publishing books and treatises for missionary work among the Jews, became the centre to which all in the University who felt an interest in Jewish missions were attracted. The students had opportunities of meeting proselytes (*i.e.*, of seeing results), and of preparing themselves by knowledge of Hebrew and Rabbinic for missionary work hereafter if they should be called upon to undertake it. And this came about, not by any long-thought-out plan, but by one of those plain indications of Providence which it is never

¹ Among later publications of the *Institutum Judaicum* in German-Hebrew, Hebrew, or Arabic, may be mentioned the whole of the Old and of the New Testament; the Augsburg Confession, with notes; a translation of the Epistle to the Hebrews; Isaiah liii, translated and annotated; Gregory the Great on the Conversion of the Jews; and a great variety of controversial tracts, *e.g.*, on the Emperor Titus in his relation to the Jews; on Rome and Messiah; on the Purpose of the Mosaic Law; on False Trust in External Circumcision; etc., etc.

safe to neglect. In October, 1730, a missionary to the Jews (as we should call him in these days) came to Halle. Widmann had for two years been travelling among the Jews of Hungary and Poland, trying to lead them to Christ, had met in Vienna with Callenberg's publications, and now came to ask him for some copies to use on his travels. Callenberg, with his usual caution, asked Manitius, the student who had before shown his desire to learn Rabbinic, etc., to see a good deal of Widmann, and to find out his true character. It ended in Manitius being so taken with him that he begged Callenberg to allow him to go with Widmann on his next journey. Callenberg agreed, and undertook to pay their expenses and to continue supporting them "so long as they conducted such travels in a Christian fashion, and as became students of theology." They started on November 16, 1730, and henceforth direct missionary work became an integral part of the *Institutum Judaicum*.

We have been somewhat careful to give details of the beginnings of the undertaking, in order that we might put clearly before our readers the gradual and natural character, so to speak, of its growth; but it is not our intention to enter into particulars from this point. It must be sufficient to indicate the methods generally pursued.

The characteristics of the *Institutum Judaicum* were two-fold. First, study and literary work; secondly, direct personal endeavour to win converts. The first was never forgotten. Callenberg's centre of influence was his printing-press at Halle, and the lectures and readings that connected themselves with it. Men did not go out on the missionary expeditions unless they had fully qualified themselves by study; when they returned from their travels for rest they returned to study. Callenberg was profoundly impressed with the belief that missionaries to the Jews ought to be able to meet them with their own weapons, and to refer as easily as their opponents to the Talmud and the Rabbinic literature. It was in the combination of learning with practical effort that the peculiarity of Callenberg's efforts lay.¹

But when the missionaries went out, what missionaries they

¹ Schultz, for instance (1736-1776) lectured in the University of Halle on Arabic, Mohammadanism, Rabbinic, Greek, certain books of the Old Testament and New Testament. It is said that he once met a Polish Rabbi, to whom he began speaking German. The Rabbi excused himself on the ground that he spoke Polish; Schultz continued in Polish: the Rabbi began Rabbinic; Schultz joined in: the Rabbi spoke in a mixture of all three languages; Schultz also, until at last the Rabbi confessed himself beaten, and accepted the missionary pamphlets which Schultz offered him. Woltersdorf, too (whose early death in 1756 was a serious loss to the *Institutum*), besides knowing Greek, Latin, and Hebrew, could converse in English, Italian, modern Greek, Turkish, Arabic, and Armenian.

were! Young men, men who never intended to spend all their lives as missionaries, but who were willing to give a few years to the work before settling down in a parish, they worked with all their power. They were all Gentiles. Never but once was a proselyte allowed to go on a missionary expedition, and even that was more of an apparent than a real exception; for he was only allowed to accompany two other missionaries, and was sent back by them after a few months to receive further instruction in Christian graces. For notwithstanding the apparent advantages of employing proselytes—advantages which none who know anything of the admirable work done by them as missionaries to-day will for a moment doubt—Callenberg felt very strongly that on the whole it was better to use only Gentiles. He found the proselytes as a rule not too learned, self-opinionated in the extreme, with an overweening sense of their commercial value, and a dislike to endure the hardships which missionaries in those days were forced to bear. For though missionary work has of course its trials and dangers now, it is ease and luxury itself compared with what it was then. The missionaries went as the very poorest. Their payment was less than tenpence a day, so they had no choice but to go on foot, laden with their 70 lb. weight packages mostly of tracts and books; sometimes tramping it for weary miles through the forests of Poland; sometimes driven away from the gates of the towns as vagrants; sometimes in Austrian territory imprisoned on the charge of being Hussites; having as their usual food bread made of mere straw, as it seemed, and dipped in warm milk, with occasionally a little dried meat; often laid on beds of sickness through the privations they endured; refusing repeated “calls” to settle down as pastors in some place where their work was known; speaking to every Jew they met, whether rich or poor, for at that time even the rich Jews were accessible; preaching even in synagogues, as they could do in those days, the way of repentance and faith; they proved themselves true successors of the Apostles.

Their work lay primarily among the unconverted Jews, but they also specially bore in mind the needs of proselytes. For these often found it a hard matter to retain their new faith. It is often difficult, even in these days, for a converted Jew to find work. At that time it was almost impossible. To become a Christian meant then to entirely give up one's means of livelihood, with very little chance of being able to engage in fresh work. For, thanks to the barbarous laws which were not as yet beginning to be removed, most occupations were forbidden to Jews, and such as they knew, more especially money-lending, were in the hands of Jews alone, who not unnaturally refused to employ one whom they termed a renegade. The marvel is

that so many proselytes then stood firm. Callenberg and other Christians before him had not altogether neglected them, but only a little direct help could be given, and it lay much on the hearts of the missionaries to seek out the proselytes in different places and cheer them in their new state. This part of their work was perhaps not the least satisfactory of any. At all events Callenberg affirmed that though he knew many a proselyte who did not live as he ought, yet it was extraordinarily seldom that proselytes returned to Judaism, and, in fact, that he and his missionaries had personally not met with one certain case.

The missionaries were only lay-missionaries, not ordained clergymen. They therefore never baptized. When they were blessed to the awakening of souls, they handed them over to the pastor of the district in which the men lived, that he might prepare them for baptism, thus at once ensuring a continued interest being taken in them by the Church authorities of the place, and also not laying upon the mission the full responsibility of baptizing them or of maintaining them afterwards.

Whither the missionaries went depended on many circumstances. The presence of proselytes, the interest taken in the cause by Christians, the invitation of some already-awakened Jew, the interest or the opposition shown on former occasions, the number of Jews in any district—in a word, anything that tended to show the will of God as to the probability of success—determined their course. They travelled widely. Schultz himself, one of the best known of their number, travelled through all parts of Germany, through Denmark, Switzerland, Sweden, Russia, Poland, Silesia, Hungary, Holland, England, Venice, Italy, Turkey, Asia Minor and its islands, Egypt, Palestine, and Syria; and then had far from completed his original plan, for he had intended to at least make a preliminary tour of inspection and see the state of the Jews in Armenia, and passing “through Central Asia to China,” to journey back by Ispahan and Bagdad and Balsora, thence to Madras and Coromandel and Abyssinia. Thence he would go through Egypt to Jerusalem, Italy, France, and Spain, and afterwards to America, coming home to Halle through England. This seems visionary, but no one was less of a visionary than Callenberg, with whom Schultz had arranged his plan, and the amount that was actually accomplished tends to show that it was not altogether impossible. At any rate, it calls our attention to an important element in the novelty of Callenberg’s work, that he dared to embrace in thought and active organization a scheme which should ultimately reach the Jews of the whole world.

But, judging by results, what are we to say of the *Institutum*? Its conception and its methods were excellent. Did

the results correspond? To give a direct answer is not easy, men have such different ideas as to what are corresponding results. Its *direct* results may be fairly easily stated, for Schultz, who had excellent opportunities of knowing, having access to the exact lists that were kept, reckoned in 1760 the number of Jews baptized through the instrumentality of the mission at one thousand. But no one with any sense of justice would look only, or even chiefly, at direct results as showing the good done by Callenberg's mission. The *indirect* results were of even more importance. M. de le Roi claims among these, and fair consideration bears him out, *first*, that the Jews became conscious of a widespread interest being taken in them by Christians. It was for the first time, we should suppose, since Apostolic days that they could at all generally have realized this. Efforts on their behalf had before been too spasmodic and too local to produce any such widespread feeling. But to learn that Christian people no longer looked at them as mere pariahs, but as those who were invited as well as they themselves to share the blessings, whatever they were, of Christianity, was no slight advance gained in the relation of Jews to Christians. *Secondly*, the Jews began to learn something of the true character of Christianity itself. They had before very closely allied it—even if they did not absolutely identify it—with heathenism. Can we wonder at this? Was the popular Christianity of the Middle Ages so very unlike heathenism? Is the popular Christianity of Roman Catholic countries even at the present day so totally and altogether in contradiction to such a representation? Brought up, as Jews were, with the utmost abhorrence of anything approaching the worship of men, could they fail to be impressed by the polytheistic character of the saint-worship that surrounded them? The refined distinctions of the theologians, so perilously near even as the best of them came to the distinctions of the heathen philosophers, were generally unknown to the dwellers in the Ghetto. They judged by the creed of the populace around them; saw them prostrating themselves to graven images; and naturally found it hard to perceive the difference between Christianity and the worship of false gods. But when the missionaries of the *Institutum Judaicum* visited them, they were brought into close contact with men who knew nothing of Saint or Image worship, and who considered the Virgin Mary to be only the holiest of women. Yet of their Christianity there was no doubt. Christianity, then, if such were Christians, must be something different in its essence from the popular heathenism to which the Jews had been accustomed. This was a new idea to them, and bore abundant fruit. *Thirdly*, the Jews learned that it was not sufficient to be prepared to defend their religion

by an appeal to the Rabbinic commentators and the Talmud. While the missionaries could in this respect meet them with their own weapons, they borrowed Talmudic practice and asked what the Hebrew Scriptures really said. The Hebrew Scriptures had been, like the Christian Bible before the Reformation, very little studied. It was known in parts and selections, but ignored as a whole. But when these strange preachers came, appealing to that Hebrew text which Jews as well as Christians professed to accept, the Jewish laymen (if we may make such a distinction in the case of the Jews) appealed to their Rabbis for confirmation or denial, and Rabbis and laity alike were urged on to study their own Scriptures. *Fourthly*, the mission introduced to Jewish notice the New Testament. Until that time it had been practically impossible for Jews to know anything of the New Testament, circulated as it was in a strange language. But the missionaries now went forth with the Hebrew New Testament, or parts of it, in their hands, and urged those Jews, who wished to learn what Christianity really was, to study it for themselves at the fountain-head. No doubt the translation was imperfect. Hebraists at even the present day are not satisfied with any translation of the New Testament that has yet appeared—witness the repeated revisions of even Delitzsch's version. But such as it was, it could be read by Jews, and it was accurate enough for practical purposes. The charter of our faith was no longer hidden from that nation by means of whom it had come to us. It was once more placed before them that they might read it for themselves, and gain at first hand the knowledge of the Person and the Work of Jesus of Nazareth, the true Messiah.

M. de le Roi claims that another result of Callenberg's mission may be seen in the change that took place at the end of the century in the relation of the Jews to general culture. This is not impossible, but it is so hard to distinguish the different causes that brought about the sudden conversion of Jewish opinion from extreme narrowness to, in many cases, extreme breadth, that we do not wish to insist too much on the part that the *Institutum Judaicum* had in it. Men's minds generally at the end of last century were seething with new opinions and an ideal reign of Liberty, and it is easy to exaggerate the part which the humble mission of Callenberg had in producing the change. But that it had part we can hardly hesitate to affirm. The seed of doubt in formal Judaism and of hope in the possibilities of Christianity which it sowed, the vital intercourse between Jew and Gentile that it produced, the searching and inquiring that it encouraged, all tended to prepare the Jews for change, even though this proved to be too often only a change from Pharisaic formalism to Sadducean culture. That was not the fault of the mission,

but of those who, after the mission had ceased to be, failed to carry on the work that it had begun.

For though during Callenberg's lifetime Christians in many lands and of all degrees heartily supported the work by their interest, by their prayers, and by their money (our own S.P.C.K. giving him books, and translating some of his publications; Moravians in Surinam reporting to him their work among the Jews of that country; princes and statesmen, and bishops and clergy, and tradesmen and mechanics asking for the reports of the mission, and in one case striking medals in its honour), yet the *Institutum Judaicum* hardly survived Callenberg's death. It did, indeed, last till 1792, though Callenberg died in 1760, but it dwindled away and became, in its latter years, only a shadow of itself. Why? Partly because of Callenberg's over-caution. He had kept it entirely in his own hands (not laying it on permanent foundations by entrusting it in his lifetime to a committee), and his successors to whom he left it—namely, his son and Schultz—proved themselves incapable of carrying it on with the same sobriety of judgment that had characterized Callenberg. But the chief cause lay in the spirit of the time. The piety of the early part of the century was exchanged (at all events in the circle from which the *Institutum* drew most of its support) for Rationalism, and to Rationalism then, as now, Missions are of little moment. It is in the warm glow of Evangelical faith that missionary work, whether to heathen or to Jews, thrives. History bears witness to the fact that it becomes starved in proportion as Rationalism flourishes. The two cannot co-exist. Either missionary work attacks Rationalism and conquers it by its enthusiasm, or Rationalism eats the heart out of missionary work. Alas that the latter was the fate of the *Institutum Judaicum*!

Yet, apart from the lessons of its decay and fall, the story of its growth and *Blütezeit* is full of instruction for us to-day. Never, perhaps, have there been such opportunities for winning the Jews to Christ as now. Never, save perhaps in the middle of the eighteenth century, have Christians been thinking so much of the best means to be used for their conversion. The history of the Halle *Institutum Judaicum* points to the right methods of undertaking the work of "promoting Christianity" among them. It teaches combination of study, and that at a centre of learning, with personal endeavour. The former was the characteristic of the seventeenth century; the latter, if we may say it without offence, seems to be rather the method of the nineteenth century. It is to the combination of the two that Callenberg's life-work calls us.

A. LUKYN WILLIAMS.

ART. II.—NOTES ON ACTS XXI. 37, AND HEB. VII. 6.

‘Ο δὲ ἔφη Ἑλληνιστὶ γινώσκεις· οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων.—ACTS XXI. 37, 38.

And he said, Dost thou know Greek? Art thou not then the Egyptian, . . . ? R. V.

