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THE  
CHURCHMAN

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MAY, 1891.

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ART. I.—THE BISHOP OF MANCHESTER ON THE  
LIMITATIONS OF OUR LORD'S KNOWLEDGE.

WE desire to offer a respectful remonstrance to the Bishop of Manchester. We do not identify his Lordship with the party which assails religion from the side of a supposed science or philosophy, nor with the party which is careless of the reputation of the Holy Scriptures because it believes that it can fall back on the infallibility of the Church, nor with those who, having entangled themselves in a subtle form of Pantheism, find themselves in consistency compelled to adapt the Bible and Christianity, as the Gnostics did of old, to their own views. The Bishop of Manchester is justly regarded as a man of more than average ability, of independent thought, of Christian piety and of good purpose; and it is for this reason that we offer to him a remonstrance for throwing his ægis over men belonging to the three parties above indicated, and giving the support of his name and official position to philosophy, falsely so-called, discordant with Revelation and incompatible with the doctrine of Christ.

Bishop Moorhouse has published a sermon—in such a manner as to give it the widest circulation possible—called “Voluntary Limitations of our Lord’s Human Knowledge.” He prefaces his main subject with a sketch of the probable manner in which the universe came into existence, drawn from Schopenhauer and Von Hartmann, but adopted by himself as “most probable.” The theory is as follows: 1. We are conscious of our sensations. 2. These sensations postulate the existence of something outside ourselves, namely, “air” or “ether.” 3. Vortex-rings of ether, “according to our more eminent physicists,” are “the ultimate atoms of matter.” 4. “Ether” and “force” together originated the whole of nature external to ourselves. 5. “Ether” is itself

concentrated "force," and, therefore, all objective being proceeds from "force" alone without matter. 6. "Force" is "will." 7. "Will" is either "will to live" or "will to love." 8. "Will" in unconscious nature is "will to live" in ourselves, *it* (this same Will out of which the material universe was formed) is "will to love." 9. If "will" in us is "will to love" it cannot be otherwise in God, who evolved us, because He cannot be inferior to His creation. 10. The object of the Incarnation was that the Divine might become human, in order to reveal, through comprehensible limitations, that God's will was a "will to love."<sup>1</sup>

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<sup>1</sup> "If we try to go further back towards the objective origin of these sensations, we find that our nervous vibrations were simply taken up from contact with certain external vibrating *media*—in the case of light and heat from contact with an ether, as in the case of sound with the air. What, then, is the air, and what is that ether which we are obliged to postulate in order to account for our sensations? This question brings us to the very margin of our knowledge. Inference becomes here more precarious and speculation more uncertain; but still, at the imperious impulse of our intellect we are compelled to go on. So, proceeding with all the care they can, some of our more eminent physicists have supposed that the ultimate atoms of matter are but vortex-rings of ether; so that if to force we add ether, we have in very simple forms an account of the whole of that objective nature which is external to our own spirit. To some, however, a further simplification seems to be possible and necessary. What is ether? they ask, and reply, Nothing but a collection of fixed centres of force. Not, then, force and matter, but force alone, must be taken to represent the objective reality of being. But again, what is force? How can we gain the very conception of it? Is it not by the experience which we have of resistance to our own will, the only force of which we have immediate knowledge? If, then, force within us be will, may not the force without us, the force which constitutes the universe, be will also? Two famous philosophers of Germany, Schopenhauer and Von Hartmann, using freely the methods and conclusions of Kant, a greater than either, have come to the conclusion that the real basis of all being is will. . . . The will, which is existence, is the will to live, the blind unscrupulous will, taking counsel neither of wisdom nor of pity, deterred neither by misery nor ruin, to pass into richer life. . . . Grant that the real behind all appearances is will (as I for one think is most probable), and then how are we to escape the conclusion of the pessimists? No doubt we can join issue with them upon one definite ground. The human will, at any rate, is not simply a blind will to live. It is a will, as we know, instructed by the understanding and inspired by the conscience. How, then, can we believe that the will which evolved or created man is so far inferior to that which it created? . . . If, then, it should ever happen in the process of the ages that the circumstances of a spiritual race of creatures, sharing the Divine quality of moral freedom, should make it possible for the Maker of all to pass into the limitations of their finite life, and through those comprehensible limitations to reveal the fact that His will was a will to love; that when it rose from the mere unconscious uniformities of nature to conscious and volitional life, it showed itself to be inspired by love and ruled by righteousness, how glorious a revelation. . . . If it be granted that for such reasons as these God eternal became man, how far," etc.—*Sermon*.

Now, if two young undergraduate scholars, taking their daily walk together—those walks in which so many crude thoughts are broached and abandoned—should talk thus to each other, at the time when the difference between the ego and the non-ego, the objective and the subjective, the phenomenal and the real had first burst upon them, who would complain? As we looked at their bright eager faces, determined to solve what all hitherto had found insoluble, we should “bless them unawares,” and should think, with a half-amused smile, of the time when they would look back to their physico-metaphysico-theologico-dialectical ventures with a hearty laugh over the audacity of their Icarian flights in the realms of Pantheism. But Bishop Moorhouse! A man who has been Bishop of Melbourne, and is Bishop of such a city as Manchester! A successor to the practical Bishop Fraser—a thinker who has reputation to lose, the author of the first of the Hulsean Lectures of 1865, a preacher who knows the difference between a sermon and a schoolman's paradoxical theory!

The theory does not lead up directly to the thesis—only so far as this—that our Lord in becoming incarnate subjected Himself to the limitations of humanity—which, if by it be meant that He subjected Himself to those limitations in respect to His human nature, might be granted without the support of any theory. Having reached his thesis, the Bishop passes from physics to logic. The argument here is as follows: 1. Our Lord's person contained two natures, the Divine and the human. 2. It is of the essence of our human nature to be limited in faculty, and consequently in knowledge. 3. Therefore, to deny His ignorance is to deny His humanity. “It is to be either illogical or heretical.” The argument admits being stated in the same form, with a certain change. 1. Our Lord's person contained two natures, the Divine and the human. 2. It is of the essence of the Divine nature to be unlimited in faculty, and consequently in knowledge. 3. Therefore, to affirm His ignorance is to deny His Divinity. It is either to be illogical or heretical. The conclusion in the second case follows with as absolute certainty from the premisses as in the first case, and we are landed in a logical contradiction.

Surely such logomachies are out of place in such a subject. Let Dr. Moorhouse explain to us how limited knowledge and unlimited knowledge can reside in the same person at the same time, and he will have solved the mystery of Christ's being (a mystery which it is in no way necessary for us to solve). But till that mystery has been made comprehensible by our faculties we must be contented with the fact of the

co-existence of the limited and the unlimited, although we cannot understand it. Is there anything singular in that demand upon our faith and reason? Can we reconcile the co-existence of infinite justice and infinite mercy in the Divine nature? Can we reconcile Divine predestination with human free-will, or omnipotence with inability to undo the past? Yet we must believe in the existence and co-existence of all these things—of infinite justice and infinite mercy, of predestination and free-will, of omnipotence and a form of inability in the omnipotent,—if we believe in God at all. Why do we not reject one or other of the seeming contradictions? Why don't we deny predestination in behalf of free-will or free-will in behalf of predestination? Because we find, on questioning ourselves, that the cause of our being unable to reconcile these things is the weakness of our apprehending powers; or, if we are too proud to adopt that language, we may say instead, the law imposed upon the human intellect. While, therefore, our minds and the conditions under which we think are what they are, we must believe that our Lord's knowledge was limited, else He would not have possessed perfect human nature; and we must believe that it was unlimited, else He would not have possessed perfectly the Divine nature. But how He could have had at once limited and unlimited knowledge we must confess that we know not. And we need not know.

But there is this great difference in the parties to the present contest. Those that maintain that His knowledge was not limited, but unlimited, while they are equally logical or illogical with their adversaries, run no risk of dishonouring their Master; while those that insist on the limited nature of His knowledge, ignoring that it was also unlimited, can scarcely fail to do Him dishonour. Bishop Moorhouse tells us that our Lord stands in the same series with the other Jewish prophets, inspired, like them, to know the truth in some points, and left in ignorance on others.<sup>1</sup> Accord-

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<sup>1</sup> "They it is true were but servants, and He a son. . . . Not the less, however, must we regard our Lord as standing in the same series with the prophets, and as sent to complete the same mission. If, then, the Lord Jesus came to continue and complete that ministry of instruction and redemption which was begun by the prophets, is it not natural to assume that the purpose of inspiration in the two cases would be the same? If the supernatural aid of the Spirit was bestowed on the prophets to enable them to discern spiritual truth, surely the aim and purpose would be the same in the case of the Son, who, in respect to truth, came to complete the mission of the prophets. . . . Our Lord's practice was precisely what we should expect it to be if in His case, as in that of the prophets, it was only spiritual truth which formed the subject of Divine inspiration."—*Sermon.*

ing to this view, He not only did not reveal, but He did not know anything about natural science, Biblical criticism, the age and authors of the books of the Old Testament. He might have been mistaken about the authorship of those books as well as any other contemporary Jew of equal mental cultivation, and if He said that a book was written by David He meant no more than that He and His auditors thought so.<sup>1</sup>

Nor is this all. He might have been mistaken about His own nature, and have supposed Himself Divine when He was but human. Would not His laying aside His knowledge (if that thing were possible) have interrupted the consciousness of His personal identity? Would it not have made it impossible for Him to know that He had existed before Abraham? And how could He, on the hypothesis, have knowledge of the nature of His Sonship? Dr. Moorhouse urges vehemently that He certainly would not have deceived, and that His words imply a claim to a Divine nature. But that is not the point. Why should He not have been mistaken there as well as about the authority and genuineness of the Old Testament and other matters, as Barchocebas may have thought himself the Messiah and Montanus is said to have believed himself to be the Holy Ghost? Dr. Moorhouse struggles against an inevitable inference. He declares that there is no axiomatic truth that he believes more undoubtingly than our Lord's divinity—that he can't help believing it, knowing Him in His teaching, His life, and His spirit; that Christ was too honest and faithful to deceive on such a point—that we must believe Him because by making the claim He condemned Himself to death; and we must trust such a man, speaking solemnly at the crisis of his fate.<sup>2</sup> But all this is beside the mark. It does not prove what has to be proved. A man must be something more than faithful and honest and convinced before we can believe him telling us that he is the

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<sup>1</sup> "When he quoted passages from the Old Testament, he might have no more knowledge of their age and actual authors than that which was current in his own time. . . . The more firmly shall we hold the reality of our Lord's human limitation as well in knowledge as in moral energy."—*Sermon*. Bishop Moorhouse has not defined what he means by "moral energy," and we do not venture to interpret the words.

<sup>2</sup> "I adjure thee by the living God," said the high priest, 'that thou tell us whether thou be the Christ, the Son of God.' As all the false witnesses had failed to prove the truth of their accusations, our Lord's life depended on His answer to this question. By His affirmative answer to it He condemned Himself to the cross and knew that He did. Can any words be more solemn than those of a man at the crisis of his fate, than those by which he knowingly condemns himself to death? If ever, then, the Lord Jesus is to be believed, surely it is at such a moment as this. And what is His answer? 'Thou hast said!'"—*Sermon*.

Son of God. He must be incapable of being led astray by error. He must know. And *we* must know that in making such a claim he could not be mistaken, or we must eliminate from the argument for his divinity all proofs or indications resting upon statements made by him or upon acts done by him under an impression which might have innocently arisen from his human ignorance. *Humanum est errare.*

In very truth is it possible for any intelligent being to lay aside his knowledge, remaining still in the perfection of his nature? A man cannot do so. He may lay aside his glory, he may lay aside his outward appearance, he may lay aside his wealth, he may lay aside his power, and still be the same person that he was before, his essential nature unmaimed and undestroyed. But can knowledge be ranked with those things which may be put on and off, like a glove, or once possessed is it a *κρήμα ἐς αἰεί* until we are plunged into some stream of Lethe? If the Queen gave up her royal pomp, if she became disfigured in face, if she became as poor as Belisarius and as incapable of affecting the fortunes of the world as that fallen hero in his old age, she might still exist in the integrity of her nature, But could she (or any other human being) by an act of will lay aside knowledge once acquired? Could she, by an act of will, not know what she does know? If she ceased to know what she does know, would not such ignorance arise from her nature having become maimed, that is, imperfect? If what is true in this respect of man is true of all other intelligent beings (and how can it be otherwise, since the question depends upon the essential characteristics not of the knowing subject but of knowledge itself?), it is not only incredible but impossible that our Lord should have laid aside His knowledge and still have continued in the perfection of His Divine nature. Is it not less difficult to believe in the co-existence of unlimited and limited knowledge in our Lord's person than to believe that He was imperfect either in His Divine or in His human nature?

F. MEYRICK.



ART. II.—THE "RANSOM."—MATT. XX. 28.

"**T**HE Son of man came to give His life a ransom for many."

What did our Lord mean when He used the word represented in English by "ransom"?

As He came to fulfil the law and the prophets, we must

look to the Old Testament, and more especially to the Pentateuch, for our answer, and must put ourselves in the place of our Lord's hearer, and make use of his vocabulary.

The English word "ransom" represents the Greek word *λύτρον*, *lutron*; and *lutron* occurs only twice in the New Testament, viz., here and in the parallel passage of St. Mark.<sup>1</sup>

What then does *lutron* mean in the Septuagint?

It occurs Exod. xxi. 30: "If there be laid upon him a *lutron*, he shall give for the *lutron* of his soul whatsoever is laid upon him." The reference here is to the payment in money that the owner of an ox, that had gored anyone to death, had to make.

It occurs again Exod. xxx. 12: "They shall give every man a *lutron* for his soul." The amount of the payment in this passage is defined: "half a shekel, after the shekel of the sanctuary." The *lutron* is called, verse 16, τὸ ἀργύριον τῆς εἰσφορᾶς, and its use is described in verse 15: ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν. It is evidently in this passage a sacrificial payment, connected with the sin offerings.

*Lutron* occurs several times in Lev. xxv. Ver. 24: "And in all the land of your possession ye shall grant a *lutron* for the land." Ver. 51: "If there be yet many years, according to them he shall give back his *lutron*, according to the years he was bought for." Ver. 52: "And if there remain but few years unto the year of Jubilee, then he shall count with him, and according unto his years he shall give him his *lutra*." The reference in this chapter is to the money to be paid for the redemption of land or slaves. The verb (λυτρόω) is used constantly with a parallel meaning to the noun, and is translated "redeem" in our version.

*Lutron* also occurs several times in Num. iii. 40-51, where directions are given by Jehovah concerning the payment to be made on behalf of the 273 Israelitish firstborn, who were in excess of the number of the Levites, when that tribe was appointed to do the service of the sanctuary, instead of the firstborn among the other tribes of Israel. Ver. 46: "And for the *lutra* of the two hundred three score and thirteen of the firstborn of the children of Israel, thou shalt take five shekels apiece by the poll." Ver. 49: "And Moses took the *lutra*." Ver. 51: "And Moses gave the *lutra* to Aaron and his sons, according unto the word of the Lord."

I have, so far as I can find them, given all the passages in the Pentateuch where the word *lutron* occurs.

In all these passages the word represents a money payment, so that we may conclude that our Lord spoke of a money

<sup>1</sup> St. Paul uses the compound word *antilutron* (ἀντιλυτρον) in 1 Tim. ii. 6.



payment in the passage: "The Son of Man came to give His life a *lutron* for many."

But He may have alluded to one of three kinds of payment: 1. To the half-shekel paid for atonement money by every Israelite that was enrolled into the congregation (Exod. xxx.). 2. To the redemption money paid for a slave, or for land, to the *lutron* of Lev. xxv. 3. To the redemption money of five shekels a head, paid for the 273 Israelitish firstborn in excess of the Levites, who were numbered. I omit the passage of Exod. xxi., which, however, seems most naturally connected with the first kind of *lutra*, as being paid in behalf of a life.

To which of these three payments did our Lord refer? Surely He referred to the sacrificial payment of Exod. xxx., by means of which every Israelite became a partaker in the atonement made for his life at the altar, and obtained, through that expiation, the right of drawing near to God. Our Lord's words, "to give His life a *lutron* for many," compared with the Septuagint explanation of *lutron*, ἐξιλάσθαι περὶ τῶν ψυχῶν ὑμῶν, which connects it with the mercy-seat, the Greek word for which is *hilasterion*, seem to justify one in assuming that this was the meaning His Jewish hearers naturally gave to His words.

But we have the Hebrew Bible as well as the LXX. Version, and I think that if we examine the Hebrew words in the three passages from Exodus, Leviticus, and Numbers respectively, which are all represented by the Greek word *lutron*, the conjecture as to our Lord's meaning will become conviction.

In point of fact a different Hebrew word is used in each of these three passages, and *lutron* actually represents the meaning of three different words—*kopher*, *pidyom*, and *geullah*.

In the third chapter of Numbers, where the 273 Israelites paid at the rate of five shekels a head for *lutron*, the Hebrew has *keseph pidyom*, the price of deliverance. Ver. 49: "Moses took the *keseph pidyom* of them that were over and above the *peduyim*," those who were redeemed. "And Moses gave the *keseph pidyom* to Aaron and his sons." The word *pidyom* comes from the verb *padah*, to loose, and it is translated "redeem" about forty times in the English Version of the Pentateuch, though it does not necessarily imply the notion of payment. Thus, in Numbers, *lutron* stands for *keseph pidyom*, the price of deliverance.

In Leviticus xxv. the subject is the deliverance of slaves or lands. Here *lutron* represents the Hebrew *geullah*. *Geullah* comes from the verb *gaal*, to deliver. It is used between thirty and forty times in the Pentateuch, and is translated

like *padah* by the word redeem, though, like that verb, it is only by the context that we can decide whether there is any notion of payment implied. It is used, for instance, in Gen. xlvi. 16: "The angel that redeemed me from evil"; Exod. vi. 6: "I will redeem you with a stretched-out arm"; Exod. xv. 13: "Thou in Thy mercy hast led Thy people whom Thou hast redeemed." In all these passages there can be no possible notion of purchase. Lev. xxv.: "In all the land of your possession ye shall grant a *geullah* for the land." Here the context shows that a payment is implied. Ver. 51: "If there be many years, ye shall give back his *geullah*." So again in verse 52.