IT will be observed that I have here placed a colon instead of a note of interrogation after Claudius Lysias’s words, Ἑλληνιστὶ γινώσκεις. Paul having just addressed the Chief Captain in the Greek language with the words: Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε, what inducement could there be for the latter to ask him the question, whether he knew Greek or not? A note of admiration, if such a thing were used in Greek, would be far more suited to the circumstances of the passage than a note of interrogation.

Then, as to the latter part of the passage, Winer, after Hermann, followed by Alford, affirms that οὐκ ἄρα must signify, not *nonne igitur?* but *non igitur*: “Thou art not, therefore, the Egyptian,” etc. Thus Paul’s knowledge of Greek is converted into a proof that he was not a certain notable Egyptian Jew. This view is also taken by Dr. A. Roberts in his extremely interesting “Discussions on the Gospels.” Dr. Roberts suggests that a “rude Egyptian” might possibly be ignorant of Greek, an explanation which appears to be accepted by Dr. Sanday in his equally interesting controversy with Dr. Roberts as to the language habitually employed by our Lord. It may, therefore, be worth while to re-discuss the question of οὐκ ἄρα, especially as I have fresh evidence to adduce upon the point.

The assertion that the expression οὐκ ἄρα signifies *non igitur* is true to a certain extent, and to a certain extent only. It is very frequently used in that sense, especially by Aristophanes and Plato; but Æschines, Demosthenes, and Sophocles agree in also using it in the sense of *nonne igitur?* Thus the dictum of Hermann and Winer simply rests on an insufficient basis of induction, and the Revisers have done well in retaining the interrogative of the Authorised Version at the end of verse 38. For if an Egyptian Jew could not speak Greek, it is difficult to imagine what language he could have employed for the common purposes of life and business. Upon Dr. Roberts’ own showing, Egypt was undoubtedly the stronghold of Hellenism—the Septuagint translation was to all intents and purposes the Bible of the Egyptian Jews; nay, the learned Philo himself appears to have been ignorant of Hebrew, as seems also to have been the case with the author of the Epistle to the Hebrews.

Now for my authorities for the interrogative use of οὐκ ἄρα.

In section 20 of the oration of Æschines against Ctesiphon, we find the following passage :

Πρῶτον μὲν γὰρ τὴν βουλὴν τὴν ἐν Ἀρείῳ πάγῳ πρὸς τοὺς λογιστὰς ὁ νόμος κελεύει λόγον καὶ εὐθύναις διδόναι κ.τ.λ. Οὐκ ἄρα στεφανωθήσεται ἡ βουλή ἢ ἐξ Ἀρείου πάγου; οὐδὲ γὰρ πατέρα αὐτοῖς ἔσται. Οὐκ ἄρα φιλοτιμοῦνται; πάννυγε, ἀλλ' οὐκ ἀγαπῶσιν ἐάν τις παρ' αὐτοῖς μὴ ἀδικῇ, ἀλλ' ἐάν τις ἐξαμαρτάνῃ, κολάζουσιν.

For firstly the law orders the council in Areopagus to give in an account in writing and submit to an audit. . . . Shall not, therefore, the council of Areopagus be crowned? No, for it is not an ancestral custom for them to be so. Are they, therefore, not actuated by patriotic feeling? Yes, very much so; nay, they are not contented, if any one in their number be free from actual guilt, but if any one be in error, they punish him.

It certainly appears to me unquestionable that an interrogation is put in an excited manner by οὐκ ἄρα, just as it is by ἄρα alone in section 182 of the same oration: ἀχάριστος ἔρ' ἦν ὁ δῆμος; οὐκ, ἀλλὰ μεγαλόφρων. "Was, therefore, the people ungrateful? No, but magnanimous." It is worthy of notice, also, that of the two questions asked above by οὐκ ἄρα, the first is met by a negative and the second by an affirmative answer.

Again, in Demosthenes against Aristocrates, p. 686, § 197, I find :

Οὐκ ἄρα τοῖς ἑαυτοῦς ἀγαθόν τι ποιῶσι χάριν εἶχον; σφόδρα γε, ὦ ἄνδρες Ἀθηναῖοι.

Were not, then, our ancestors grateful to those who did them good? Yes, exceedingly so, Athenians.

And in Sophocles, "Ajax," 1238, we have:

οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσι πλὴν ὅδε;

Have the Greeks, then, no men save Ajax?

In this passage there was nothing to prevent Sophocles from using the very common expression, ἔρ' οὐκ, instead of οὐκ ἄρα—if his meaning could have been conveyed by the particles in an inverse order.

There is also a passage (λ. 553) in the Odyssey of Homer which may be claimed, and is claimed, by Damm and others, for the interrogative sense of οὐκ ἄρα :

Ἄταν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἐμελλες
οὐδὲ θανάῳ λήσεσθαι ἐμοὶ χόλου, εἵνεκα τευχῶν
οὐλομένων;

Ajax, son of excellent Telamon, wert thou not then even after death about to forget anger against me, on account of the baneful arms?

The interrogation suits the remainder of the tender and touching endeavour of Ulyssus to propitiate Ajax much better than the half-satirical tone of the negative inference, "So, then, thou wert not even after death about to forget anger against me."

An Egyptian Jew would have been likely to speak Greek better than one from Palestine, and the goodness of St. Paul's language and pronunciation would not unnaturally suggest to

Claudius Lysias the hypothesis of his being an Egyptian Jew of influence.

[I am glad to find that the above view of this passage is also that taken in Thayer's Grimm's Lexicon. No evidence is, however, there adduced for the interrogative use of οὐκ ἔρα.]

Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, δεδεκάτωκεν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.—HEBREW'S vii. 6.

But he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises.—R. V.

There is a not unfrequent use of the perfect tense, especially noticeable in the Epistle to the Hebrews, but by no means confined to it, in the writings of the New Covenant, which it does not appear possible to bring under the ordinary rules relating to that tense, and which, therefore, deserves particular consideration. It looks to me like a peculiar and technical use. I will first endeavour to exhibit this in the passage immediately under consideration, and then try it experimentally upon its congeners.

Why do we not find the simple aorists of historical statement, εἰδεκάτωσεν and εὐλόγησεν? We have the aorist just above in verse 2, δεκάτην ἐμέρισεν, and also in verse 1, εὐλόγησας. I cannot answer the question under any recognised rules respecting the difference between the aorist and perfect tenses. It is easy enough to *write* with the Revised Version: "He whose genealogy is not counted from them *hath* taken tithes from Abraham, and *hath* blessed him that hath the promises." But what is the meaning of this "*hath*"? Is a stress to be laid on the auxiliary "hath," just as on the auxiliary "do" in Othello's oft-quoted speech: ". . . but I *do* love thee!" But, then, such a stress on the auxiliary is a purely English idiom, and cannot be imported into the Greek, which has a special form for the perfect tense, indicating either the completion of an action, or its continuance in itself or in its results to the present time. If, however, it be intended to convey the impression that not only did Melchisedek, as a matter of fact, tithe and bless Abraham, but that he stands for ever in the Scriptures stated to have, and represented as having, done so, then I am quite satisfied, although I am afraid the "*hath*" of the Revisers will not suit all the passages to which it ought to be applied, nor do they themselves venture to apply it in more than a limited number of instances. Indeed, over and above those passages which admit of explanation from the ordinary rules of the perfect tense, there are many which present indications, that the perfect is technically used so as to include either simply γέγραπται, or ὡς γέγραπται.

Thus I should propose to paraphrase the verse, which stands

at the head of this little essay, in the following manner: "He, whose genealogy is not counted from them, is stated in the Scriptures to have taken tithes from Abraham, and to have blessed him that hath the promises."

Thus the perfect tense would appear to indicate an appeal to Scripture as an irrefragable argument. *It stands so written.*

Let us now extend the sphere of our examination, and see whether the explanation just given will, or will not, solve the difficulty of many passages, better than sometimes straining and sometimes neglecting the English compound perfect with "have."

A little further on, Heb. vii. 9, we find: "And, so to say, through Abraham even Levi, who receiveth tithes, *is represented* as having been tithed, or as having paid tithes" (δεδεκάτωται), "for he was yet in the loins of his father, when Melchisedek met him."

In Heb. vii. 11, we have: "If then [surely not "now," μὲν οὖν] perfection had been through the Levitical priesthood (for under it the people *is represented* as having received the law) (γενομοθέτηται), what further need was there that another priest should arise after the order of Melchisedek, and not be reckoned after the order of Aaron?"

Heb. vii. 13: "For he of whom these things are said *is represented* as belonging to another tribe." The Revisers relegate their perfect with "have" to the bottom of the page, "Gr. 'hath partaken of,'" and render thus: "For he of whom these things are said belongeth to another tribe." The following perfects, προσεγήνοχεν in 13, and ἀνατίταλκεν in 14, admit also of explanation under the ordinary rules of the perfect tense, so I do not attempt to press them into my service.

Heb. viii. 5: "Even as Moses *is represented* as being warned (ξεχρημάτισται)." Here the Revisers simply drop the perfect with "have" without any notice, and give "even as Moses is warned." "Even as Moses *stands warned*"—*i.e.*, in the Scriptures—would express the tense here admirably.

Heb. x. 9: τότε εἶρηκεν. "Then he *is represented* as saying," in the Psalm from which the quotation is taken.

Heb. xi. 5: "For he *stands represented* as having witness borne to him (μεμαρτύρηται), that he had been well pleasing unto God."

Heb. xi. 17: "By faith Abraham *stands represented* as offering up Isaac." Here, too, the Revisers find it impossible to bring in the perfect with "have."

Heb. xi. 28: "By faith Moses *stands represented* as instituting or holding (πεποιήκε) the Passover." The Revisers again relegate the perfect with "have" to the bottom of the page, "Gr. 'hath made,'" and give—"By faith he kept the

passover." The solitary perfect *πεποιήκει* comes in a very singular manner among a series of ordinary aorists.

Passing from the Epistle to the Hebrews to other Epistles, we find in 1 Tim. ii. 14: "And Adam was not deceived (*οὐκ ἠπατήθη*), but the woman *stands represented* (*γέγονεν*) as coming into transgression through being deceived (*ἔξαπατηθεῖσα*)." Why this change of tense from aorist (*ἠπατήθη*) to perfect (*γέγονεν*), unless for some such reason as that for which I am contending?

Gal. iv. 23: "But the one by the bondwoman *stands represented* as begotten (*γεγέννηται*) according to the flesh, but the one by the freewoman through the promise." Here the Revisers use the present tense instead of the perfect with "have."

So in the Book of the Acts, vii. 35: "This man (Moses) God *stands represented* as sending (*ἀπεσταλκεν*) as a ruler and redeemer."

Turning now to the Evangelists, we find in St. John vi. 32: "Moses is not *represented* as giving you (*οὐ δέδωκεν*) the bread out of heaven, but My Father is giving you the bread out of heaven." Here the Revisers ignore the perfect tense altogether. "It was not Moses that gave you the bread out of heaven; but my Father giveth you. . . ." And in St. John vii. 19: "Does not Moses *stand represented* (*δέδωκεν*) as giving you the law?" the Revisers simply write: "Did not Moses give you the law?" Again, in vii. 22: "Moses *stands represented* as giving you (*δέδωκεν*) circumcision, not that it is of Moses, but of the Fathers." Once more, in St. John, ix. 29: "We know that God *is stated* in the Scriptures to have talked (*λελάληκεν*) with Moses."

Lastly, in St. Matt. chap. xix. verse 8, we find: "He saith unto them, Moses for the hardness of your hearts permitted you to put away your wives; but from the beginning (*οὐ γέγονεν*) it *is not represented* in the Scriptures as having been so." In the Revised Version the passage is scarcely English: "But from the beginning it hath not been so," as the perfect would properly imply, "and is still not so."

I hope I shall be considered to have made out a fair case for a special explanation of a number of very awkward perfect tenses in the New Testament, as simply exhibiting a technical method of including an appeal to the Scriptures (*γέγραπται* or *ὡς γέγραπται*) in a statement of fact. The perfect with "have" cannot always be used in such cases, and when it is so used, it is often at the expense of straining either the Greek or the English perfect, which do not range over exactly the same sphere. But it seems to me that no violence is done to any passage, if the explanation contended for above be accepted.

A. H. WRATISLAW.

ART. III.—CLERICAL LIFE IN IRELAND IN THE EIGHTEENTH CENTURY.

IN an article in this Magazine in June last, a sketch was given of the life of a remarkable Irish Divine of the eighteenth century. But Skelton's life was so full of incident, that little space was left to treat of the times in which he lived. To that subject we now revert. A glance must, however, be taken even further back if we wish to understand the low state of spiritual and Church life a hundred and fifty years ago. Take Bramhall, King, and Boulter, as three leading men on the Episcopal Bench, occupying each a prominent place in successive epochs, and we shall learn from them in what condition the Reformed Church of Ireland existed a century or two after the Reformation was forced on the country.

John Bramhall was brought to Ireland by Strafford as his chaplain, and was employed by him to ascertain the condition of the Church. In 1633 he was a commissioner in a Royal visitation in which the revenues and status of the Church were inquired into. The revenues were found to have been squandered, the discipline scandalously despised, the clergy meanly considered, and many bishoprics were made as low as sacrilege could make them. Cloyne was reduced to five marks a year. Ardfert and Aghadoe, in Kerry, were reduced, the former to £60 a year, the latter to £1 1s. 8d. Simony prevailed largely. Bramhall wrote to Laud that in Dublin one church was converted into a stable for the Lord Deputy's horses, and the choir of another into a tennis court, of which the vicar acted as marker. Christ Church vaults were tippling-rooms for beer, wine, and tobacco, let to Popish recusants. The Holy Table in the Cathedral was "made an ordinary seat for maids and apprentices."

Bramhall found the clergy what might be expected when the churches were insulted thus. Plurality abounded. One bishop held twenty-three benefices with his bishopric in various parts of the kingdom. At this time sectarianism abounded in the North, but Popery advanced with rapid strides elsewhere. Bedell, the saintly Bishop of Kilmore, was labouring for the salvation of souls, and even made converts from the ranks of the Romish clergy. He printed the Bible and Prayer-book in Irish, and sought to win by love those whom the Lord Deputy was striving to force by law into the communion of the Church.

And then burst forth the storm of the great massacre of 1641, followed up by the sharp stern rule of Cromwell. Under Charles II. the Church was re-established, and Bramhall received the Primacy, and Taylor the See of Down. These

prelates, however, had but short breathing-space for reforms. James II. succeeded his brother in 1685, and three more evil years for the Church of Ireland followed.