This word *geullah* is used in Ruth, and so is the verb *gaal*, and here, as we may gather from Lev. xxv., a payment is implied in its use.

In Leviticus, then, *lutron* represents *geullah*.

We have now reached the third meaning of *lutron*, viz., that which it bears when, in Exod. xxx., it represents the word *kopher*, or rather, *keseph kippurim*, the price of atonements. For this word *kopher* brings us to the very central idea of the sacrificial ritual instituted by Jehovah Himself, through the mediation of Moses at Mount Sinai, the idea of atonement. The word *kopher* means literally a "covering," and comes from the verb *kaphar*, to cover. But *kaphar*, in one of its forms *kipper*, is always translated "to make atonement." It is thus translated seven times in Exodus, fifty times in Leviticus, fifteen times in Numbers, also in Samuel, Chronicles, and Nehemiah, and invariably "to make atonement." The notion is that that in the man is covered from the sight of God which would otherwise exclude him from God's presence. That something of course is sin, as we can see at once from such a passage as this, which, however, is constantly being repeated respecting the sin and trespass offerings, which God first required of the Israelites at Mount Sinai (Lev. iv. 6): "And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering . . . and the priest shall make atonement for him as concerning his sin, and it shall be forgiven him." This word *kopher* is intimately connected with the mercy-seat, which is always called in Hebrew *kapporeth*, and received its name from the fact that the highest and most perfect act of atonement under the Old Testament was performed upon it. Thus it is concerned with the presence of Jehovah Himself, who, according to His sacred promise, was present in the cloud above the *kapporeth*, between the cherubim which formed part of the *kapporeth*. The Expiatory or Propitiatory, which we call the mercy-seat, and the LXX. always the *hilasterion*,

is called at least sixteen times in Exodus, and also in Leviticus, Numbers, and Chronicles, *kapporeth*.

In order to realize the importance of the idea contained in *kopher*, and *keseph kippurim*, let us briefly review the directions given to Moses after the covenant with sacrifices of burnt-offerings and peace-offerings had been established between Jehovah and the children of Israel at Mount Sinai.

Its terms having been accepted by the people, Jehovah showed Moses, as mediator, how the covenant was to be carried out, and how, in particular, His own promise of dwelling in the midst of them, so that they might approach Him without fear, because without sin, would be kept. In a word, He gave instructions concerning His dwelling, and the way of approach to Himself. Moses was to make an ark. In this ark he was to place the stone tablets containing the ten commandments. Then he was to make a *kapporeth* (atonement-seat), and of one piece with the *kapporeth*, the cherubim on its two ends. The *kapporeth* was to be put upon the ark. "And there," said Jehovah, "I will meet with you"—hence the tabernacle of the meeting—"and I will commune with thee from above the *kapporeth*, from between the two cherubim, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Then Moses was to make a table, on which the shew bread was to be set always before the Lord; then the seven-branched candlestick; then the dwelling-place, or tabernacle (*mishkan*), with its ten curtains; then the outer tents, or coverings, three in number; then the boards of the dwellings, with their sockets; then the veil of blue, purple, and scarlet. This was hung on four pillars, and divided the tabernacle into two apartments, the innermost containing the ark and the *kapporeth*, and the outermost the table of the shew bread and the seven-branched candlestick. Thus was the design given for the dwelling and its necessary furniture, with the important exception of the altar of incense.

Directions were next given about the brazen altar that stood in the court of the tabernacle, and about the court in which the dwelling of Jehovah itself stood.

After this Moses was told to set apart Aaron and his sons as priests; and full directions were given him about the vestments of Aaron, the order of his consecration, the sacrifices to be offered at his consecration, and especially about his sin-offering. It was to take precedence of the burnt-offering and the peace-offerings, and in it we have the first notice of sin-offering proper. Then directions having been given for the completion of the furniture of the holy places, Moses was directed to make the altar of incense, and to place it before

the veil—that is, by the ark of the testimony, before the *kapporeth* . . . where "I will meet with thee."

After the command that Aaron shall burn incense of sweet spices—"every morning when he dresseth the lamps he shall burn it"—and that no strange incense, or burnt or meal offering, or drink-offering should be offered on the altar of incense, we read: "And Aaron shall make atonement upon the horns of it once in the year, with the blood of the sin-offering of atonement (*kippurim*); it is most holy unto the Lord." Thus the altar of incense is specially connected with the *yom kippurim*, or day of atonements.

Now comes the demand for the offering of atonement-money, Exod. xxx. 11:

And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel, according to those that are numbered of them, then shall they give every man a *kopher* for his soul (life) when thou numberest them, that there be no plague amongst them when thou numberest them. This shall they give, every one of them that passeth over unto them that are numbered, half a shekel after the shekel of the sanctuary for an offering (*terumah*) to the Lord. Every one that passeth over unto them that are numbered, from twenty years old and upward, shall give the offering (*terumah*) of the Lord. The rich shall not give more, and the poor shall not give less, than the half-shekel when they give the *terumah* of the Lord, to make atonement (*kapper*) for your souls. And thou shalt take the atonement-money (*keseph kippurim*) from the children of Israel, and shalt appoint it for the service of the tent of meeting, that it may be for a memorial (*zikkaron*) for the children of Israel before the Lord to make atonement for your souls.

It seems evident from this passage that the term *keseph kippurim*—and so *lutron*, as representing it—gives the key to the relation of the individual Israelite to the sacrificial system of the law, and explains how he obtained fellowship in the atonement effected by the sin-offering, and thus approach to Him that dwelleth above the *kapporeth*. We might have suspected its importance from its position in Jehovah's directions to Moses about His dwelling-place, and the holy things—the *kapporeth*, the altar, the priesthood, and the sacrifice for sin. But, beside its position, we have in the passage itself reference to the altar of incense, on which, by the way, atonement was always made for the high-priest and the whole church, except on the day of atonement. We have reference, also, to the day of atonement when the altar itself was atoned for; we have the word *kipper*, always used for to make atonement; we have the word *terumah*, the word always used for a heave-offering; we have *zikkaron*, a word connected with all sacrifices and offerings, in that they are memorials, or remembrances, in the sight of Jehovah; and lastly, we have the word *kopher* (atonement), closely connected with the *keseph*

*kippurim*, or price of atonements, *kopher* being represented in the LXX. by *lutron*, and in our English translations by "ransom."

Thus, then, worshippers are provided for the sanctuary; and in the atonement here spoken of, effected by the sin-offering of the representative priest, the bar that kept Israelites from approaching Jehovah is removed, and they are made a holy people and a nation of priests.

If it be asked why Jehovah claimed the atonement-money, the answer is clear from the above passage. Jehovah claimed it, first, that there might be no plague among them, that the fire of His wrath might not break out upon them when they approached Him.

And secondly, as God would have all the Israelites draw near to Him, and had provided a place for atonement, and a sin-offering wherewith to make atonement, He also demanded their atonement money—their *kopher* (*lutron*), for a memorial of the children of Israel before Jehovah to make atonement for their souls. In fact, their "*kopher*" became a permanent reminder of their atonement before Jehovah, who henceforth treated them as having, by this payment, reconciled themselves to Him. It was no ordinary tribute that Israel was to pay Jehovah as its King, but an act demanded by the holiness and truthfulness of God, who had said: "In the day that thou eatest thereof thou shalt surely die."

If, now, it be asked, To whom was the atonement paid? the passage from Exod. xxx. gives a clear and decided answer. It was paid to Jehovah. Moses, indeed, received it from the people, and handed it on to Aaron and his sons, but it was for God's service. "The half-shekel shall be the offering of the Lord." And again: "The rich shall not give more, and the poor shall not give less, than the half-shekel when they give an offering (*terumah*) to the Lord to make atonement for your souls." The word *terumah* means a heave-offering, and is the word used at the beginning of chap. xxv., where we read: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, that they bring Me an offering (*terumah*): of every man that giveth it willingly with his heart ye shall take My offering (*terumah*). And this is the offering which ye shall take of them: gold and silver and brass . . . And let them make Me a sanctuary, that I may dwell among them." It is to be noticed that the silver given and used in the construction of the dwelling was that obtained from the atonement-money, which amounted to 100 talents and 1,775 shekels. The hundred talents were used to make the silver sockets for the boards which composed the dwelling itself, and the 1,775 shekels for the silver hooks for the pillars

between the holy place and the holy of holies, and for overlaying the chapters, and for filleting them together. Thus the atonement-money became a heave-offering to Jehovah for the expiation of souls.