Archbishop King, writing in 1692, has given us, in his "State of Irish Protestantism," a series of pictures of the events which passed under his eyes. It is not hard to explain the depressed condition of the Church in the beginning of the eighteenth century, when these facts are remembered. Under James the clergy of Rome were permitted to enter on and take possession of Protestant glebes, "so that the truth is, hardly one parish in ten in the provinces of Leinster, Munster, or Connaught, has any glebe left them." The tithes of the Romanists were all collected by the priests. In some places the incumbents were imprisoned for not paying first-fruits to the Crown, although their livings had, with the connivance of the Crown, been seized. Lieut.-Colonel Roger Moon, clerk of the first-fruits, was imprisoned because he would not force the clergy to pay. By these means, King tells us, many clergy were obliged to live on the alms of their almost beggared flock (p. 228).

For some time after those evil days began, the churches were left undisturbed, though the Romanists boasted they would yet have mass in Christ Church. But an Act was passed to make priests capable of succeeding to Protestant benefices, and this gave them a legal title to the churches. Duke Schomberg's landing awed them for a little; the rabble, however, was not checked in breaking into churches and wrecking the furniture. A rather extraordinary instance of church breaking is thus related by King (note, p. 420):

One Keating was a soldier in the Lord of Kenmare's regiment. He, with other associates, having often before plundered and despoiled the seats of the Church of Trim, without being interrupted, resolved on Christmas Day by night to break and plunder the altar (on which on that day the Holy Communion had been celebrated), and to that end he, with others, about midnight entered the church. Keating attempted to break one of the folding doors which led to the communion table, and immediately, as he thought, saw several glorious and amazing sights. But one ugly Black Thing (as he called it) gave him a great souse upon the poll which drove him into so great a disorder that he tore all the clothes off his back and ran naked into the streets, and used all "mad Bedlam pranks." He died in a deplorable manner in a few days, refusing food and clothes.

In October, 1689, the priests seized almost all the churches in the kingdom. They forced the doors, and said masses in the churches. The Protestants complained to James, and got no redress beyond the opinion that they might prosecute the priests if they pleased. It was but forty years since all the Protestant churches had been repaired after the great rebellion, and very many had been rebuilt by private persons. In 1689

James issued a proclamation that no more churches were to be seized, but he said nothing about the restoration of those already taken.

In June, 1690, General Lutterel issued a proclamation forbidding all assemblies of more than five Protestants on pain of death; and any churches which were left were then shut up. So great was the hatred then shown to Protestants, that many Romanist husbands cruelly beat their Protestant wives, and masters their servants. The persons and houses of the bishops were attacked: the Bishop of Waterford, an old man of eighty and bed-ridden, was stabbed in his bed. Many of the inferior clergy were beaten, and their houses wrecked or burned.

King gives a list of a dozen clergy imprisoned for over a year. In some cases soldiers entered the churches (previous to the proclamation of Lutterel), and swore they would shoot the clergyman if he mounted the pulpit. At the same time, the Protestant laity were robbed and ruined. Whole parishes were unable to contribute twenty shillings to the maintenance of their rectors. Many of the clergy, in consequence, fled the country. Some, however, bravely stood by their flocks, and King writes in the above-cited work, page 268:

They foresaw what use the Papists would make of empty churches and deserted congregations, and that the priests would not be wanting to persuade the people that they were no true pastors who fled in time of danger. We owe it to the clergy who remained, next to God's goodness, that so few were prevailed on to change their religion, notwithstanding that they saw they must be ruined if they stood firm.

The great deliverance by William Prince of Orange put an end to these evil days. But it was not so easy to wipe out the effects of them on the spiritual and temporal condition of the Church. The eighteenth century dawned on a scene of depression, spiritual and temporal, in Ireland. The export trade of the country, especially in cattle and woollens, was ruined by unjust laws passed at the instance of greedy English traders. The effects of fifty or sixty years of turmoil on the Church Establishment was terrible. Religion never was at a lower ebb.

At this period lived Narcissus Marsh, who held successively the Sees of Cashel and Dublin. His name is still familiar in connection with the library which he bequeathed to the Diocese of Dublin, and which, in a somewhat gloomy building in the close proximity of St. Patrick's Cathedral, has recently been made freshly available to readers under the care of Dr. George Stokes, its new librarian. Marsh was Archbishop of Dublin in 1694, and we have several charges and pamphlets from his pen. In the charge to the Dublin clergy, 1694, which is a reprint of a charge to the Cashel Diocese, 1692, he refers largely to the "recent troubles" so fully described by King; and begins by thanking God for the newly-won liberty to meet as clergy

again. "Your flocks," he says, "have not only been disordered, but some of them have been dispersed." He provides a form for the re-admission of "lapsed men," but recommends caution in its use. The following counsels to the clergy show the temper in which he worked :

The office of a minister is *habere curam animarum*, to take care of the souls committed to his charge, that he may bring them safe to heaven and be able to say, in a degree, as Christ did : "Of these whom Thou gavest me I have lost none" Expound the Catechism for the instruction of all, so that it can be forgotten of none. Unless the people be thus grounded in the principles of Christianity, your preaching will be almost lost upon them.

In order to instruct the flocks he, therefore, orders that the Catechism be divided into fifty-two portions, and taken up every Sunday afternoon. Speaking of preaching, as based in the Catechism, he urges that it should be on a system, *i.e.*, that each sermon should have relation to those which went before and followed it. This preaching in order on the body of divinity will be, he says, of much advantage to young preachers themselves, requiring them to study the doctrines of their Church. He presses the clergy to deal, and to deal lovingly, with recusants. In visiting the sick he warns them against the extremes of leading them to presumption and despair. "Do not," he added, "give absolution upon slight repentance, nor deny it when the repentance seems hearty and sincere." Moreover, he insists on more than the Sunday services ; requiring that "you read prayers publicly in your churches on week-days, especially on Wednesdays and Fridays, in all towns and other places where your churches stand conveniently for a congregation to attend." "'Tis objected," he continues, "as a reproach to our religion, that our churches stand shut all the week long. I am sure the thing is very unbecoming, to say no more, and ought to be amended ; and I pray that this be done in the future. Read the Canons in church once a year, and also the Act of Parliament against profane cursing and swearing." He requires that the Communion be administered once a month, or at least four times a year. Thus did this good Archbishop attempt to recall the clergy to duty.

Little by little, the influence of her more earnest prelates began to tell on the revived Church. But when the curtain is lifted again some thirty years later, we find from the letters of Primate Boulter, that the Church was still surrounded by a sea of troubles. Persecution had ceased, but the tithe question had arisen, and for a hundred years proved one of the most fatal hindrances to the influences of religion.

We shall take Boulter's letters as a guide of unquestionable value to an understanding of the condition of the Irish Church about the middle of the century.

Boulter had been brought over in 1724 from the See of Bristol, and he writes to the Archbishop of Canterbury after a year's experience (1725): "I shall always make it my endeavour to promote the good of this Church, though I fear I shall not always meet with the concurrence I could wish for here." To the Bishop of London (1728): "The laity here are as troublesome and vexatious as they can be in England, and fight a case against their clergy through all the courts." The country was passing through one of its many periods of agricultural depression. Emigration to America was extensive. Boulter threw himself into the wants of the people. "The country," he wrote to Sir Robert Walpole, in 1729, "is in a deplorable condition." He raised a subscription in 1728 to buy corn for the famine-stricken people of Ulster, and partly checked the "frenzy for going to America." "What Boulter did in 1739-40," writes the editor of his Letters, "exceeds belief. There was not a poor person in Dublin who applied to him who was not duly relieved; and the House of Commons voted him their thanks for his country. The sums he then expended must have been very great, yet when he hath been complimented on his liberality, his usual answer was that he feared he should die shamefully rich."

Boulter's name is honourably connected with the foundation of the Charter Schools, of which so vivid an account will be found in Mr. Froude's "History of the English in Ireland." In 1730 he began to work for the establishment of schools in all parts of Ireland, to instruct the children of all creeds in English and the principles of the Christian religion, together with useful trades—following an example recently set in Scotland. Dr. Maul, Bishop of Cloyne and later of Meath, expended a large part of his fortune for the same object, which was afterwards taken up by Parliament, and largely aided by subscriptions from England. "It highly concerns us," wrote Boulter, in 1730, "to try all possible means to bring the Papists to the knowledge of the true religion"; and he adds, "one of the most likely methods we can think of is, if possible, to instruct and convert the young: for, instead of converting the adults, we are daily losing many of our meaner people, who go off to Popery." In 1734 these schools were in operation. We may read in the pages of Mr. Froude, how shameful mismanagement and neglect on the part of Boulter's successors suffered this effort to dwindle away and come to nought.

Boulter was working against wind and tide. In 1727 he wrote to the English Primate: "There are probably in this kingdom five Papists at least to one Protestant. We have incumbents and curates to the number of about 800,¹ whilst there are near

¹ He puts the number, in writing to another correspondent, at 600. We cannot understand the vagueness of these estimates.

3,000 Popish priests of all sorts here. A great part of our clergy have no parsonage house, and no glebes to build them on. We have parishes eight, ten, twelve, and fourteen miles long, with, it may be, only one church in them, and that open at one end of the parish." He obtained an Act enabling churches and chapels to be built near where the people lived. He also promoted an Act enabling clergy to reside on their cures by facilitating the purchase of land, and obliging them to build, guaranteeing them a return of three-fourths of what they expend. "For," he writes, "we see nothing but force will make them build."

Boulter was working all round for the benefit of the country. Now he was urging the improvement of the coinage, and found strange opposition in Dean Swift to the introduction of English money; but he lived to see it greedily taken up. Now (1729) he promoted an Act for the draining of peat-bogs. Again, he is encouraging rich men to build churches, by securing to them the right of presentation; and once more he is urging the enclosing of woods and copses, to prevent the stripping of the country of all its ancient forests. In 1727 he is to be seen introducing a Bill in the Irish Parliament, requiring everyone occupying 100 acres to keep five in tillage, for the encouragement and employment of labour and the prevention of famine. The land was going out of cultivation, and farmers taking to stock-raising, so that thousands of hands were idle, and the people emigrated to a dangerous extent.

The Primate was painfully harassed by the tithe agitation, especially that against the tithe of agistment (profit of grazing-land). Some of his letters give us a picture of the early days of these tithe troubles: "There is a rage," he writes (Jan. 8, 1736), "stirred up against the clergy equalling anything that has been seen against the Popish priests in the most dangerous times. The clergy have behaved themselves with a surprising good temper." Again, to Sir R. Walpole (Aug 9, 1737):

Since the Reformation, whilst the lands were mostly in Popish hands, the clergy took what they could get, thankfully, *and very few ever went near their livings to do their duty.* Without the tithe of agistment there are whole parishes where there is no provision for a minister. A great part of the gentry have entered into associations not to pay for agistment to the clergy, and to make a common purse in each county to support anyone that should be sued for it, and are understood by the common people everywhere to be ready to distress the clergy by all means. It was, therefore, thought desirable by us bishops to hinder any of the clergy as much as we could from carrying on suits for the time. But though the clergy have been quiet and behaving themselves during the interval with a temper that has surprised their adversaries, . . . yet the laity are making new attacks on other rights of the clergy. I have, in vain, represented to them that in the South and West of Ireland by abolishing the tithe of agistment they naturally discourage tillage (which always paid tithe), and thereby lessen the number of people and raise the price of provisions, and render those provinces incapable of carrying on the

linen trade for which they so much envy the North. It is certain that by running into cattle the population is diminished everywhere By this means the great part of our churches are neglected, in many places five, six, or seven parishes bestowed on one incumbent, who, perhaps, with all his tithes, gets scarce £100 a year.

In the same letter, which gives us a useful picture of the state of the country, Boulter informs Sir Robert Walpole that the Bishops' fines and estates are being made the next object of attack; and that the Bishops are the principal tie between Ireland and England: "Too many here are disposed to throw off dependence on the Crown, and complaining of it as an almost intolerable burden." And all this agitation against the clergy and bishops was among the Protestant laity. He speaks of this as giving "great encouragement to the Papists to see Protestants so violently attacking their own clergy." But he finds worse things in store. Thus, in the same letter, he says:

By a paper of queries handed about, it looks as if some gentleman designed to have a committee appointed to examine into the behaviour of the bishops and clergy in their pastoral cures. *I must own we are not saints, nor are we the greatest of sinners*; but what a committee, set on foot by such as have the views too many have, may vote concerning our conduct is easily guessed.

Meanwhile the Primate was standing up like a man for his clergy. Recognising their poverty, he had early in his Episcopate sent a circular to the Bishops suggesting that a voluntary taxation should be made by them for the relief of the poorer clergy at the rate of two per cent. of their incomes; and also that the clergy who had above £100 a year should give one per cent. into this fund, the proceeds to go in aid of the first-fruits for purchasing glebes. This scheme, however, failed.

But Boulter took his stand against clerical abuses. He found in existence one scandalous custom, that of men holding livings *in commendam*, *i.e.*, enjoying their revenues without institution to the cure of souls. By this scandal, parishes were left without any incumbent, and total neglect of the spiritual work followed. He cites a warrant, bearing date Nov. 19, 1719, granting a donation of the Deanery of Kilmacduagh to Charles Northcote, A.M., to hold it *in commendam*, together with the Prebend of Kilmacdonogh, the Rectory and Vicarage of Kilmaghan, the Rectory of Boughillane, and the Vicarage of Clonfert, in the Diocese of Cloyne, and also to enter into said Deanery without institution or other solemnity.

One or two more glimpses of the religious state of Ireland from Bishop Boulter, and we may pass on to other witnesses:

In many parts of the kingdom (he writes) by means of impropriation there are vicarages and curacies with £5 to £10 a year, and in several places the bishops let the same person enjoy seven or eight of these, which, possibly, altogether make up £60 to £80 a year. There is generally but one church for all. (To Archbishop of Canterbury, 1727.)

That Popery was advancing, he has already told us. In the same year, 1727, he writes to the Duke of Newcastle: "Till we can get more churches and chapels, and more resident clergy, instead of getting ground of the Papists, we must lose to them, as, in fact, we do in many places, the descendants of many of Cromwell's officers and soldiers being gone off to Popery." Some eight years later, writing to approve the Bishop of London's plan to reprint books against Popery, Boulter says: "We are very much troubled with Popery here; but we are not over much given to read books. Scandal sells the best of anything with us."

We now take our leave of this candid witness, having surely gathered from him a dismal picture of religious life in Ireland. We have to acknowledge that the dawn of better things in the Irish Church must, under God, be attributed to the labours of the Wesleys, and of the zealous members of the Countess of Huntingdon's connection. It is to these workers, who, during their lives, be it remembered, remained steadfast members of the Church, that we owe the Evangelical Revival which made so deep an impression on the Irish Church.

Whitfield visited Ireland in 1738, the year in which Boulter announced the overthrow of "Wood's halfpence," and rejoiced in the grand success of the English coinage. Swift had been succeeded in the Deanery of S. Patrick by Delaney, a man sincerely anxious for a revival of religion, and a great contrast to his predecessor. The journals of Charles Wesley, and the "Memoirs of Selina, Countess of Huntingdon," give us a most vivid picture of Ireland from the religious point of view. We must, indeed, read these with a certain degree of caution. We must not consent to their doctrine that those who did not approve of revival measures were without faith. But we have learned too much already from the candid pen of the Government ecclesiastic to be able to abate much from the deplorable state of religion in Ireland given in the journals and the Memoirs.

The state of religion in 1738 is thus described by the author of Lady Huntingdon's Memoirs:

‡ Ireland was sunk in darkness; there was little Evangelical knowledge among the Protestants. Only here and there an individual cleaved to the faith, and dared to be singular. The conduct of the clergy was such as, with few exceptions, to deserve the severest reprobation. Not one, perhaps, in a county was an active parish priest, preaching the pure doctrines of the Gospel, visiting and catechizing his flock, entering into the cabins of the poor, to instruct them, to fortify them against Romish emissaries, and to reclaim those who had been led astray.

In 1738-9 Whitfield visited Ireland, and was warmly received by Dr. Burscough, Bishop of Limerick, who invited him to preach in the Cathedral. Dean Delaney also received him, and intro-

duced him to Rundel, Bishop of Derry, and to Primate Boulter, both of whom urged him to stay at their houses. He preached in Dublin to crowded congregations at S. Werburgh's and S. Andrew's.

The Wesleys both began their labours in Ireland in 1747. Charles Wesley's Diary is charming reading. He is the true and self-sacrificing servant of the Lord; the genuine son of the Church of England, without a shadow of hankering after dissent. The Dublin rabble, both Protestant and Romanist, attacked him in most places where he preached. One day we find him strengthening his faith by receiving the Sacrament in S. Patrick's; the next he is preaching in Stephen's Green, and being heard with rapt attention. "A great multitude of serious hearers," he writes, "encompassed me; while those who had not ears to hear sat on the opposite bank in rows. I preached from 'Ho, every one that thirsteth, come ye to the waters,' and I never saw the hand of God more visible." By quoting à Kempis he frequently disarmed the opposition of the Romanists.

On Sunday, October 25th, he enters in his Diary :

I passed three hours at S. Patrick's, under my usual burden, among the dry bones of the house of Israel. I seldom enter this place but they are ready to drag me out as a profaner of the Temple. The Dean I must except, who has always treated me with courtesy, looks pleased to see our people making the bulk of the communicants, appointed us to sit by ourselves, and constantly administers to me first as the rubric directs.

December 13th.—We had a large increase in the number of communicants at S. Patrick's, mostly of the Society. The good Dean expressed his satisfaction at the sight.

We pause for a moment to quote words of this "good Dean," written but a few years before, and ere he had come in contact with the Methodist pioneer. In 1732 he had written: "Some of the clergy study only to *entertain*, not to instruct. If they can preach prettily, 'tis all they wish. Will moral teaching, however, check the passions of such as we?" In a passionate plea he implores the clergy to preach Christ, the fall, redemption, and sanctification, and not any longer to be patrons of infidelity. Here, then, were men who did not try to "preach prettily," but to unite men to Christ, and Dean Delaney saw his dearest wish fulfilled.

On December 23rd, 1747, Charles Wesley writes in his Diary :

In a conference with two clergymen concerning this way, they confessed it was no schism or new religion, but the faith once delivered to the Saints; and one of them invited me to his rooms in college.

Charles preached in the north parts of the country, was heard eagerly at Tyrrel's Pass, and records that some of them received the truth, and "whistled for joy." "Few such have I met since I left England." At Athlone a riot was raised by one Father Ferril, but the preacher was wonderfully rescued.

Meanwhile, John Wesley preached in the South. In Kinsale he so spoke with moderation in doctrine and earnestness in manner that Protestants, Presbyterians, and Romanists all claimed him as their own. In the spring of the following year the brothers met in Dublin, and returned to England. In 1749 the Countess of Huntingdon, whose family were of the Irish peerage, turned her thoughts to Ireland, and probably under her auspices Charles Wesley was encouraged again to visit that country. In this year the grand jury of Cork city agreed on the following presentment :

We find and present Charles Wesley to be a person of ill-fame, a vagabond, and a common disturber of his Majesty's peace, and we pray that he may be transported.

At Lady Huntingdon's request application was made to the Speaker of the House of Commons, and toleration was obtained for the preachers, seven or eight others of whom had been treated as Charles Wesley was by the Cork magnates.

This is not the place to deal fully with the labours of that extraordinary lady. It is not easy for us now to understand how she could, like a Bishop with a staff of missionary clergy, direct the labours of large numbers of ordained clergymen of the Church of England, who had not separated themselves from her communion. But the fact is we find her for years sending a succession of missionaries to Ireland. A few salient features of their labours we must trace, for there is no doubt the revival of spiritual religion in the Irish Church was due to these men in chief measure.

Rev. John Edwards was one of the Countess's earliest emissaries. He preached in Dublin, and on this occasion, when a riot arose, two parties of "boys" fought for his body. The Ormond boys, who called him Swaddling John, seized him and threatened to throw him in the Liffey. But the Liberty boys on the other side of the river rescued him and carried him home in triumph, declaring he was *their* Swaddling John, for he lived on their side of the river, and none should hurt him. This preacher, on another occasion, was let down from a window in a basket to save his life, when the house was attacked.

Among the Irish Clergy there were some who did not lie open to the sweeping accusations quoted above. Two of these became prominent members in Lady Huntingdon's "connection." Rev. Walter Shirley and Rev. R. de Courcy had been earnestly preaching the Gospel of Christ, and spiritedly defending what they taught by reference to the Articles of Religion. Rev. Mr. Eccles, member of a well-known family near Omagh, was another of this limited number. When he undertook mission preaching, he was admitted to some churches. He came

to Fintona, where Rev. Philip Skelton, whose career we have sketched, was vicar. Skelton at first refused to admit him, but on examination was forced to allow his perfect orthodoxy, and thenceforward Eccles often occupied the pulpit at Fintona. In later days Skelton similarly befriended some of the preachers when threatened in Dublin with inhibition.

Mr. Shirley was a man of ardent faith and devotion. It is not to be wondered at that he found enemies among the high and dry clergy of the day. It is related concerning him that a curate of Tuam used to make all sorts of accusations against him. The Archbishop of Tuam seems to have seen through his accuser's motives, as the following anecdote shows: On one occasion this curate sought an interview with his Grace, and said, "Oh, your Grace, I have such a circumstance to communicate; one that will astonish you." "And what may that be?" "Why, my Lord," replied the curate in a sepulchral voice, "Mr. Shirley wears *white stockings!*" "Very dreadful, indeed," returned the Archbishop, as though much shocked. Drawing his chair close to the visitor, and in solemn tones, he added, "Does Mr. Shirley wear them outside his boots?" "No, then, your Grace, I cannot say so." "Then, sir, the first time you see Mr. Shirley with his stockings over his boots pray inform me, and I shall deal with him as he deserves."

When Shirley preached in Dublin, he was listened to by the Archbishop, the Dean of Christ Church, the Dean of Kildare, the Bishops of Limerick, Ossory, and Derry, and the Dean of Clonmacnoise. These men really objected to the doctrine of the necessity of conversion, but could find nothing in his sermons contrary to the Articles. Of the ministry of Shirley, Fletcher, and the other preachers in Dublin, Dr. Peckwell, a Lincolnshire rector, wrote in 1777: "The upper classes follow them, and the formalist clergy have taken alarm. I expect a storm will soon burst upon them. A Mr. Skelton had behaved very kindly, and *though blind in spiritual matters* [rather hard on our old devoted friend!] has promised me some pulpits. He is a man universally liked, but for all I can hear of him *knows nothing of the Grace of God.*"

Lady Huntingdon, in the exercise of that extraordinary Episcopal authority which she had assumed, sent a succession of good men to preach in Dublin during all the latter half of the century. Among others she had trained in her college several promising young men, prominent among whom was a Mr. Hawkesworth. And when Hawkesworth was withdrawn for a time, she sent the Rev. W. Winkworth, afterwards Chaplain of S. Saviour's, Southwark, and Rev. T. Davies, to supply his place.

The well-known church of the Magdalen Asylum, in Leeson Street, has been the scene of the labours of many devoted men.

It had been founded some years previously by Lady Arabella Denny, daughter of the first Earl of Kerry, and widow of Arthur Denny, Esq., of Tralee. On Skelton's assurance of the orthodoxy of the preachers sent by Lady Huntingdon, they were admitted to the Magdalen pulpit. But when they classed the gay fashionables in the pews as equally sinners with the poor penitents behind the screen in the gallery, even Lady Arabella was alarmed. What could this teaching lead to? For a time this pulpit was closed to them, but those of other Dublin churches, as S. Mary's, S. Thomas's, and S. Ann's, were opened. In 1786, Shirley, dying of dropsy, used to preach from his bed to a crowd which thronged the drawing-room and the staircase.

Lady Huntingdon had long supported a chapel in the southern part of Dublin. In 1784, the numbers attending so increased that she appealed for another, and William Smyth, Esq., built Bethesda Chapel on the north side, which was afterwards the scene of the devoted labours of Matthias, Krause, and Alcock. In Bethesda Wesley preached in 1787. There were seven hundred and fifty communicants! So mightily grew the Word of God and prevailed!

Lady Huntingdon's biographer described the spiritual state of the Irish Church at this later period in the following terms:

Rich in tithes and estates, but poor in labours and successes, the clergy, not wanting in learning and wealth, shamefully neglected the people, and presented a phenomenon which never did and never will again appear, it is hoped, in the Christian world. The criminal sloth of the clergy at large and their neglect must astonish and shock every pious mind. The ministrations of Shirley, Piers, de Courcy, Haughton, Peckwell, Townsend, and Smyth revived the spirit of inquiry. They were the only ministers of the establishment who then preached the Gospel of the Grace of God in that country.—*Memoirs*, vol. ii., p. 207.

This was just prior to the rebellion of 1798. During those awful scenes these men found opportunity to rally round them many timid hearts for prayer and encouragement. And at the very close of the century an English society, called the "General Evangelical Society"—consisting, we believe, of church, clergy, and laity—used to send many preachers all about Ireland. Rowland Hill came over in 1802, and on other occasions, and gradually a dissenting element was infused into the work, so that, unhappily, one of the results of Lady Huntingdon's labours was the sowing of seeds of separation. In York Street, Dublin, in 1808, the foundation-stone of a large church was laid, which has ever since been an Independent or Congregational Chapel, and was long the scene of the labours of a well-known Congregationalist and good Christian, William Urwick, D.D.

The Revs. Robert Shaw and Peter Roe in the Church caught the sacred fire; Matthias in Dublin, Daly at Powerscourt, Irwin

at Sandford, near Dublin, and many others came to the front as faithful and earnest men. The torch was kindled, the light spread, and there was no place where the great Evangelical movement of the first thirty years of this century took firmer hold than in Ireland.

The reader will draw his own conclusions from what has been set before him. We doubt not that one of them will be, that the Church of Ireland in the seventeenth and eighteenth centuries was labouring under a combination of extraordinary disadvantages without and within. But, truly, the good hand of her God has been upon her. The two great religious movements of the present century have told on her inner and her Church life. Earnestness in spiritual things, increasing love of order in her externals, now mark the Church of Ireland, and God's favour seems to have attended her earnest efforts to wipe off the traces of the shameful apathy and formality of the last century.

G. R. WYNNE.



ART. IV.—THE PENTECOSTAL GIFT OF TONGUES.

ON the nature of the Pentecostal gift of tongues, the Rev. H. C. Adams in the *CHURCHMAN* for November presents us with a view partly new, partly a revival of older opinions. That difficulties attend the question all will allow; nor will any be shocked or startled by Mr. Adams's treatment of it, which is reverent, and fully recognises the great miracle. But many, with myself, will not think that he has proved his case either negatively against the more general belief about the subject, or positively for his own.

The different opinions about the gift of tongues may be stated thus:

(a) At Pentecost the Apostles (and, it may be, others) were enabled to speak foreign languages, understanding them. (General opinion.)

(b) What the speakers spoke in their own tongue, each hearer was made to hear in his own tongue. (Cyprian, Gregory, Erasmus.)

(c) The speakers spoke sounds in a tongue not understood by themselves, but heard and understood by each hearer as his native tongue. (Mr. Adams and, I believe, the Irvingites and others, with perhaps some modifications.)

The meaning of "tongues" in 1 Cor. xii. and xiv. is part of the question, since most are agreed that their nature was the same as that of the Pentecostal tongues; but we may consider the Pentecostal tongues first.

In replying to Mr. Adams I shall follow his own order :

I. Philologically. Let us see what the Greek passages in Gospel, Acts, and Epistle can mean and do naturally mean.

St. Mark xvi. 17 : *γλώσσαις λαλήσουσι καινῶς*.

Acts ii. 4 : *ἤρξαντο λαλεῖν ἑτέροις γλώσσαις*.

1 Cor. xii. 10 : *γένη γλωσσῶν*; xiv. 5 : *λαλεῖν γλώσσαις*. Compare verses 2, 4, 10, 18, 21.

Objection is taken to *καινός*, "*καινὰ γλῶσσαις cannot mean foreign languages;*" for "*καινός means 'absolutely new.'*" What is "absolute" newness? Newness is a relative term. Bengel's "*quas nulla natio antea habuerat*" shows his opinion, but proves nothing.¹ *καινός* is, I allow, a strong word for "new," "strange;" but constantly used of things existing before. *Ἐα. gr.* from Euripides I take at random : *καινὸν ἔπος, φόνος καινός, αἷμα κ., ἡδὺς αἰεὶ καινός ὦν καινοῖσιν ἦν, παλαιὰ καινῶν λείπεται κηδευμάτων*. Things new and strange to those who have to do with them are *καινά*. French suddenly heard from an Englishman's mouth (who was known before not to speak it) would be reasonably termed *καινὴ γλῶσσα*. Therefore *καινῶς γλώσσαις* in St. Mark *may* mean foreign tongues.