It seems clear to me, and I trust that I may have made it clear to my readers, that the Israelite who heard our Lord saying that the Son of Man came to give His life a *lutron* for many, would at once connect the Son of Man with the atonement-money of the thirtieth chapter of Exodus (the *keseph kippurim*), and thus with the notion of *kopher*, or atonement. Our Lord, however, probably did not use the word *lutron*, but an Aramaic word. In fact, He probably used the word *kopher* itself; that is, He spoke not of the atonement-money, but of the atonement. At any rate, whether it was atonement-money or the atonement, it may be well to consider the Scripture notion of atonement so far as it is identified with the sin-offering.

Its notion is included in the word *kopher*, and is illustrated by the sin-offering. The sin-offering is the distinctive sacrifice of the law in the sense that it was appointed under the law. Burnt-offerings and peace or covenant offerings were no new thing; and, as we have seen, both kind of offerings were made before the law was given from the Mount. And so the Lord in giving the law, while adopting these ancient sacrifices, appointed in addition a new sacrifice (the sin-offering), to atone for men's souls, and a special order of priests to make the atonement.

The various sacrifices present us with different views of the one sacrifice of the Son of Man; but before the giving of the law, though the idea of expiation was implied, it was not expressly brought out. When Jehovah said to Moses at the bush: "Take off thy shoes from thy feet, for the place where thou standest is holy ground," He brought man's sin home to him, and its bar to man's approach to God in a way that it had never struck men before. Abel and Noah and the patriarchs were not afraid of approaching God in sacrifice. But at the giving of the law from Sinai Jehovah, first of all, impressed upon man his sinful nature, and the hindrance it was to his coming into His presence, and, at the same time, instituted the sin-offering wherewith atonement for men's souls might be made.

The various sacrifices (it has been remarked) each present us with an especial aspect of the one great sacrifice to which they all point, and it is only by studying each in detail that we can get a comprehensive view of the sacrifice of the Incarnate Son. Thus the burnt-offering, which was wholly given to God and consumed upon the altar, sets forth the life

of self-surrender of the Son of Man to His heavenly Father's will. The covenant or peace offering, which was always in part consumed by the worshipper, sets forth the covenant relationship between the Son of Man and His members with the Father; and so the sin-offering sets forth the truth that the sacrifice of the Son of Man was offered to make expiation, or atonement, for man's sin, and so satisfy the holy law of a God of truth who had said before ever sin entered into the world: "In the day that thou eatest thereof thou shalt surely die." The atonement made by the Son of Man for men's lives justified God as regards the above saying, and cleared Him when His truth was judged. The Son of Man, as man's representative, satisfied God's law of holiness by His perfect obedience to His Father's will, in spite of sufferings, and suffered death for man; but, more than this, He entered, having won His life through His death, and presented Himself at the throne of His heavenly Father—at the heavenly *kapporeth*, or seat of atonement—in heaven itself.

Let us see briefly how the sin-offering prefigured and illustrated this heavenly and spiritual reality.

We read in Lev. xvii. 10, 11 :

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood; I will set My soul against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives; for it is the blood that maketh atonement by reason of the life (soul).

We gather at once from this passage that it is not the death of the animal that atones for man's soul, but the blood; that is, its life. God appointed the blood upon the altar to be the medium of atonement for men's lives, and the essence of the atonement consisted not so much in the death of the animal by which the atonement was made, as in the presentation of its life obtained by its death upon the altar.

And the atonement was only then completed when the life of the victim, obtained by its slaughter, was presented to God at the altar. One can scarcely understand this thought, when, in the case of the sin-offerings of individuals, the atonement was only made at the horns of the brazen altar of burnt-offerings; but it comes out more clearly in the case of the sin-offerings of the high priest, or of the whole church, when the blood of their representative was put on the horns of the altar of incense, because the altar of incense stood in the holy place immediately in front of the *kapporeth*, where Jehovah was pleased to dwell. It comes out most clearly, however, in the sin-offerings for the high priest and for the

congregation, when atonement was made for their souls on the great day of atonement; for on that day the atonement was made on the *kapporeth* itself, and so in the very presence of Jehovah. On that day, clearly enough, the blood—*i.e.*, the life of the victim, that had been obtained by the slaughter of its body—was brought to God by the high priest, the representative of the people. Thus, as the *kapporeth* was really the seat of Jehovah's presence, the incense altar, and the horns of the brazen altar, would to the Israelite be also in some sense identified with God Himself.

In the mind of the Israelite no sin-offering was rightly offered so as to atone for the life of the offerer, and to obtain the removal from him of the sin which barred his entrance to God's presence, until the priest had smeared over with his finger some of the blood of the sin-offering upon the horns of the altar of burnt-offerings, or of incense, or on the day of atonement itself, upon the front of the *kapporeth*, in the holy of holies itself.

Such, as far as I have been able to trace them from the vocabulary of the Israelite himself, were the principal ideas prevalent at the time of our Lord's sojourn among us in the flesh concerning *kopher*, or atonement. These ideas were the outcome of their religious history and of the revelations of Jehovah to their forefathers, that through their representative high priest and representative offering for sin, they might approach Him without fear. The Israelites had nothing to do with heathen ideas about expiation, nor with the notion of appeasing an angry deity by the blood of slain animals. They knew that the barrier to fellowship with God was of their own making and was in themselves. They knew that when God said: "I have given unto you the blood upon the altar, to make atonement for your souls," and thus attributed to the blood of the sacrificial animal a signification which it could not naturally possess, He did so in anticipation of some true and perfect sacrifice which would hereafter be offered, though how and when and by whom the Israelite was only very dimly conscious.

Equipped, then, with this knowledge about atonement and atonement-money—a knowledge derived from no extraneous sources, but from the law and the prophets—does it not stand to reason, as we say, that when His disciples heard Jesus, whom many regarded as the promised Christ, declare this: "The Son of Man came to give His life a *kopher* for many," they at once connected the Son of Man with all the mysterious teaching of Jehovah Himself concerning the *kapporeth*, the sin-offering, of the *yom kippurim*, and the *keseph kippurim*, which everyone enrolled in the congregation of Israel had given as a

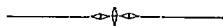


*terumah*, an offering to Jehovah, that he might be free from plague when he approached Jehovah's presence, and, at the same time, might have his part in the atonement for souls, and so be remembered in the sight of Jehovah.

The secret of the unfathomable love of the Trinity—that Christ, the Son of God and Son of Man, would, in the fulness of time make atonement by His own life poured out on the cross, and presented before His Father's presence in heaven (the ideal *kapporeth*) for the sin of mankind—was, when Jesus came, hidden from the Israelite; but it formed the real background for the sanction in the law of animal sacrifices, whereby they acquired a typical signification, so that they set forth, in shadow, that atonement which God from all eternity, in spite of man's fall, had determined to effect by giving up the only Son to death, as a sin-offering for the whole world.

ROBERT HELME,

(To be continued.)



#### ART. III.—NURSING.<sup>1</sup>

MRS. SAIRY GAMP carried a large bundle, a pair of pattens, and a gig-umbrella. She was a fat old woman, with a husky voice and a moist eye. Her face—the nose in particular—was somewhat red and swollen, and she exhaled a peculiar fragrance with her breath, suggestive of a dirty wine-vault. She wore a rusty black gown, rather worse for snuff, and a shawl, and a large poke-bonnet to correspond. Mrs. Gamp was choice in her eating, and repudiated hashed mutton with scorn. She required for supper pickled salmon, cowcumber, new bread, fresh butter, and a morsel of cheese. In her drinking, too, she was very punctual and particular, requiring a pint of mild porter at lunch, a pint at dinner, half a pint as a species of stay or hold-fast between dinner and tea, and above all, a pint of celebrated Stafford ale, or real old Brighton tipper, with her supper of pickled salmon and cowcumber—besides the black bottle on the chimney-piece for occasional refreshment. Mrs. Gamp was not a Rooshan, nor yet a Prooshan, and consequently would not permit anyone to supervise her nursing duties, which she termed setting spies over her. Mrs. Gamp had two friends; one a Mrs. Harris, whom no one ever saw in the flesh, and

<sup>1</sup> In continuation of "Hospitals" in the February CHURCHMAN.

another Mrs. Betsey Prig, who was scarcely so stout as Mrs. Gamp, but in other respects very similar. Mrs. Gamp having been engaged to attend one patient, immediately agreed to take part of Mrs. Prig's duty, who was engaged to attend another; and this unbeknown, for she would not deny she was a poor woman, and that money was a hobject. "Anything to tell afore you goes, my dear?" asked Mrs. Gamp. "The pickled salmon," Mrs. Prig replies, "is quite delicious." "Don't have anythink to say to the cold meat, for it tastes of the stables. The drinks is all good. The physics and them things is in the drawers and mankleshelf." Added Mrs. Prig cursorily: "The easy chair ain't soft enough; you'll want his piller." So, having topped her supper with a shilling's worth of gin, Mrs. Gamp took the patient's "piller," coiled herself on the couch and went to sleep. When the patient in his delirium caused her to awake, Mrs. Gamp shouted: "Hold your tongue! Don't make none of this noise here!" When in due course relieved by Mrs. Prig, Mrs. Gamp said: "He's rather wearin' in his talk, from making up a lot of names; elseways you need not mind him." "Oh, I shan't mind him," Mrs. Prig returned; "I've something else to think about."