What of *ἑτέροις γλώσσαις*? "*It may,*" says Mr. Adams, "*mean foreign tongues.*" I can see no likelihood of its meaning anything else. St. Paul in 1 Cor. xiv. 21 writes *ἐν ἑτερο-γλώσσοις λαλήσω*, quoting the substance of Isa. xxviii. 11, 12, where in the LXX. is *διὰ γλώσσης ἑτέρας*, and certainly "foreign language" is meant. Aristotle, *Poet. c. 21*, is dismissed as irrelevant; but I, having learnt from a great Oxonian "to verify my references," turn to the place, and find this : "Every name (or noun) is either rightful (or "proper," or "current," the Greek is *κύριον*), or a foreign word (*γλῶττα*). And I mean by *κύριον* that which each people uses; by *γλῶττα* that which another people uses. So that the same word may be both *γλῶττα* and *κύριον*, but not to the same people. For example, *σίγνονον* (spear) is to the Cyprians *κύριον*, but to us Greeks it is *γλῶττα*." Beyond question here *κύριον* means "proper to the language native, current;" and *γλῶττα* "a foreign word" introduced in a passage. Such might be in English the French *ennui*, *rôle* etc. It is true Aristotle does not use *ἑτέρα γλῶσσα* at all; but he does use *ἕτεροι* for "foreigners," and *γλῶττα* even without

¹ Surely *καινός*, from *καὶ νῦν*, is an improbable (*may*, an absurd) derivation. Schleusner, quoted as an authority, has it not in his lexicon. The *νός* is probably mere termination, as in *κλεινός*, *δεινός*. It might possibly be from stem of *καίω*; compare "brand new." Buttman connects it with *καθαρός*, linking that to *κεδνός*, and taking "some such idea as *blank* to be the ground idea." *Lex. sub voc. ἀήνοθεν*.

ἑτέρα, for a foreign word—important this when we come to the γλώσσαι of 1 Cor. xiv. Whether Aristotle “is not speaking of language at all;” whether he, called to ban ἕτερος from the sense of “foreign,” has done so, or the contrary, let others judge.

But ξένος, ἀλλότριος, or βάρβαρος ought to have been used, Mr. Adams argues. Granted that ξένη, ἀλλοτρία γλ. might have been used. Either may be discoverable; though no instance is quoted in Liddell and Scott’s lexicon, nor is there one in Euripides or Æschylus. Yet λαλεῖν ἀλλοτρίαις γλώσσαις sounds not to me very natural Greek; it has something ambiguous.

As to βάρβαρος, that is common, especially when Greeks speak of other nations, or of language as unmeaning to them and unintelligible. Mr. Adams aptly quotes 1 Cor. xiv. 11: “I shall be a *foreigner* to him that speaketh and he a *foreigner* to me.” Only—and this is curious—Mr. Adams maintains further on that St. Paul in this passage is *not* writing about *foreign* languages at all. But, to finish first with the tongues at Pentecost, I see no reason why, out of the five possible adjectives for the two passages, St. Mark xvi. 17 and Acts ii. 4, καινή and ἑτέρα were not as good as (and in some respects better than) the other three.

And, as far as the Greek goes, γλώσσαι may be “foreign languages” in 1 Cor. xiv. Aristotle, we have seen, uses γλώττα, “foreign word.” After all, what does “languages” in the plural naturally mean but “foreign languages”? A man strong “in languages” is one who knows “foreign languages.”

II. Historically, let us look at the question.

If the Apostles spoke foreign tongues, then, says Mr. Adams, around each separate speaker a separate audience gathered. This appears to him an amazing difficulty. But why? Antecedently to the miracle the foreign worshippers would be likely to group themselves by nationalities; and this they would do the more when they perceived that different languages were being spoken. We cannot say for certain how many languages were spoken; perhaps not so many as Mr. Adams supposes. One language may have served more than one of the nationalities in the list; the neighbouring provinces of Asia Minor, for instance. The words of verses 7, 8 are urged as showing that the miracle was in the hearing; but it is questionable if they do so. They are consistent with that view, but do not necessitate it. Suppose twelve speakers (or more or less) in different languages; each hearer might say, “I hear my own language spoken.” A German, on hearing a person speak German whom he had known to be ignorant of it, might ask, “How is it I hear you speak my language?” I deny that the Greek ἡκουον εἷς ἕκαστος τῆς ἰδίας διαλέκτου λαλούντων

αὐτῶν forces us, or even naturally leads us, to suppose that each *one* heard *several* speaking his own language. ἤκουον αὐτῶν λαλούντων, "they heard them speaking;" ἕκαστος τῇ ἰδίᾳ διαλέκτῳ, "each one (hearing a speaker) in his own language." This use of a plural verb and its object with a singular distributive interposed is quite common. However, Mr. Adams does not hold that the miracle was entirely in the hearers (as some do). To myself it does not seem probable that it was in them at all. The Holy Spirit was poured on the *speakers*; *they* were "endued with power from on high."

A difficulty is made about St. Peter's address (Acts ii. 14-35). Whether in the vernacular or in Greek I presume not to determine; but doubt not it was in one of the two. Either would serve for a large audience, and (as Wordsworth supposes) the eleven might be addressing others. Its being addressed to οἱ κατοικοῦντες as well as native Judæans proves nothing; certainly not that it was at once heard as many languages. Plenty of the foreign Jews must have been bilingual; some probably trilingual. On such occasions as these gatherings are we to suppose the sojourners unable to communicate with any but just their own provincials? "But," it is asked, "what need was there of many tongues, if one could have been understood?" The whole need was not, as I think, for that one day; but at such a meeting of different nationalities the miracle would be most striking and best attested, and the immediate effect of the preaching in many tongues very great. Further need and use for the gift would be afterwards.

And so we come to the question, Was it a permanent gift? This we cannot answer perfectly; but surely it was so with some, and to some extent. We cannot determine whether each Apostle could speak *all* languages, or how many. Possibly to one was given some languages (or a language), to another others (or another). And the subsequent fields of their labour may have been chosen accordingly. Study and learning may not have been entirely superseded; of some local dialects preachers may have been ignorant, as was St. Paul apparently of Lycaonian. But it is plain that somewhat of his preaching was understood by the men of Lystra even before the miracle; the Lycaonian dialect was neither needed nor given. In fact, I agree with Mr. Adams on one point, that the Apostles probably could not speak *all* foreign languages "at will," but I doubt whether there ever has been any universal belief that they could. Certainly no one now would formulate his belief in these words: "The Apostles possessed the power of speaking *all* foreign languages at will." Rather we should say: "The gift of tongues was a power to speak foreign languages." More than this we cannot presume to assert.

And surely it was meant as a help to the first preaching of the Gospel abroad.

Against this common-sense view I see no valid objection either from the Greek of the Scripture or from the facts of the case. But against Mr. Adams's view I see many objections. "The Apostles spoke in a language they did not understand; to the hearers the strange language sounded as if it had been their own." Now surely they meant something; they thought in their own language, whatever the sounds appeared like to themselves; but (according to Mr. Adams) they were uttering sounds that were no human language, their vocal organs were playing them false, as were the hearing organs of their audience. Nay, from what Mr. Adams says about St. Mark xiii. 11, the preacher may have been understood to say something different from what he meant to say. Better (he may argue) was this inspired utterance, but in sound it was a jargon and no language.

Now I fail to see any need or likelihood of such a miracle. Nothing seems gained, much lost, by the preachers not understanding their own voices. The only shadow of countenance for it is in the statement that some, mocking, said the men were stuttering under the influence of wine. Plainly these were the careless and inattentive; to such a foreign language might seem so; but the general sense of the hearers was quite different. What need for the declaring of "the wonderful works of God" to have been in this no-language? What good was it that the sounds should be unintelligible to the speakers, and not heard as uttered? No good even then; and for general profit in future preaching what did it give, this needless double deception of speaker and hearer? If the preacher did not understand what he had said, how could he and his hearer go on with instruction? There would be endless confusion and misunderstanding.

Yet such were (Mr. Adams appears to think) not only the *γλώσσαι* at Pentecost, but also those afterwards at Corinth. It requires courage to face such a censure as this: "It is impossible that anyone who studies the subject, however cursorily, can think that the *γλώσσαι* of 1 Cor. xiv. were foreign languages." Well, I do think so; many learned editors of the Greek Testament and divinity professors have thought so; like Teucer behind the Telamonian shield, behind them I must cower and shoot; we are all "cursory" together.

St. Paul, in 1 Cor. xiv., appears to me to say in substance this: "Prophecy, spiritual insight, power of explaining Scripture, etc., is better for home use in a church than speaking foreign languages. He who speaks to Greeks a tongue non-Greek profits them little, if at all. The speaker who prays in

a foreign tongue may do good to himself in private devotion (he thankfully appreciates the God-given power, and probably increases his own carefulness and attention); but in public, if you speak a foreign tongue, you or someone must translate it. An interpreter there must be, then your hearer will get instruction and counsel, and own the wonder too. But the chief use of foreign tongues is not in your own home-gatherings, but abroad among unbelievers; to them they are both 'a sign' and instructive. Use them not thus for mere display of power."

Such is my view of the substance of 1 Cor. xiv. Doubtless the Corinthians had used the tongues wrongly for display; had used "foreign languages" in prayers and preachings to Greek Christians without being careful to have them warranted by an interpreter. But suppose a *γλῶσσα* no human language, would the Corinthians have listened at all? Or, having listened, and had the sound interpreted, how could they test the genuineness of the interpretation? No one could do so, not even the speaker, if he did not understand himself. Whereas of the interpretation of a real foreign language there were many checks: some other person present, though not a preacher, might know both the languages; imposture could be easily detected.

I cannot imagine what Mr. Adams thinks about *γένη φωνῶν* in 1 Cor. xiv. 12. Compare *γένη γλωσσῶν* in xii. 10. It is impossible that they can be anything but the different languages of the world; and if they are not also the *γλῶσσαι* of the rest of the chapter, all coherence and argument is gone; xiv. 5 seems to me to mean "the speaker in a foreign language must translate into Greek, else he will not edify his hearers." Some, however, think *τις* should be supplied with *διερμηνεύη*. And v. 12, "let him pray in a foreign tongue, with intent to translate, that he may (or 'one may') translate it afterwards." In chap. xii. a distinction seems to be drawn between power to speak and power to translate, but in point of fact they are not absolutely identical. Besides, a second translator would always be an assurance and a safeguard; e.g., I might quote a Greek sentence and translate it, and my audience say, "Yes, that is your translation; we should like to hear somebody else's."

Mr. Adams says there is "very little in early Church history to throw any light on the matter." As to throwing light on the meaning of the Greek, that is (in my judgment) because no Greeks would doubt about it. And as to the (to some degree) permanent power in the Apostles to speak foreign languages, we need not expect what had been promised by Christ, and plainly described as fulfilled, to be constantly re-asserted. What everyone knew was taken for granted.

Lastly, and briefly: "Why did the Apostles not write in many foreign languages, if they could speak them?" Speaking a language and writing it do not always go together. And the Apostles' age was a non-writing age. Few writers were there in those times and places. Very few wrote even Palestinian vernacular or Greek. Was it because they could not speak them? Again, most of what we have received written was written then in Greek, because that language was, through all the East, far more universally understood and spoken than some will allow.

W. C. GREEN.

ART. V.—THE FIRST VISCOUNTESS MORDAUNT.

THERE are few more conspicuous characters in the reigns of William III. and Queen Anne than Charles, the third Earl of Peterborough, the hero of the siege of Barcelona, and of many other thrilling incidents in the Spanish war. This distinguished general was not only known for his extraordinary skill and energy in the art of war, but for his singular vivacity and love of adventure, and throughout his life for his sparkling wit and humour. Like most great men, he had a remarkable mother. His mother was Elizabeth, the first Viscountess Mordaunt, and it was chiefly from her that he inherited the talents which distinguished him. This lady deserves to be remembered for her own sake, as well as for the sake of her illustrious son.

The father of Charles, the third Earl, was—like his brother, the second Earl—an ardent supporter of the Royal cause in the struggle between Charles I. and his Parliament; and, after the death of the King, he was one of the chief promoters of the efforts which followed, to place Charles II. upon the throne. He was known at this time as the Hon. John Mordaunt, and, as such, was married to the future Viscountess, Elizabeth, daughter and heiress of Thomas Carey, second son of Robert, Earl of Monmouth. This lady was remarkable for her wit, her beauty, and her loyalty in the subsequent court of the "merrie monarch;" but she was far more remarkable still for the beauty of her personal piety and for her devotion to God, and to the duties of religion, in the midst of a court where all thoughts of God were far too often forgotten. Of her it is that Lord Clarendon says, "She concurred with her husband in all honourable dedications of himself," and that she was "a young and beautiful lady, of a very loyal spirit, and notable vivacity of wit and humour." Of her it was that these lines were written,

Betty Carey's lips and eyes
Make all hearts their sacrifice.

But her personal beauty never proved to her a snare in that gay court, and her ready wit and humour never drew away her mind from higher things and holier. Little though she is known, there are few more beautiful characters than hers to be found in all the history of the time. Her life was one of singular holiness, purity, and unobtrusive piety, shining with a brilliance all the more remarkable by contrast with the tone and character of the court in which she moved. That her distinguished son, "whose eccentric career," as Lord Macaulay says, "was destined to amaze Europe," should have inherited from such a mother her talents and her courage without her piety, must be a subject of regret to all who read the story.

This remarkable woman kept a diary in which, with great minuteness, she relates the most interesting events of her life, and her reflections upon them, and which extends, more or less continuously, from 1656 (four years before the Restoration) to her own death in 1678. The manuscript, which is all in her own handwriting, is in the possession of the Earl of Roden, at Dundalk House, one of his residences in Ireland. The late Earl of Roden published it in the year 1856, with a very interesting preface written by himself, in which he describes the principal incidents in Lady Mordaunt's career, and relates how the manuscript came into the possession of his family. He describes the manuscript as "originally bound in vellum, and closed with a silver lock," and as having been concealed "behind some books for nearly two centuries" in the library at Dundalk House, until the period of its publication. Dundalk House was purchased by Anne, the youngest daughter of Viscount and Viscountess Mordaunt, who was married to Jas. Hamilton, Esq., of Tullymore Park, County Down. It was purchased as a residence for her son James, afterwards Viscount Limerick, whose daughter was the wife of the first Earl of Roden. As to the contents of the diary, Lord Roden thus writes: "In it this gifted lady gives an interesting account of her feelings, with a strict examination of them, on the various events, both public and private, which happened during her life, with her prayers and thanksgivings on those occasions." She describes with much feeling "the trial and acquittal of her husband in the High Court of Justice;" "his differences and his lawsuit with his brother," the second Earl of Peterborough; her thankfulness for the "King's most happy and miraculous Restoration" in 1660, for which she indites a special thanksgiving to be repeated every year on the anniversary of that event. The diary contains very touching descriptions of her intense anxiety during the time of the great Plague in 1665, and

of the Fire of London in 1666, with the outpouring of her thankful heart, expressed both in prose and verse, when "these calamities were over-past." The expressions she uses are, throughout, of the most natural and unstudied description; and it is clear that the pages were intended for no eye but her own.

The following are some of the striking utterances in which this accomplished person gives expression to her ardent affections and desires.

On the 29th of May, 1660, she resolves that this shall always henceforth be her hymn of thanksgiving :

What praises can I render unto Thee, my God, worthy Thy acceptance at any time! . . . O what praises, then, can I now render upon this day, on which Thou hast showered such multitudes of mercies upon me as I partake in the public good, upon me as being a member of Thy Church, upon me in the particular and personal comforts that my dear husband and I have received by the King's most happy and miraculous restoration upon this day, a miracle past expectation! . . . O give unto our prince, and to the rulers of this Church and nation, to me and to my dear husband in particular, so true a sense of Thy mercies, as that we may not dare to offend Thee, that hast so highly blest us. O pardon our sins past, and let this day, as it is a renewing of our praises, become an increase of our devotions, and a means of our repentance and amendment. . . . O Lord and Saviour, who art full of mercy and goodness, turn our hearts from all our wicked ways, and so fix them upon Thee, as that we may be accepted by Thee, both here and eternally hereafter. Amen.

It will be remembered that in the last year of the Commonwealth, after the death of Oliver Cromwell, several attempts were made to effect a Royalist reaction, before the successful advance of General Monk from Scotland in the following year. In many counties a resolution was taken to rise in arms. The plans of the Royalists were, however, betrayed before they were ripe; and it would seem that the only rising which was even partially successful was that of Sir George Booth, who attempted the capture of Chester for the King in 1659. In this attempt, as in every other of the kind, Lord and Lady Mordaunt appear to have taken the warmest interest. When Sir George Booth was subsequently defeated and taken prisoner by General Lambert, the person who had been the chief opponent when the Protector was offered the dignity of king, Lady Mordaunt does not fail to pour out her heart to God in behalf of the defeated general. And then follows the form of prayer her loyal heart intended ever afterwards to use :

When I was in trouble I called upon the Lord, and He heard me. I lifted up mine eyes unto the hills from whence cometh my help. In the Lord was my trust. For when nothing but blood and destruction could be expected, when Sir George Booth was taken, and the business destroyed which was designed for the good of the nation, of the Church and King, and when the lives of my friends and relations and of many honest people were in danger to be devoured by the enemy, I then humbled myself before Thee, my God, and unto Thee I made my sup-

plications and vows, for the lives of all those Thy distressed people. . . . Thou hast turned my heaviness to joy, by granting me the request of my lips. For Thou hast not only most miraculously preserved the lives of all these Thy servants, but Thou hast restored to them their liberties and estates. O ever praised be God, that hath not given us over for a prey unto our enemies, but hath set our feet in a large room. . . . O my soul, trust thou in the Lord, for with my God there is mercy, and with Him is plenteous redemption, and to Him for ever be the glory.

And again :

How infinitely merciful beyond expression hath Thy most glorious majesty appeared to me, the most unworthy of creatures, and to my dear husband ! Lord, continue these Thy mercies, and so sanctify them to us as to better us by them, and make us entirely Thine, that we may spend our whole lives in Thy service. Lord, glorify Thyself by us, giving us grace to glorify Thee both here and eternally hereafter. Amen.

The diary is filled with prayers and meditations and thanksgivings of this description. Some, like these, referring to events of general and national interest, others, more frequently, relating to the domestic events in her own family. Fourteen pages are occupied by a very touching and tenderly-worded meditation on the successive clauses of the Sermon on the Mount. This was written during the temporary sojourn of the family at Montpellier in the year 1669 ; it ends with the devout prayer that she and all hers might learn the lesson of the Sermon, as follows :

Let me be like unto the wise man that built his house upon a rock, and that rock Christ Jesus, upon which foundation, Lord, evermore let me build ; that when persecutions and afflictions come I may stand firm and immovable, and not perish with simple people that have laid their foundation on the sandy vanities of this world, for great will be their fall. Dearest Lord, from that dismal fall preserve, I most humbly beseech Thee, both me and mine, my dear husband, my children and family, all Thou hast been graciously pleased to give unto me ; make us Thine, dearest Lord, and then preserve us so ; and at the last day present us to the Father, cleansed and purified in Thy blood, that we may behold Thy presence in righteousness, and sing eternal hallelujahs to the glory of Thy name.

But the diary is chiefly occupied with what concerns her family life. There are several references to her eldest son Charles, as there are to almost all her children. She tells of her thankfulness to God for his recovery from sickness in 1667, of her prayers for him on his going as a student to Oxford in 1674, on his commencing a journey in France in 1675, and on his entering the Navy in 1677. Those who remember the skill which that son displayed in the writing of smooth and melodious verses, and which contributed so much to make him the friend and ally of Alexander Pope, will not be surprised to find that the mother had no mean skill in the same art too. The diary contains, as has been said, verse as well as prose. The following are given as samples of the way in which this excellent

woman loved to versify her thoughts, and thus to commune with her own heart and in her chamber and be still ; no alteration is made in the lines, except that the spelling is modernised :

MY BIRTHDAY, MARCH 1, 1674.

O let that day which gave me breath
 Be spent in praise to Thy great name ;
 Let it a new and joyful birth
 Become, of grace, of love, of fame—
 A birth of all that's good and just,
 Of all that may make me Thy own ;
 And make me on Thy mercies trust,
 That I henceforth may joy in none
 But Thee—

Thee, who alone canst make me what I ought to be.

The family seem to have left London, and so escaped danger, during the plague ; and on their return, she thus expresses her gratitude on July 1st, 1666 :

THANKSGIVING AFTER THE GREAT PLAGUE.

How great, my God, Thy mercy did appear,
 That we in safety all return'd were,
 Free from those frights and ills that sent us hence,
 Preserv'd safe, by Thy most sure defence ;
 Whilst the destroying pestilence rag'd here,
 Then great and small did fall, both far and near.

In the autumn of the same year occurred the memorable fire of London. Breaking out in a baker's shop near London Bridge, the fire extended itself with such rapidity that no efforts could arrest it. For three days and nights it continued to advance, and it is calculated that 400 streets and 13,000 houses were destroyed. Lady Mordaunt thus describes her feelings when at last it had subsided :

It is to Thee, my dearest Lord, that I
 For help and safety in distress did cry ;
 To Thee 'tis fit I should all praise return,
 That when the City great in flames did burn,
 My husband, children, self, and all that's mine,
 Were safely guarded by Thy power Divine.

But by far the most interesting part of the diary is the account the writer gives of the State Trial of her husband, which is minutely described, and is followed by the most fervent expressions of her gratitude to God on the occasion of his acquittal. The whole circumstances of the trial are so peculiar, and so characteristic of the times when they occurred, that they are worth relating. The following summary is mainly taken from the brief memoir, already referred to, by the Earl of Roden.

In 1658 Mr. Mordaunt, as he then was, was brought to trial

for High Treason against the Commonwealth and Cromwell, then Lord Protector. The charge against him was that of conspiracy for the restoration of the Monarchy, and holding communication with the exiled King. Two other persons were involved in the same trial, both of whom were, by the same judges, and on similar evidence, condemned to death and executed. These were Sir Henry Slingsby and the Reverend Dr. Hewitt. The Duke of Ormond, who had been Lord Lieutenant of Ireland, would have been brought to trial at the same time, but he had escaped from the country by flight. A full account of the trial is given in the "Thurloe State Papers," and also in "Howell's State Trials." From these it would appear (though we should not have known it from the diary) that it was mainly to the intelligence and dexterity of the future Lady Mordaunt that her husband was indebted for his acquittal. The Protector, it would seem, was not able to trust to an unbiased jury, and a High Court of Justice had been constituted, consisting of—according to Lord Clarendon—twenty judges without any jury. Lady Mordaunt's account in the diary gives the number of judges as forty. Among such a number, says Clarendon, there were generally some who "out of pity, or for money, were inclined to do good offices to the prisoners," or at least to "communicate such secrets to them" as would guide them in their trial. Of these "Mr. Mordaunt's lady had procured some to be very propitious to her husband." By the private advice of these persons, the prisoner, who, at his first appearance, had refused to acknowledge the jurisdiction of the Court, was prevailed upon to submit to its authority. He was so strictly guarded in the Tower that to communicate with him there was impossible; but, on his next return to the Court, a note from his wife was conveyed to him, which induced him to withdraw his refusal. The trial then proceeded. The principal witness was a certain Colonel Mallory. By the management of a friend, Mallory was persuaded to make his escape from the hall—into which he had been reluctantly taken—before he was called upon to give his evidence. This was sufficiently gratifying. But, more surprising still, one of the Judges, Colonel Pride, who would have voted against the prisoner, was suddenly taken ill, and obliged to leave the Court. Colonel Pride only returned after the verdict had been taken, and too late to reverse the decision. The result was that nineteen of the Judges voted "guilty," and twenty, including the President, John Lisle, voted "not guilty," the prisoner obtaining a verdict of acquittal by a majority of one vote. We are not surprised, after this, to read in the diary, "Praised be the Lord for ever, for He hath preserved the life of my husband;" "Thou hast heard the voice of my supplication, and hast considered my complaint; Thou

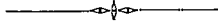
hast granted my heart's desire, and not refused the request of my lips, when I begged the deliverance of my husband from the hand of his enemies." "Thanks be to the Lord, for He hath shewed us marvellous great kindness in this strange deliverance."

Though acquitted, the accused did not at once regain his freedom; he was remanded to the Tower by order of Cromwell. When the truant Mallory had been discovered, a second trial was contemplated; but a second trial for the same offence, even upon new evidence, was so repugnant to the public feeling that Cromwell dared not encounter the reproach of it, and was prevailed upon to set the prisoner at liberty. In the next year, 1659, Mr. Mordaunt was, by letters patent, created Baron Mordaunt of Reigate, and Viscount Mordaunt of Avalon; in 1660 he was among the first to meet the King on his return from exile, and to welcome his restoration to the throne. Soon afterwards the new peer was made Constable of Windsor Castle, and Lord Lieutenant of Surrey. Alas! however, his troubles and those of Lady Mordaunt did not end with the restoration of the monarchy. In 1666, he was impeached before the House of Lords, "evidently," says Lord Roden, "for no greater crime than a literal and lenient enforcement of a warrant of the King, and prosecuted with a degree of virulent determination, for which it is scarcely possible to account." That he escaped from any ill effects of this impeachment appears to be due more to the "jealousy of the Houses of Lords and Commons in respect to precedents, privileges and forms, than to the relenting of his enemies." In reference to this happy deliverance from the undeserved "persecution of our enemies," the diary contains a "Prayer of thanksgiving to my God, to be said every Monday in the year, so long as I live," which, Lord Roden well says, "breathes the very spirit of the Psalmist," and which ends with the well-chosen words, "As for us and our family, we will serve the Lord our God."

Viscount Mordaunt died on the 5th of June, 1675. The Viscountess, who survived her husband only about three years, appears to have resided with her children at the Bishop of London's house at Fulham. Among the additional MSS. in the British Museum is preserved her "Account Book," containing particulars of her later years, from which several extracts are given by Mr. Harvey in his "History of Willey Hundred." In addition to Charles, her eldest son, who succeeded to the Earldom of Peterborough and the Barony of Turvey, several others of her children distinguished themselves in the subsequent history of the nation. Henry, the second son, became a member of Parliament, a Lieutenant-General in the army, and Treasurer of the Ordnance; Lewis, the third son, rose to the rank of Brigadier-General in the army; and Osmund, the fourth son,

died fighting at the battle of the Boyne. There are portraits of both the Viscount and Viscountess in the possession of the Earl of Roden; that of the Viscountess was painted, in 1665, by Louise, Princess Palatine, daughter of the Queen of Bohemia. Both the date and the name of the artist are stated, by Lord Roden, to be inscribed on the picture.

G. F. W. MUNBY.



ART. VI.—THE PROSECUTION OF THE BISHOP OF LINCOLN.

IT would be difficult to over-estimate the gravity of the present crisis in the Church of England, or to exaggerate the consequences—be they good or evil—which must result from the prosecution of the Bishop of Lincoln for breaking the law, if it be followed out to the bitter end, whether it succeed or fail. Can it be possible that he who has provoked, or they who have instituted, the prosecution had seriously thought the matter out, and realized or pictured to themselves its inevitable results? Each of the parties to this contest no doubts expects to win: has either of them reckoned the cost at which the victory will be obtained? Each, unless guilty of inconceivable recklessness, must have contemplated the possibility of an adverse judgment. Can either of them contemplate without dismay the dire consequences of defeat?

Nor is it easy for anyone, unless like Gallio he cares for none of these things, to approach the consideration of the subject with an impartial mind. Every earnest Churchman is surrounded by a theological atmosphere, which more or less obscures his vision: he cannot secure that dry light which is so essential to the formation of a right conclusion. Consciously or not, his view of the subject must be affected by his standpoint, and his judgment biased by his opinions, his wishes, or his fears.

It thus becomes incumbent upon anyone who takes his pen in hand for the purpose of guiding or persuading others, to state frankly his own position, so that they may make due allowance for his prepossessions. The present writer hopes that they will also make due allowance for his want of literary skill.

I must first, therefore, be permitted to state with regard to myself that while endeavouring to keep free from partisanship, I am a member of the Evangelical or Low-Church party in the Church of England. According to my view, there is no sacrificing or mediatorial priesthood in our Church; the Lord's Table is not an altar, and might, without harm, and sometimes with advantage, be brought at the time of Holy Communion into the body of the church. It is scarcely necessary for me to add that

I recognise no localized presence of our Lord in the bread and wine, but only in the heart of the believing communicant.

Having thus cleared the ground, my survey of the present situation is as follows:

In the prosecution of the Bishop of Lincoln we have in the prosecutors three gentlemen who allow their names to be used as aggrieved parishioners by the Church Association—a society of which I will say more presently. The defendant is a Bishop of the Church, a man of great learning and piety, much beloved in his diocese, an active leader in the battle against sin and vice, and one whose personal talents and character add largely to the influence which his high position gives him. By the law of the land he was placed in that high position, and obtained patronage, emoluments, and power; and by that law he is entrusted with the administration of the law; he is a man in authority, having soldiers under him; and it is his bounden duty to set an example of obedience to the law; or, if conscience forbids him to obey the law, to resign the advantages which the law gives him. He cannot approbate and reprobate; he must not pick and choose which law he will uphold as upholding him, and which he will disobey because he dislikes it. That is tantamount to a claim to be above the law.