Now the question arises, Is the above overdrawn? Our recollection of nurses, extending over some half century, leads to the belief that there is little exaggeration. We should be glad if we could believe that the types of nurse depicted by Dickens were as mythical as Mrs. Harris herself, and that we could say, as Betsey Prig exclaimed, in her memorable quarrel with Mrs. Gamp: "I don't believe there's no such person!" Times, however, are happily changed, and the Gamp and Prig style of nurse is as extinct as the dodo. We could not now be content with the old order of things, and since we have realized something better, we wonder, as Bacon observed, "that it was not sooner accomplished." If we contrast the nurses of the present day with those of former times we find every reason for gratification. Instead of snuffy old parties we have cleanly and comely women. In lieu of gin-drinking harpies we have temperate persons. We have discarded bundles, gig-umbrellas, and poke-bonnets for neat, modest, serviceable uniforms, a series of which was displayed some time ago under the auspices of Mr. Burdett at the Charing Cross Hospital. Above all, we are now able to place our sick in the care of nurses to whom every confidence may be accorded; who, we may be certain, will do the best they can for their patients; and who, we may be sure, would rather deprive themselves of a "piller" than take it from the sick person. And here Miss Nightingale must be mentioned, with the utmost respect and sympathy, as the pioneer of the new

order of things. We really thought that everyone now recognised the meaning of the word nurse as one who had been trained to the duties of nursing. A certain Board of Guardians appear the last to have discovered this, for they recently required a competent, but not a trained nurse! which the *Nursing Record* rightly condemned as "inconceivably silly."

During all ages human beings have run to extremes, especially when, as Horatius observed, "people are led away by the semblance of what is right." Fashion has also exercised its potent sway. Thus we have had many persons taking to nursing who were totally unfitted for such an avocation. Offers have poured in as quickly as circulars from dressmakers after the announcement that a "marriage has been arranged." But infatuations end in bitterness and disappointment. Parson Primrose never disputed his wife's ability to make goose-pie, but he did her power of argument, on which she rather prided herself. Vain visions are one thing and success is another. To secure success many and high and rare qualifications are necessary in the nurse. In the first place, she must not be too young; for many young women are, metaphorically speaking, mere electric jars charged with emotions. No woman should commence nursing until twenty-three years of age, at least. Neither must a nurse be too old, for nursing is fatiguing, and with advancing years much of the elasticity of life naturally departs. It is found from experience that nurses should be superannuated when they are barely past middle age. This has been recognised by the promoters of the National Pension Fund for nurses—among whom Mr. Burdett stands prominent—which ensures that nurses joining the fund shall not be entirely destitute when unfit for work. The British Nurses Association have also devised a scheme for pensioning nurses. There is an exception to every rule, and so there is an exception to the rule that competition is healthy. The exception is the establishment of two pension funds for nurses. In this matter rivalry is not wanted, and we would hope for amalgamation of these two competing associations.

Although nurses in hospitals are not required to perform the menial work which was formerly imposed upon them—such as scrubbing floors, carrying heavy weights, etc.,—still they must possess at least the average degree of physical strength. There is reason to believe that many nurses are worked much too hard. Fourteen hours a day is the time some nurses are expected to be on duty. In a lecture recently given before the Hospitals Association, Mr. Burdett stated there are some homes and hospitals which work their nurses regularly for fourteen hours, a practice which is unjustifiable. Such a

period on nursing duty implies too great a strain. Mr. Burdett also commented on the food supplied to nurses in public institutions, which, although abundant and varied, required better culinary arrangements. It was also suggested that wealthy governors of hospitals might provide for nurses occasional facilities for excursions into the country during the summer months, and in the winter now and then place a box at the Albert Hall at the disposal of the jaded nurses who keep the great hospital machine going. Ladies, too, who have pleasant homes in the country, or at the sea-side, might render valuable service by acting on the plan suggested by Miss Hicks, of the Great Ormond Street Hospital for Children, and inviting a nurse from time to time to stay with them, and thus enable nurses to enjoy much-needed rest and change of scene. Very recently the editor of the *Provincial Medical Journal* asked when another Hood would arise to write us a "song of the nurse." Mr. Burdett appears to have taken up the rôle in which he is well versed, although preferring expression in prose rather than in poetry.

Again, no one should undertake the duties of a nurse if there is suspicion of hereditary malady such as consumption, cancers, insanity, etc.

Idiosyncrasy must also be studied. Some persons are violently affected through one or other of the special senses. The odour of a flower even may induce fainting. The poet scarcely exceeded his license when he wrote of those who "die of a rose in aromatic pain." There are people who cannot remain in a room with a cat. There are others who cannot stay in a room where there is ipecacuanha powder. There are others much affected by quinine. There are more who cannot endure to witness suffering or to see blood. To witness an operation for the first time always causes anxiety and nervousness even to the most callous and self-possessed. And as is the case with some naval men who never thoroughly get over seasickness, so there are those who never outlive their antipathy to the sight of blood. Peculiar idiosyncrasies of many kinds unfit a person for nursing the sick. A nurse should also possess the rare gift of sympathizing without maudlin sentiment—for sentiment is not sympathy. In sympathizing with the sick, the heart must never take the lead of the understanding. The great oriental law-giver Menu said a female is able to lead not only a fool, but also a sage into subjection. And this is especially the case with the sick when a nurse is truly sympathetic, "for companionship doth woe assuage." But the nurse must be friendly and sympathetic without being familiar. With some people nothing lessens trouble so much as talking about it; with others it is the reverse. The nurse

should not lose sight of this ; she should be able to appreciate when sympathy, as is sometimes the case, would be misplaced, and when she may with advantage assume an approach to the rôle of a domestic Nemesis. But in all cases cheerfulness and brightness are required in the sick chamber. When the sick person asks plaintively : " Canst thou not cleanse the stuffed bosom of that perilous stuff which weighs upon the heart ?" although the nurse may know that it is not in her power to do so, it is not well to assure the patient of the fact. Even under such distressing circumstances the melancholy air which may be expected in the face of one, who, like Hamlet, thinks the world out of joint, must be studiously avoided by the nurse.

A nurse must scrupulously abstain from showing prejudice. It has been said that a person without convictions and prejudices is a person destitute of identity and force of character.

I do not like thee, Dr. Fell,  
The reason why I cannot tell,

is a feeling not unfrequently experienced with regard to others as well as doctors. We are certainly told to love one another ; yet, try as we may, we cannot always free ourselves from oftentimes unaccountable, and perhaps irrational, likes and dislikes. But likes and dislikes should never be evidenced towards patients. There must be no favourites. Sick people are hyper-sensitive and querulous, quick to take umbrage when no offence is intended, and ever ready to discern and resent partiality in the nurse's conduct. Neither must a nurse resent prejudice towards her on the part of a patient. Illness often renders people unjust and selfish. Like an internal shirt of Nessus, illness raises one continual blister over the whole moral epidermis, and antipathies are sometimes conceived by the sick which return to health dissipates.

Sophocles tells us : " Whoever is known to requite a favour must be a friend above price." Dionysius observed : " The gratitude of some men is for favours to come." The Italian proverb says : " Obligations which do not admit of being fully discharged are often repaid by ingratitude." When Don Quixote rescued the galley-slaves, they rewarded him with stones, and stole his squire's ass ! Ingratitude has always been a failing of poor human nature, and there is nothing unusual in men falling out with what is done for their benefit. A nurse, therefore, must not expect gratitude from patients. Of course, there are brilliant exceptions ; but in this respect the nurse participates in the general position of the medical attendant. Too frequently the feeling of the patient is :

He only did it for his dirty fee,  
And not for any love of you or me.

A nurse also requires strength of mind suitable for a position in which the ghastly realities of disease are always prominent. Seneca advised: "As often as thou engagest in any enterprise, measure thyself with those things to which thou addresseth thyself"—an aphorism which should be taken to heart by the would-be nurse. She may be obliged to deny the strong wishes of a patient, often a painful procedure. She may have to control and soothe the delirious, and she must be prepared for any phase delirium may assume. The countryman may babble of green fields, and the citizen may rave of the haunts of vice; the soldier may fight his battles over again, and the classic may be back on the sands of Troy, with white-crested Olympus towering in the distance; and many in delirium may disclose secrets better unrevealed. At any period a nurse may be called upon to evidence physical strength and presence of mind above the average.

Again, when the doctor leaves the house and the patient lies *in extremis*, the nurse's duties are still not ended, for she has to attend till death takes place. Notwithstanding that there is an innate shrinking of dust with the breath of life in it, from dust from which the breath of life has departed or is departing, the nurse must rise superior to such feeling.