The Bishop of Lincoln has of set purpose done six or seven solemn acts in public worship, as to most of which eminent counsel advised the English Church Union many years ago that they were illegal, and some of which have been judicially declared to be illegal by the highest Courts of the realm.

So far there is no dispute as to the facts; and it would seem to follow that unless in the Church of England anarchy is to be universal and every man is to do what is right in his own eyes, such action on the Bishop's part must be stopped, and if there be no way of stopping it except a prosecution in the Courts of Law, their interference must be invoked in that way.

Many years ago, when prosecutions were not so common in the Church as they have unhappily become, Dr. Pusey declared emphatically that "prosecution is not persecution"; and the present attempt of the party in the Church, which was the first to appeal to the Law Courts against one whom they accused of heresy, to stigmatize as persecutions all similar appeals against those whose doctrines they favour, is simply ridiculous.

It is now time to consider what the overt acts are for doing which the Bishop of Lincoln is being prosecuted on account of their alleged illegality. They are these:

1. The use of lighted candles on the Holy Table when not required for the purpose of giving light.
2. The mixing of water with the sacramental wine to be used in Holy Communion.

3. Standing when reading the prayer of consecration between the people and the Holy Table, so that they cannot see him break the bread and take the cup into his hands.

4. Singing the *Agnus Dei* immediately after the prayer of consecration.

5. Pronouncing the absolution and benediction with both hands elevated, and making with one hand the sign of the cross.

6. That at the termination of the service he cleansed the chalice with wine and water, and drank the wine and water up in the face of the congregation.

7. And lastly, though this seems hardly important enough to be an independent item, as it is included in No. 3, that he stands on the east side of the Holy Table instead of the north.

The reason assigned for declaring Nos. 4, 5 and 6 illegal is that each of them is "a ceremony, in addition to and other than a ceremony prescribed by the Book of Common Prayer."

Anyone ignorant of the history of Church controversies during the last fifty years would, on perusing these seven items of charge, be filled with wonder that they should be esteemed of sufficient importance to warrant a prosecution.

He would probably say to the Church Association, "What is there in these seven acts to arouse your indignation? If a clergyman is a God-fearing, Christian man, and preaches the Gospel of the grace of God to sinners, but for some reason of his own likes to do those things, why should you object? Why can't you let him alone?" And, turning to the Bishop, he might as reasonably ask, "Why do you insist upon doing what you know to be causes of offence to many brethren—weak brethren, as you may think them?"

He would certainly be puzzled to know why there was so much turmoil about such trifles; nor would his bewilderment be removed when he considered the matter more minutely. In detail, his reflections as he considered the charges one by one would be to this effect:

As to the first: to light candles in the daytime when not required for the purpose of giving light may be a foolish way of spoiling the heavenly rays of the sun, and showing the poverty of man-created illumination; it may be a piece of wasteful extravagance; but if it is his fancy to light them, why are you so moved to indignation as to invoke the aid of the law to prevent him?

2. The mixing of the water with wine. There is already water in the wine. Amongst Eastern nations wine is rarely drunk without water. It was customary to mix water with wine in the time of our Lord. Water was most probably mixed with the wine at the Last Supper. The efficacy of the wine is not destroyed by the addition. Why, then, object to it?

3. and 7. That the consecration is not *coram populo*. What can it matter to any communicant how the officiating clergyman stands? What devout communicant occupies his mind at that time of solemn prayer with any thought on the point, or lifts his eyes from his Prayer-Book to see the act of breaking the bread or of lifting the cup from the Table? Is there some charm inherent in those acts which evaporates if you cannot see them done? Did anyone, who did not wish to be offended, ever purposely allow his thoughts to wander from his devotions so as to mark the clergyman's attitude and gestures?

4. As to singing the hymn "O Lamb of God, who takest away the sins of the world, have mercy upon us," is it possible that any humble Christian should think it wrong, so wrong that the strong arm of the Law must be called in to punish it, to offer this prayer at any time in any service?

5. It may be novel and foolish to make the sign of the cross in the Communion Service, though it is expressly ordered to be made in the baptismal service; but, after all, the former is a showing forth the Lord's death on the cross, and, therefore, a plea of appropriateness may be urged. No doubt the sign of the cross is used by ignorant Roman Catholics as a charm, but is their superstitious abuse sufficient reason for objecting to its reverent use on a solemn occasion?

6. As to the washing the chalice with wine and water, what is this but great carefulness in obeying the direction, that "if any of the consecrated wine remain, it shall be reverently drunk in the church." This may be hyper-carefulness, but is it not hyper-criticism to object to it? Is it not inconsistent with Christian love for one good man to interfere with another good man's liberty in such matters? Argue against the wrong-doer if you like, but don't ask the policeman to run him in.

To reflections such as these the obvious rejoinder is, that if it be conceded *argumenti causa* that these outward acts are in themselves of no moment, yet they derive importance from the doctrines of which they are the symbols and exponents. They are intended by the Bishop to show forth certain doctrines to the people; their use is one mode of inculcating erroneous doctrines, and therefore must be prevented.

Let us, then, ascertain what these doctrines are. They are:

1. That the candles are lighted in order to set before the congregation the doctrine that Christ is the Light of the world.

2. The mixed chalice typifies:

The water and the blood
From Christ's riven side which flowed,
Of our sin the double cure,
Saving from its guilt and power,

as that good old Evangelical Olney hymn-book taught us. Also

it may remind us of Christ's double nature : that He was Man as well as God.

3 and 7. The position of the celebrant, and his action in not performing the manual acts before the people, are not intended, so far as I have been able to ascertain, to teach any particular doctrine. The nearer anyone is to believing in "the Real Presence," the more anxious he should be that the bread and wine be seen ; as Bishop Ken wrote in his "Exposition of the Church Catechism :—" "When at Thine altar I see the bread broken and the wine poured out, oh, teach me to discern Thy body there ! Oh, let these sacred and significant actions create in me a most lively remembrance of Thy sufferings." Nevertheless, the long and determined contest which has been waged on the question of the eastward position shows that in the opinion of both parties a great deal is involved in it, and I will deal with that presently.

4. That the Lamb of God has, by His one sacrifice on the cross, commemorated in this Sacrament, taken away the sins of the world, is signified by singing the *Agnus Dei*.

5. The sign of the cross teaches us that we are to glory in the cross of our Lord Jesus Christ, by whom the world is crucified unto us and we unto the world.

6. The ablution of the chalice again teaches no doctrine ; or, at all events, it only accentuates the doctrine taught by the Rubric.

Now, all these doctrines are true ; they are part of the faith common to the Bishop and the prosecutors, and the latter would disclaim the idea of prosecuting the Bishop for holding these doctrines, or, even if each of the actions complained of stood alone, for endeavouring to teach by that action the doctrine involved.

But the prosecutors allege that a great deal more is involved than these simple truths. They contend that it is the place and time at which these things are done which makes them severally, and *a fortiori* when combined, so objectionable in the eyes of a true Protestant. They all circle round the Holy Communion. The different acts are performed with significant reference to the bread and wine. They are intended to teach the worshipper that the priest has, in some mysterious manner, changed the character of the sacred elements, and by this act caused Christ to be present in the Church in some more than spiritual manner. It is Christ present in the bread and wine, who is the Light of the world, to whom the *Agnus Dei* is to be addressed, and who is to be offered up again by a sacrificing priest. And the next fatal step (the contention runs) is a short and easy one to the pernicious heresy of the Church of Rome (from which all these things are slavishly copied), that the bread and wine have

become the body and blood of Christ, and are to be worshipped accordingly; and that from this follows the soul-destroying superstition that the priest who can work this miracle is a mediator between man and God, between the sinner and his Saviour—a vicar of Christ, who has power to forgive the sins of a confessing penitent. That such doctrines as these are to be “resisted unto blood” by us in the nineteenth century, as by our fathers in the sixteenth, is my firm conviction; but I would rather be prosecuted for denying them, for arguing, writing, preaching, teaching, speaking against them, than I would run the risk of disseminating them, by delivering over to the secular authority as criminals those who hold them.

But we are now brought into the presence of a great difficulty. The Bishop of Lincoln avows his belief in the doctrines of the Church of England as set forth in her Articles and Formularies; he must, therefore, hold that the sacramental bread and wine remain still in their very natural substances, and may not be adored, “for that were idolatry to be abhorred of all faithful Christians;” and he must repudiate the construction put by his opponents upon the symbolism of his acts. He also states in his own language what it is for which he is contending. On the 5th January, replying to an address presented to him by the students of the Schola Cancellarii at Lincoln, he spoke thus :

The present contention is not merely for outward ritual and form, though that appears on the face of it. Two great, important principles are at stake. The first is the need of the help of external ritual in our acts of worship. As we are made up of both body and soul, the outward as well as the inward is necessary to help us in our approach to Him, and it would be a distinct wrong to our people to let all external religion be swept away.

The second goes much deeper. The attack is an attack on the supernatural and the spiritual. The struggle is for the sacerdotal character of the Christian ministry.

He explains by this that he means “whether it (the ministry) came from below or from above,” “whether it was ordained by man or by God.” “It is a struggle for the faith in the presence of God among us.”

Now, on their face, these two doctrines cannot be fought over within our Church; no members of it will deny them. Quakers may deny both, but I doubt if any other sect will repudiate either. We all believe that some external rites are advisable in our spiritual worship; we kneel down to pray, we stand up to sing; rites and ceremonies have been decreed by our Church. All Churchmen believe that Almighty God has “by His divine Providence appointed divers orders of ministers in His Church,” and amongst them are bishops, priests and deacons; therefore we all hold, with the Bishop of Lincoln, that “the Christian ministry came from above, and was ordained by God.”

It will be urged by the Church Association that leading

members of the Ritualistic Party do teach and preach in their books and in their sermons the Romish doctrines above described ; and I admit it. This fact may afford a very good reason for prosecuting them for so doing, but it can afford none for the present action against the Bishop of Lincoln ; on the contrary, it makes that action very much more hazardous. If the action fails, it will be immediately contended that on the Church Association's own showing, the rites and ceremonies thus allowed involve these doctrines, and that, therefore, the doctrines are also allowable within the Church. This is one of the many dangers to which the Church is being exposed by the present proceedings.

Viscount Halifax is the president of the English Church Union. He has the courage of his opinions, and speaks out what he thinks. At the last general meeting of that society he used this remarkable language :

The Church preaches a God who, not content with dying for us, gives Himself now to us on the altars of His Church, and who, coming to us under the forms of bread and wine, vouchsafes His continued presence——

This, surely, is transubstantiation ! No ; read on——

in the hearts of His people.

A writer in the *Record*, over the signature "Justitia," quoting this, calls it "extraordinary, he had almost said blasphemous, language." Yet Lord Halifax might not unfairly contend that this language does not go beyond the statement in the Catechism that the Sacrament is an outward and visible sign of an inward and spiritual grace, ordained by Christ Himself as a means whereby we receive the same ; for he expressly limits the presence of Christ to the *heart* of the believer, where the bread and wine do *not* go.

My desire in making these quotations, and putting, it may be, a too charitable construction upon them, is to present the case of the Bishop of Lincoln, and those who are supporting him, in the most favourable manner that is consistent with truth. My own view is that our Lord is present with His people by His Holy Spirit, and only in a spiritual manner ; that He has appointed divers means whereby the gift of His Holy Spirit is imparted to us, and, amongst them, the two Sacraments. The bread broken and the wine poured out remind us of His death on the cross, but they do more : they symbolize and help us to the realization of the intimate union, or oneness, of Christ and the believer. Eating bread, it passes into our system, becomes part of us, helps our growth and gives us strength ; drinking wine, it, too, passes into our system, becomes part of us, helps our growth and exhilarates—makes glad our heart. In this varied action of the two elements we recognise the strengthening and refreshing of our souls which union with Christ imparts.

Neither the bread nor the wine by itself alone would be sufficient to adequately represent the manner and results of that union.

But it is not given to any of us to see the whole truth; and truth presents itself in different forms to diverse minds. We ought, therefore, to be slow to impute dishonesty to those who declare that they hold the doctrines of the Church, and teach nothing contrary to them, because, in our judgment, the logical deduction from their teaching is a contradiction of the Church's doctrine.

But now, in order to do full justice to the motives and action of the prosecutors, we will assume that the Bishop of Lincoln holds the heretical doctrines imputed to him, and seeks to promulgate them by means of the acts in Divine Worship complained of—acts which, whatever else may be said for or against them, are certainly innovations upon the constant practice of the Church for 300 years.

It does not, however, follow either that the Bishop is justified, from his own point of view, in continuing these practices, or that the Church Association on their side are wise or right in prosecuting him. Would that some strong representative committee of devout and earnest Christian men, lovers of the Church, could act as mediators between the two contending parties in the interests of peace! One can imagine such a committee addressing the Bishop thus:

“You practise these novel ceremonies, not for their own sake, but because they are a means of teaching certain doctrines which you hold to be precious and necessary, if not to salvation, at least to edification. You admit that without oral explanation, they could not teach those doctrines, and that apart from them you have full liberty to maintain and teach these doctrines. Nay, thanks to the judgment in *Sheppard v. Bennett*, there is no legal hindrance to your teaching orally or by writing, ‘a real, actual, and objective presence upon the holy Table—which you may call an altar—under the form of bread and wine.’ You may teach with impunity that in the Eucharist Christ is offered commemoratively, that the commemoration is made to God ‘the Father,’ and you may plead to God the merit of His Son’s sacrifice once offered on the cross and in this sacrament represented; and though all outward acts of adoration to the sacrament in the service are forbidden, you cannot be punished for teaching that mental adoration is due to Christ’s presence in the sacrament under the form of bread and wine.

“All this liberty has been obtained for you by the Church Association. This being so, it cannot be a point of conscience that you should teach these doctrines in this indirect way. Surely you can celebrate the Communion without these ceremonies, and then preach the doctrines symbolized, although you do not use the

symbols. By using them you gain nothing doctrinally, but you do annoy and offend your fellow-Christians and brother Churchmen. To quote the words of Dean Vaughan: 'If not vital, why fight for it? If it hurts, wounds, irritates, offends even one of the least of the little ones, better to die twenty deaths than to introduce and, after introducing, to maintain it. He who does is the aggressor rather than he who lets alone, or than he who bids you let alone.'