A remark was made above that during delirium secrets may be disclosed which were better unuttered. This leads us to reticence as a desirable attribute of the nurse. A nurse may well remember what Polonius said to Laertes: "Give thy thoughts no tongue!" A sick person when not delirious is often unwilling to talk, and excitement always does harm. Asking unnecessary questions, even if sympathizing ones, should be avoided; and whispering should be refrained from, as likely to excite distrust and suspicion in the mind of the patient. Above all, the nurse should never discuss the ailment of the patient with him, or recount circumstances of similar or other illnesses. Neither should she discuss the medical attendant with the patient or his friends. Plato in the first lines of the "Phædrus" apostrophizes the cricket-like song of the cicada as "charming, sweet, and harmonious"; and Xermarchus called them blessed, because, "Happy cicadas, thy females have no tongue!" But we do not require nurses to emulate the silence of the female cicada. There is a great difference between reticence and talkativeness; but the nurse must learn when to talk and when to be silent.

It is correctly stated that a little knowledge is a dangerous thing. But a nurse must possess a certain degree of special knowledge. Although being under the supervision of the

medical attendant, it is neither necessary nor desirable for a nurse to drink deeply from the fountains of medicine and surgery. Still, she must be familiar with the use of the clinical thermometer, and she must know how to count the respirations and the pulse. Experience will teach her the prominent symptoms of ailments. She must know how to bandage, how to change the patient's clothing and bedding, and how to change the patient's position in bed. Also when an upright posture might be dangerous. The nurse must also know how to dress herself for her duties. As regards dress it has been previously mentioned that nurses are now clothed in uniform. But uniform may not be all that is essential. It is quite possible there may be a uniform which admits the objectionable items of rustling garments, streaming ribbons, and creaking shoes. We have heard of such a circumstance as a nurse choosing that institution which permitted the most becoming costume. But the daintiest uniform does not always denote the most pleasing work. At a provincial hospital there is a uniform of light blue zephyr, with holland fawn-coloured apron, which contrasts so well that it creates a feeling of envy, until it is known that it is the dress of the nurses of the fever hospital, doubtless adopted for special reasons. It has been observed that "no woman ever considered herself unfit for becoming attire," and that "devotion in women is never more sublime than when they are enduring the tortures of their dress." But the nurse's dress should not torture her. And it may be becoming without being conspicuous, as was demonstrated at the Charing Cross Hospital exhibition before referred to. Nursing is not a drawing-room qualification, but a life-long avocation, and for a nurse we do not want "a splendid angel, newly dressed, save wings for heaven."

Patience is a virtue which is decidedly necessary in the nurse. She must ever remember that sick people are querulous, and that each thinks his own disease the worst and most remarkable that was ever endured by poor humanity. And in whatever shape evil comes, the sick are apt to exclaim: "Take any form but this." A nurse who possesses qualifications as above is not likely to show pride. Pride is a garment all stiff brocade outside and all grating sackcloth within. Pride leads to quarrels, perhaps the more virulent as they arise from trivial causes. Johnson said to Goldsmith: "Consider, sir, how insignificant this will appear twelve months hence." And most quarrels do appear very foolish after a lapse of time. We do not want people as nurses who "have not been used to this kind of thing." Neither do we require those who, like most amateur actors, are only contented with playing the most important rôle. In such qualifications as

above modesty forms an essential part. The nurse may remember that it has been said: "Modesty is a handsome dish-cover, that makes us fancy there must be something very good underneath it."

Obedience is a virtue which nurses must cultivate. Discipline is as necessary in the sick-room as on the parade. The nurse must remember that she is not there to diagnose the case, or to discuss the treatment, but to detail the symptoms to the doctor, to leave him to draw his own conclusions, and to carry out his directions. If a nurse wishes to do her duty she must in the doctor's absence use all her senses to detect anything that can add to his knowledge of the case. But it is not her business to suggest, nor to talk about the treatment to the patient or his friends. With all this there must be a stern sense of duty, which is not a thing to be measured by line or rule. The nurse must ever remember that the demands of duty are more inexorable than those of inclination. The midnight hours must be otherwise spent than in chasing glowing time on flying feet. "The daily round, the common task," must take the place of amusement. The nurse's sense of duty must partake of that which fixed the Roman soldier at his post, when the boiling deluge swept a population before it and engulfed Pompeii in the sea of fire. If there is this sense of duty there will be determination to succeed. The nurse should take Sheridan's advice how to secure success: "The surest way not to fail is to determine to succeed." And she may recollect as encouragement, that all is not lost because one false step has been made. Everyone is liable to make a mistake. In the "Iliad," Vulcan is married to Venus, in the "Odyssey" his wife is one of the Graces. Experience is a hard taskmaster. But "the reason calm, the temperate will, endurance, foresight, strength, and skill" must prevail. There is, however, no reason, but quite the reverse, why the nurse should over-act her part, as some have done from anxiety to succeed. The man who blacked his body as well as his hands and face when going to play Othello did not portray the Moor any better than he would have done had he not blacked his body for the occasion. Agnodice, the Athenian virgin, desiring to learn the art of medicine, cut off her hair and dressed in male attire in order to achieve her purpose. There is, however, no necessity for those desirous of becoming nurses to proceed to extremes. Everybody is anxious to assist in the development of nurses. There are training schools for nurses at most hospitals, and various books have been written for the benefit of nurses. Among such recent literature may be mentioned "The Theory and Practice of Nursing," by Dr. Lewis; "A Manual of



Nursing, Medical and Surgical," by Dr. Laurence Humphrey ; "Minor Surgery and Bandaging," by Mr. Christopher Heath, and "Domestic Medicine and Surgery," by Dr. Spencer Thompson. For tropical countries there is Sir William Moore's "Manual of Domestic Medicine and Hygiene." And there is the *Hospital Nursing Mirror*, being the extra nursing supplement of the *Hospital* newspaper, in which lectures on nursing have been lately published. There is also the *Nursing Record*.

To ladies who intend making nursing a profession a late writer said: "Do not undertake the work with any romantic ideas of being a ministering angel moving about the wards in a very becoming hospital dress, and followed by loving looks and murmured blessings from grateful patients. The reality turns you into a hardworked, weary, worn, and often sorely-harassed woman." This we fully endorse. As before observed, Nursing is not a drawing-room accomplishment, but a life's vocation. Pleasures must be put aside for work, hard, painful, and often repulsive. The popular idea of a nurse, sweet, sad, and sentimental, but removed by the seriousness of her vocation from the pleasant frivolities of life, is scarcely more like the reality than the midnight sun glimmering faintly over the North Cape resembles that which blazes above the Sahara. A Roman woman of the best type was depicted as virtuous, high-minded, skilful, self-confident, yet truly feminine. It is only this class of women who can fulfil satisfactorily the duties of a nurse. A writer in the *Hospital*, herself a nurse, has mentioned the following as what a nurse should be :

Active, attentive, alert ; brave, bright, businesslike ; calm, cheery, comfortable ; docile, diligent, decided ; energetic, enthusiastic, even-tempered ; faithful, fearless, far-seeing ; gentle, good-humoured, generous ; healthy, hopeful, humble ; improving, intelligent, indefatigable ; joyous, judicious, just ; kind ; loyal, liberal-minded, light-footed ; merry, managing, modest ; neat, notable, nice ; obedient, orderly, an optimist ; prompt, patient, painstaking ; quick-sighted, quiet ; ready, reliable, resourceful ; sympathetic, systematic, self-forgetting ; truthful, thorough, temperate ; unprejudiced, unassuming, uncomplaining ; vigilant, vigorous ; wary, warm-hearted, well-informed ; young in years and heart.

From all that has been said, it will be evident that every woman is not fitted to be a nurse. It was recently remarked in a medical journal that it would be a real gain to society if the knowledge possessed by the trained nurse were made part of the education of every accomplished woman. "Such a knowledge would be worth a score of ologies in many a dark hour of domestic sorrow." But, however desirable this may be, it is impracticable.

One science only can one genius fit,  
So vast is art, so narrow human wit.

A fitting conclusion to this article will be the mention of the fact that through the exertions of the Marchioness of Dufferin, Lady Reay, Lady Roberts, Lady Lyall and others, a nursing system has been established for both civil and military hospitals in India, where so many of our friends and relatives are located; especially as the writer, in his book entitled "Health in the Tropics; or, Sanitary Art applied to Europeans in India," published so far back as 1862, strongly advocated this movement. It was then proposed that an officers' hospital should be built near every large military or civil station, to which a European nurse should be attached.

The advantages of such a plan would be manifold. At the present time the sick bachelor officer lies in his bungalow dependent on the kindness of his comrades, and on the oftentimes lazy attendance of his native servants . . . and he is dependent on the mess for his sick wants. Should he become delirious or helpless, he must either be left to the care of natives or become a tax on the kindness of his brother-officers, who, to their credit be it said, are ever ready to feed, tend, wash, to sit up with him—in fact, to act as nurses. This, however, should not be. A man cannot perform the office of a nurse.

Thanks to the exertions of the ladies mentioned above, to be an invalid in India has now become a much less trial than formerly for all classes. Lastly, with reference to a statement which has been "going the round of the press," that arrangements have been made at Aldershot for soldiers' wives to undergo a course of instruction in nursing, it may be remarked that such a system has been in operation in India for some years past.

WILLIAM MOORE.



#### ART. IV.—THE GENUINENESS AND AUTHENTICITY OF THE BOOK OF DANIEL.

##### PART I.

**A**N earnest student of the Bible must be in some sense a critic. When a man is deeply impressed with the importance of his spiritual interests, he has recourse to that book which professes to be "a lamp unto his feet and a light unto his path"; and he cannot read the marvellous revelations disclosed on those sacred pages without examining their claims upon his reason and his conscience. What evidence of the truth of these things is forthcoming? What testimony can they summon in their support? What external proofs can be produced? and what corresponding echoes of internal evidence testifying to wants supplied corroborate their demands? Such questions press for a reply. But to be a true critic the

student must bring to the task of his investigations a mind perfectly unprejudiced, or as much so as is possible, allowance being made for his idiosyncrasies and surroundings. If once we turn the pages of the Bible solely to search for arguments to prove or disprove, as the case may be, our own private preconceptions upon any question that is open to dispute, it is astonishing how large and ready a supply of weapons will be contributed to our controversial armoury. To be honest both to ourselves and to others we must renounce all foregone conclusions. The primary resolve of the student of Scripture must be to seek and find the rock of truth, and for this he must dig deep, for he will not meet with it on the surface of any subject, and on the foundation he must build up facts and not fancies, discoveries and not guesses. The lack of this prefatory qualification of an honest and good heart, and the leaning on a biased judgment, have been in all ages the fruitful sources of error and heresy. Visionary ideas and imaginings have so strong a charm and fascination for some minds that reason itself is seduced from the pursuit of the straight line of truth into the tortuous mazes of fantastic probabilities, till previous convictions and conclusions give place to the delusions of dreamland. There are other minds that are not able to originate a design. They have not imagination enough to coin a new heresy. Such are wont to adopt a leader whom they soon learn to follow blindly through any morass that he may assure his admirers is a "highway in the wilderness." It is to this source that the rapid spread of novel theories is to be traced, and the large increase of junior pupils in a new school of thought is to be accounted for. Fresh recruits in our intellectual forces, and for that matter not a few who are of riper years, shrink from thinking for themselves, but on most important questions prefer that others should think for them and bear the responsibility of the result, and the inventors of the attractive system are content to receive as their reward the homage of hero-worship.

There is one feature which at the first blush is somewhat puzzling, but on closer inspection is painfully consistent, which reminds us of the teaching of St. James, that he that offends in one point is guilty of all. We can understand that an inquirer in taking up the subject known by the name of the "Higher Criticism," may feel a difficulty in some one or other of the many questions opened to debate, as for example, the unity of the prophecies of Isaiah or of Zechariah, but why is it that further conversation generally elicits the admission that he entertains serious doubts also about the origin of Deuteronomy and, indeed, of the entire Pentateuch, of the credentials of Daniel and Jonah, and of other portions of the

Old Testament Scriptures? If we change the subject of literary evidence and turn to the claims which the fundamental doctrines of the Church have upon our credence, the same individual will often be found to have anything but clear notions concerning the problem of the knowledge of our incarnate Lord, he will water down the nature and authority of inspiration, he will ignore the atonement, or instead of accepting it as a great mystery, but at the same time a great fact, he will overload it with metaphysical conditions and human theories which cancel all its consolations and render the doctrine unintelligible to the majority, and impracticable and perhaps incredible to all. We are thus led to learn the painful fact that doubt admitted concerning one book of the Bible or one article of the faith implies the probable denial of all the rest, as the removal of a stone here and there in a building is very likely to involve the ruin of the entire edifice. This discovery, however, opens our eyes to a question of much importance, Has this wholesale defection, this ill-concealed apostasy so rife in our day, anything to do with true criticism? Criticism implies a judicial examination of, and a calm and cautious inquiry into, the merits of the matter under dispute, and a settlement of the controverted points according to comparative evidence, but how can a process be called by the name of criticism when the rationalistic objector on the very threshold of the controversy anticipates all argument by laying down the stumbling-block of an inexorable law that *foretelling the future is impossible*? To what purpose is it that the disputant is challenged, that the Scripture asserts the possession of this power, that exact and minute declarations have been made and have found their fulfilment centuries afterwards, and that our Lord Himself uttered predictions which have been satisfied to the very letter? The only reply which the Rationalist deigns to make is the cuckoo-cry, "It is impossible!" With him a prediction is a guess, or an ideal picture reflected in the mirror of a fortunate coincidence, or a history pre-dating itself and assuming the vesture of a past generation, or in the case of the Lord Himself, words put into His mouth by His followers which He never uttered. It is doubtful whether any benefit can arise from a discussion about holy things with a mind held in bondage by such fetters. If a man will close his eyes and declare that light is impossible, where is the use of bringing him abroad in the full blaze of a summer noon-day? He will account for the impression made upon the eyes of others in a thousand ways: he may laugh at their credulity, or charge them with ignorance of some scientific discovery or some recently-discovered disproof, but his own creed will still commence and close with the negation, "It is impossible!" If

prophecy is solely the word of man, then it can only mean what the writer intended; but if it is the word of God, it will mean all that God intended, and that meaning will unfold as His purposes proceed, and will be a running commentary on the events as they evolve. The interpretation will be not the bald statement of an isolated fact, but like the growth of a germ or seed passing through all stages from the first bud to the ripest fruit, as the ever-continued and concomitant explanation of the mysteries of our race, testifying by an inspired elasticity of adjustment that God is His own interpreter.

Perhaps it may be considered that these remarks violate the law laid down above that a sound critic must be free from bias. Is not bias visible in these very statements? Whatever amount of truth may be in this countercharge, it will be plainly seen from what follows, in the inquiry before us into the genuineness and authenticity of the book of Daniel, that those who controvert both the antiquity and authority of that book are the very men who as a rule call in question other, we might almost say all the books of the Bible, and evaporate many of the essential doctrines of the Church of Christ. This leads us to set forth the names of the objectors and the nature of their objections. We should have thought it a poor consolation to a Christian mind to find that such an one as Porphyry was the first to take up a hostile position against the book of Daniel. If St. Athanasius or one of the Cyrils or Gregories could have been produced as having left it on record that he was not satisfied either with the evidence or the arguments in support of this book in his day, such an objector would, at least, have claimed our respect for his opinions, because his motives would be above suspicion, and it would have been recognised as a duty incumbent upon all Biblical students to investigate the reasons that placed him in opposition to the general *consensus* of the Church upon this point; but when we remember who Porphyry was and what were his principles, and what was his openly-avowed purpose in his writings, the case is totally different. This Neo-platonist of the close of the third century was a devotee of paganism, and was bitterly hostile to the Church. He wrote fifteen books against the Christian religion, and in the twelfth book assailed the prophecies of Daniel as one of the chief foundation-stones of the faith. He asserted that Daniel was not the author of the work that goes by his name, but that it was written by someone who lived in Judæa in the time of Antiochus Epiphanes, as all before that date was true and all after it was false, hence the so-called predictions were not prophecy but history written after the occurrences. This first assault was met and refuted by the Church in the persons of Eusebius, Apollinarius, and

Methodius, and afterwards by St. Jerome. It is scarcely necessary to point out that the position taken by Porphyry is exactly identical with the teaching of the critics of our own day who roundly affirm that, as Antiochus Epiphanes died in 164 B.C., the earliest date at which this book could have been written is 163 B.C., so as to contain the history of that tyrant; for prophecy these critics will not admit it to be. The attack of this champion of infidelity, who would not allow the existence of miracle or prophecy, rebounded like a "telum imbelles sine ictu" from the massive armour of the Church; no wound was inflicted, no effect produced. Fourteen centuries dragged "their slow length along," and then Spinoza and Hobbes, the Pantheist and the Deist, commenced their attacks on Revelation. The former held that ch. viii.-xii. were only genuine; ch. i.-vii. might have belonged to Chaldaean annals, which, with the last five chapters, were put out by a later writer, and the latter threw out doubts whether Daniel himself or a later writer recorded his prophecies. Eichhorn, about the beginning of the present century, engaged in a work of mutilation of this book, but the man who picked up Porphyry's rusty weapon was Corrodi, in the last century, who coolly branded the author of Daniel as an impostor who lived in the reign of Antiochus Epiphanes; and it is more than painful in such a connection to find no less a personage than Dr. Arnold, of Rugby, writing in the present century:

I have long thought that the greater part of the book of Daniel is most certainly a very late work, of the time of the Maccabees; and the pretended prophecy about the kings of Grecia and Persia and of the north and south is mere history, like the poetical prophecies in Virgil and elsewhere; in fact, you can trace distinctly the date when it was written, because the events up to the date are given with historical minuteness, totally unlike the character of real prophecy, and beyond that date all is imaginary.