"Further, your lordship cannot deny that several of these acts have been declared illegal.

"It is true that you decline to admit the authority of the Courts which pronounced them illegal, but the same law that made you a Bishop and which gives you Riseholme, and a seat in the House of Lords, and a good income, and which enforces your authority, that same law established these Courts. You cannot blow hot and blow cold at the same time. You cannot take all the advantages the law gives you, and when it calls you to account say, 'Oh! I do not acknowledge the law. I appeal to something higher.' Set an example yourself of obedience to the law, and then you will be obeyed by those subject to your authority. Use, if you like, constitutional means to change the law and to change the Courts; but do not, meanwhile, imitate the anarchy of the Irish members of the Home Rule Party by refusing to obey the law.

"As Dean Vaughan says: 'Consider the terrible danger, the real wickedness of throwing into confusion, perhaps of absolutely upsetting, the order of things as established under the good hand of God in this realm and Church of England.'"

From the Bishop the committee would then turn to the prosecutors and to the Church Association, and ask them:

"Why do you institute this prosecution, and what good do you hope to effect by it? In your early days you professed that all you wanted was to get the law declared. You brought various actions, and they succeeded to your heart's content. You boast that in every, or nearly every, case you obtained from the highest Courts judgment in accordance with your contentions, and thereby vindicated—what needed no vindication—the right of the Evangelicals to hold their doctrines and remain members of the Church of England. What other good did you do? Did you stay the tide of Ritualism? Have you promoted Evangelical religion?"

"You, the Church Association, having appealed to these Courts, are bound by their decisions. You have thus established the use of the surplice in the pulpit, and the legality of the eastward position, and you have obtained from the highest Courts a declaration that it is lawful to affirm, with regard to the Holy Communion, (1) that there is in some sense a sacrifice offered;

(2) that there is a real, actual, and objective presence of our Lord, external to the communicants under the form of bread and wine; and (3) that adoration is due to our Lord, present under the form of bread and wine.

“Your opponents, protesting against the Courts, and taking no trouble to argue their case, simply ignored the decisions which were against them, and went on as before. Though this result had been foreseen and foretold, you were disappointed by it, and thought you would try another move. You went on to bring the offenders to punishment, and locked up a clergyman in gaol, reckless of the fact that his imprisonment effected, and could effect, no purpose for which punishment is designed. It deterred neither Mr. Green, nor any other Ritualist, from repeating the offence. On the contrary, the punishment inflicted created the heartiest sympathy in the breasts of those who, though condemning his actions, yet did not like to see a clergyman of the Church of England imprisoned for conscience’ sake. You made him a martyr, and largely increased the heresy.

“And what was the result to the Church Association? You lost from your council and from your ranks nearly every man of position, influence, or reputation among Evangelical men. Counter-associations have been formed all over England, in which true Protestant members of the Church may unite for the promotion of their principles without the taint of connection with you; and again and again have you been implored in the interests, not only of peace, but of pure doctrine, to dissolve.

“And how has Ritualism fared under your attack? It has flourished exceedingly. Like the Israelites of old, the more you afflicted Ritualists, the more they multiplied and grew. Every prosecution has increased their numbers and their zeal. Yet you will not learn wisdom by experience; not content with your past achievements, when you assailed only the inferior clergy, you now are flying at higher game, and are prosecuting a Bishop.

“‘A saint in crape is twice a saint in lawn,’ and you flatter yourselves that you will make an example of a chief officer in the Church; you may unbishop him, you may unfrock him, you may, perhaps, exhibit to a mocking world the edifying spectacle of a Bishop in prison; and when the trial is over, and judgment given, and sentence pronounced, what reason have you for supposing that there will be one Ritualist the less, one Evangelical the more? Cui bono? What good do you expect to obtain? What is your object? What is your hope? To settle the law? But that was done long ago. You are running the risk of unsettling it. The Archbishop may not consider the decision of the Secular Courts binding upon his Spiritual Court, or he may distinguish; and then where will you be? Will you appeal from his Grace to the Law Lords or the

Privy Council? Will you carry public opinion with you in the appeal?

"But you say that you are constrained to go on against the Bishop, because of the false doctrines implied by his symbolic acts, and because of their admitted illegality. Yes; but will stopping these acts prevent the false doctrines from being taught in other more direct and palpable ways? Surely it would be better to attack the false doctrines themselves.

"Next, you will urge that, the illegality of these additional ceremonies being admitted, those who break the law should be punished. Possibly; but it is not your business to put the law in force for that purpose. There are high officers in the Church, and if they do not do their duty, your conscience is not burdened. And remember that if, in Divine service, an action of the minister is illegal, merely because it is 'an additional ceremony not prescribed by the Book of Common Prayer,' and that is to be taken as a sufficient warrant for the institution of criminal proceedings, these must be taken all round. Sins of omission and of act in all our services abound. I never go to church without witnessing some breach of the strict law. If the *Agnus Dei* be an additional ceremony, so is it to sing a hymn during the Communion Service, as is done in many churches where the clergyman is a Low-Churchman; so is the invocation of praise before and after the Gospel.

"It was laid down by the Privy Council in *Westerton v Liddell* and re-affirmed in *Martin v Mackonochie*, that 'it is not open to a minister, or even to the Privy Council, to draw a distinction in acts which are a departure from, or a violation of, the Rubric between those which are important and those which appear to be trivial. No minister is at liberty to omit, add to, or alter any of the details. . . The directions contained in the Prayer-Book must be strictly observed; no omission and no addition can be permitted.'

"The law, thus declared, is broken in some way or other in almost every service by every clergyman who is active in the performance of his duties, and who struggles to adapt to the habits and requirements of the nineteenth century rules which were made in the sixteenth century. Are you prepared for prosecutions all round?

"We do not dispute the excellence of your motives and aims, but we implore you for the sake of the principles and practices which you desire to promote, to desist from this ill-advised proceeding.

"Here trip you that your aim

Allowed is right;

Your means thereto were wrong.

Come, we this night

Profess one purpose, hold one principle,

Are at odds only as to—not the will,
But way, of winning.—BROWNING.”

But I am afraid that remonstrances and appeals, however forcibly and solemnly made, would be fruitless; and the more I think upon the position into which our beloved Church has been forced by the hot-headed zeal of a few of her members, the sadder are my reflections. Would that it were any but Evangelicals who are thus urging on the battle! For it is they that take the sword who will perish by the sword. And no spiritual truth can afford to use carnal weapons.

One other consideration is borne upon me in trying to ascertain the actualities of the case. Throughout the whole world no society—secular or religious—exists which is bound by the same trammels as the Church of England. She has no power of altering the laws which govern her, even in the smallest particular. Every State is free to alter its constitution and laws in accordance with the wishes of the major part of the people subject to them. The authorities of every other Church or religious body have power to make such changes in its doctrines, its ceremonies, its services, and its laws, as are from time to time considered desirable; or they can—if that course be preferred—declare that what they now believe or desire has always been the belief or the rule of their Church. Every corporation and company may at its pleasure, subject in some cases to the veto of the State, alter its laws and by-laws to meet the exigencies of the times.

But the Church of England, though she makes no claim to be infallible, and therefore is confessedly improvable, stands alone in her immutability. Not only is her constitution unchangeable, not only are her fundamental doctrines declared for all time—to which I for one make no objection—but there is no detail of her services, no minute particular of her rites and ceremonies, which she or her authorities have the power of changing, even though changes may be essential to her activity and usefulness, if she is to meet the varying requirements either of succeeding ages, or of the many different races and peoples whom she is gathering into her fold.

At her own bidding the Act of Uniformity was passed by Parliament in 1662; for a century and a half she hugged the chains which impeded her movements, and sank into a state of inactive lethargy. When at last she awoke to a sense of her responsibilities and her needs, she learned to her sorrow how much easier it was to forge fetters than it is to loose them. She did indeed, in 1872, at an unusual conjunction of favourable circumstances, succeed in obtaining an Act to amend the Uniformity Act, which relaxed some of its provisions as to her services. But at the present time there seems to be little hope

that Parliament will either itself make the necessary reforms, or give to the Church the power of making them. And there is a natural dislike on the part of devout Churchmen to submit such matters to discussion in an assembly in which Mr. Bradlaugh, Mr. Labouchere, and Mr. Morley are ruling spirits. These considerations do not indeed justify, but they form some excuse for, the conduct of those who, believing it to be futile to attempt to change the law, transgress it for what they conscientiously believe to be adequate objects.

Let me not be misunderstood. I am dealing here with the question of the illegality alone of the acts complained of, and am looking at them in the light of the rule laid down by the Privy Council in *Westerton v. Liddell* quoted above. The contention that some of these acts are significant of erroneous doctrine, and the others have no such significance, and indeed have no doctrinal meaning whatever, does not affect this dry question. Nor, for the reason given by the Privy Council, can it be taken into account by those who stand up for law and order as opposed to anarchy. The modern tendency is towards the contention, in my opinion untenable, that to break the law for an outside reason, political or religious, is venial in comparison with a breach for which no such motive can be pleaded. Popular judgment deals lightly with "political offences."

I know not whether to desire the success or the failure of this prosecution, for I cannot tell which will produce the direr consequences to the Church and State. On these I will not dwell in detail. A disruption such as has not been known in the history of religion seems to be inevitable, and following upon it the severance of the connection between the National Church and the National State; and the confiscation to secular uses of the property which has been devoted during fifteen centuries, up to the present day, to the maintenance of ministers of the Gospel of Christ.

Hitherto all but the extremest members of each party in the Church have met in common worship, and have knelt before the same Table of the Lord. They have gone to the same meetings of religious societies, diocesan conferences, and Church congresses. There they have learned to respect each other, and to give each other credit for sincerity of conviction and honesty of purpose. There they have found how much fundamental Evangelical truth both High Church and Low Church hold in common. United in the same Church, bound by the same Articles and Formularies, all have been subject to a wholesome restraint which has kept them within defined limits, and the natural tendency of all enthusiasts (and what is religion worth without enthusiasm?) to fly off into extremes has been kept in check. But when these moderating influences have been done

away with, it is only too probable that thousands of the most zealous members of the three great parties in the Church will break from their moorings, and take refuge, one in Rome, another in Unitarianism, and a third among the Plymouth Brethren; and it is only too likely that the more moderate men who remain will split up into two or perhaps three Churches, none of which will be *the* Church of England. That pure and reformed part of the holy Catholic Church which has been always established in this kingdom will be dismembered, and the old historical Church of England will be no more.

No wonder that the Nonconformists and Secularists, and the members of the Liberation Society, look on with ill-concealed delight. If peace had been within her borders, the Church might have withstood their attacks so long as the world lasts, but her worst foes are within her walls, and, like Jerusalem of old, those who should have combined to her defence, by their fratricidal conflict will render her an easy prey to the Roman foe.

And how is this warfare regarded by the chief adversary? The joy in heaven over one sinner that repenteth is great. What must be the joy in hell when the devil and his angels see time, talents, money, learning, influence, energy, even prayers, that might have been employed in the battle against misery and vice and sin, against the world and the flesh and the devil, against Islam, Idolatry and Heathenism, by united battalions of faithful men, clad in varying uniforms, shouting diverse war-cries, and using different weapons, but all fighting under the banner and leadership of the same Captain of their salvation, now engaged in urging these battalions to internecine warfare in the very presence of the enemy?

To think of the enormous good that might have been done if all these talents had been devoted to the service of the Master, instead of being worse than wasted in these prosecutions. Shall brother still go to war with brother?

But shall error be allowed to prevail? Shall heresy stalk rampant? Shall "another" gospel be preached without rebuke or hindrance? No! a thousand times no! By teaching and by preaching, by argument and exhortation, by example and by prayer, the truth should be maintained in season and out of season. Use the right means, the heavenly weapons, the stones from the brook, not the armour of Saul, and in quietness and confidence you may leave the result to the Almighty Disposer of all things—the God of truth. "Magna est veritas, et prævalebit."

SYDNEY GEDGE.



Short Notices.

St. Luke. Exposition by Very Rev. H. D. M. SPENCE, D.D., Dean of Gloucester. Homiletics by Rev. J. M. LANG, D.D. Vol. I. Kegan Paul, Trench and Co.

THIS is an excellent volume of the Pulpit Commentary. With the Introduction by the Dean we are much pleased. There is a freshness about his work which is very welcome; after all that one has read in recent years about *St. Luke's Gospel*, one here finds new material. The Expository Notes are exceedingly good.

The first number of *Church and People*, "Echoes of Church Pastoral Aid Work," reached us too late for notice in the April CHURCHMAN. We heartily recommend the little magazine; it is really interesting, and likely to do good service. Friends of the C.P.A.S. ought to push the circulation.

Two volumes of "Present Day Tracts" are now before us. In the one, *Man in Relation to the Bible and Christianity*, we are much pleased with Canon Rawlinson's essay on the Antiquity of Man historically considered. In the other volume, *Christian Evidence, Doctrine, and Morals*, appears an able essay on "Socialism and Christianity," by Mr. Kaufmann (a recent contributor to the CHURCHMAN), and "The Age and Trustworthiness of the Old Testament Scriptures," by Canon Girdlestone—the best thing of the kind in our remembrance.

The Prose Works of Bishop Ken, one of the Ancient and Modern Library of Theological Literature several times mentioned in these pages (Griffith and Farran), has a biographical sketch by the editor, Canon Benham.

In the April *Art Journal* appears Part III. of Mr. Lottie's "The Royal Palaces," the Tower of London, and a brief "In Memoriam" of an old friend, Mr. S. C. Hall, who edited the *Art Journal* for more than forty years.

Cassell's Family Magazine is bright and good as usual.—In the C.M.S. *Intelligencer* we notice well-chosen words on Miss M. L. Whately.—*Blackwood* well handles Canon Isaac Taylor, in reviewing "Leaves from an Egyptian Notebook."

THE MONTH.

THE Dean of Windsor, in a remarkable letter to the *Times*, wrote that the trial of the Bishop of Lincoln "forces sober citizens, who care little about the technical points at issue, to ask for a plain explanation of what is at this moment the standpoint of the Ritualistic party in the Church of England." The subsequent discussion has been interesting enough, but thin and inadequate.

Mr. Bright died on the 2nd, after a long illness. Due tributes of respect have been paid on every side.

The Bishop of Lichfield, in his Diocesan Conference, has spoken well on "the continuation of Elementary Education beyond the usual limit of school life." For want of such combination "a great deal of our present education is entirely thrown away."

We record with sincere regret the death of the Rev. Dr. Edersheim.