And Dr. Williams, in his contributions to "Essays and Reviews," quotes with approval the opinions of Baron Bunsen in distinguishing the man Daniel from the book Daniel, and in bringing the latter as low as the reign of Epiphanes, and coolly adds that the author was "only following the admitted necessities of the case." And in a less outspoken way, and with a timid mixture of evasiveness of the result, combined with an attempted conciliation of the critics, Mr. Gore, in *Lux Mundi*, p. 355, writes: "Criticism goes further and asks us to regard Jonah and Daniel as dramatic compositions worked up on a basis of history." And again: "But we would contend that if criticism should show these books to be probably dramatic, that would be no hindrance to their performing an important canonical function, or to their being inspired." Now these are, for the most part, the very arguments

advanced by Porphyry and the Deists who revived his profanities, and all of them savour of his teaching, and lead to the same conclusion, whether expressed in the language of a coarse Philistinism or with the embellishments of a euphemistic decorum. And certainly it does strike us as strange that men of learning, claiming a character for piety, should be found to consent to such an alliance, and almost to take a pride in tracing their pedigree through a lineage of sceptics and scoffers; but such is the melancholy fact. A large number of names of some of the most reputed German critics and expositors, and, alas! a considerable number, also, of English imitators and plagiarists, do not shrink from such a parentage and fellowship, but boast of their critical acumen as being far in advance of other students, and appear to assert that learning and repudiation of the archives of our faith are almost convertible terms; and thus fortified with weapons forged on the anvil of professed enemies of revelation, and with the armour of their own assertions, these teachers instruct their classes and inform the public at large that the writer of this book, whom our Lord Himself entitles a "prophet," and added a solemn caution as to the care to be exercised in reading his writings, was nothing more than a dramatist and an impostor, *proh pudor!*

Men of ability must have reasons, valid or weak, as the case may be, in forming or adopting an opinion upon any subject. What, then, are the grounds on which such critics have taken this attitude of opposition against this book, and manifested so much antipathy to its contents? We can only find space for a selection of such objections, but shall endeavour to produce the most feasible and forcible. But before entering on the catalogue of minor charges brought against the book of Daniel, much trouble is spared us by the open admission of the majority of our antagonists; we are not imputing motives to them; it is their own confessed statement and standpoint: a miracle is an impossibility, and prophecy, or foretelling an event, is a species of miracle, and therefore an impossibility; moreover, the miracles related in this book are not only startling in character, but prodigal in numbers, and the prophecies are so many and so minute that if any truth is contained in them they must have been penned after the event, or, to put it more moderately, they are to be attributed to the apocalyptic appetite for visions and symbolic allegories, for which the Jews of the post-exilic period were noted; or, to take the most favourable view, they were forebodings of the future transferred by the process of idealization from the present to the past. Now, to demand the acceptance of such a postulate that the Church of the nineteenth century must surrender miracle and prophecy and

give them up, as babes to the wolves, to spare a scant residuum of morals and sentiment, is of so portentous and prodigious a nature in the face of the claims which Scripture challenges for itself, in the presence of the prophets of the Old Covenant, and the apostles of the New, and in contradiction of the very teaching of our Lord Himself, that it appears to be practically a summons to surrender the whole doctrine of revelation. The motives at work may be mixed or even contrary: some may be labouring to destroy the Divine record altogether, others to save one half by the sacrifice of the other half, and some may persuade themselves that they are earnest seekers after truth; but each will find, after working out his problem in his own way, that the same quotient will be arrived at—the denial or the weakening of “the faith once for all delivered to the saints.” But whatever the motives are, the patent fact is before us that they have come to the conclusion that prophecy in the sense of prediction must be abnegated; but bare denial would not carry conviction with the majority, hence the authors of this theory of demolition and their abettors found it necessary to discover some grounds on which to find a bill and get up a case that might be brought before the jury of Biblical students. To this end astute minds engaged in search for points of evidence which might weigh with the jurors and the public at large. This must never be forgotten that the charge of forgery, however it may be euphemized, of Daniel’s name, and the charge of perjury in representing history as prophecy, were alleged against the author of the book prior to the trial; he was condemned by his judges beforehand on the ground of the impossibility of prophecy, and in the case of Porphyry and some others because of their pre-determination to destroy Christianity. The trial was demanded afterwards under the hope that items of evidence might be discovered to convict the defendant of at least being guilty of the pious fraud perpetrated by Virgil, who described the rise and progress of the Roman Empire under the guise of a prophetic vision granted to Æneas in the realms of Pluto without the honesty of the poet who closed the revelation with the confession that the dream proceeded out of the ivory gate. An honest mind will naturally resent such a mode of procedure, nevertheless we must be content to listen to the depositions that have been made against the accused, and afterwards hear the defence that can be made in his favour, and the arguments that plead for his acquittal.

1. The Hébrew Scriptures, it will be remembered, were divided into three classes: the *Law*, containing the five books of Moses; the *prophets*, embracing the books known as Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah,



Ezekiel, and the twelve minor prophets; the *residue* were grouped together and called the *Psalms*, or the *Ketubim*, *i.e.*, writings, Scriptures, or *Hagiographa*, *i.e.*, sacred writings. It is in the last class or division that Daniel is placed in the copies of the Hebrew Bible, and the testimony of the Talmud confirms this; hence it is urged by those who call in question the claims of Daniel that if he had been a prophet, and recognised as such, he would have been reckoned among his fellows, and because he is not ranked with them, they join in the cry, "Daniel is no prophet"; he saw, or claims to have seen and interpreted, visions, but he is not entitled to be enrolled in the "goodly fellowship"; and then they proceed to infer from this exclusion that this book was simply unknown, because unwritten, when the canon of the prophets was completed. A similar objection has been raised in connection with the version of the LXX., but our remarks on that portion of the subject must be deferred till we take into consideration the arguments for the defence.

2. The book called *Ecclesiasticus* was written in all probability only a few years short of 300 B.C., or at all events, according to another theory, somewhat later in the same century in its original oriental form, and was translated into Greek by the grandson of the author. In the concluding portion of this book there is a brilliant panegyric of the fathers of old, commencing with Enoch and ending with Simon the famous high-priest. Daniel's name is passed over in silence, and it is inferred that if this book had been by him he certainly would have found a place in this calendar of Israel's worthies; and hence a further conclusion is arrived at that this book must have been composed after the time of Simon, and is, therefore, a work of the Maccabæan period.

3. It is well known that when the Jews returned from Babylon they had contracted the use of the Aramaic dialect, and lost to a considerable extent the Hebrew of their forefathers. It may be that even in the earliest days of the restoration this change of speech necessitated an oral interpretation of the law as it was read (Neh. viii. 8), but as years passed on this was certainly the custom, and hence arose the Chaldee Targums as they are termed, *i.e.*, free translations or explanatory paraphrases of the ancient text in the "language understood by the people." The Targum on the prophets was written by Jonathan the son of Uzziel; there is some question as to the date at which he flourished, whether before or after the time of our Lord, but it seems to have been about that period. This Targumist omits the book of Daniel. This, it is urged, shows that he did not esteem Daniel on a level with the other prophets, and depreciated the value of his writings.

4. The charge brought against the author of the book of using the name of a noted member of the Jewish captivity is for the most part thus argued and excused by the opponents of the genuineness of the work. The author was a Scribe of the Maccabæan age, when the people were in sore distress by the persecutions and butcherly cruelties of Antiochus Epiphanes, and he selected certain current traditional stories from the last "great tribulation" of his people, and treated them dramatically, at the same time inventing some striking visions for the purpose of inspiring hope and courage into the hearts of his suffering brethren and leading them to trust in the providence of God—thus Nebuchadnezzar and Belshazzar are only histrionic characters under which Antiochus is represented. The use of another's name, they proceed to affirm, was by no means unfrequent at that period: Ecclesiastes, for example, claims the authorship of Solomon (which, by the way, categorically it does not), and the "Wisdom of Solomon" is allowed by all critics to be apocryphal, and the name is assumed only as a *nom de plume* to carry weight with the readers. The foregoing are the leading points of evidence of an *external* nature that have been levelled against the integrity of the book of Daniel; we now proceed to bring forward some examples of hostile assumptions that have been culled from *internal* evidence.

1. One of the most important with which we are confronted is the argument derived from the language and diction of the book itself. The Hebrew and Aramaic are condemned as corrupt. There are also words of Persian source and use which could not have been known at the time Daniel is stated to have lived; most of the titles in iii. 1, 2 are claimed as Persian. To these are added several others such as the words rendered "meat," i. 5, 8; "coats," ii. 6; "palace," xi. 45, etc. There are, moreover, several words of Grecian extraction found—a language which it is averred could not have been known till long after the captivity; these are names of musical instruments translated "harp," "sackbut," "psaltery," and "dulcimer" (iii. 5.) The cumulative evidence supplied by these facts being brought to light by philological research furnishes a strong testimony to the late date of the composition, when the language of the Jews was deteriorated and foreign admixtures had been freely admitted.

2. Self-praise is advanced as a ground of objection. Daniel could hardly have said of himself that he "had understanding in all visions and dreams," and that there were "none found like him and his fellows" (i. 17, 19); nor could he have quoted the laudatory words of the queen to Belshazzar (v. 11); he could scarcely have borne witness concerning himself, that he

was "faithful, neither was any error or fault found in him" (vi. 4); nor would he have repeated the words of the angel, "Thou art greatly beloved" (ix. 23 and xi. 11). Such panegyric befits the pen of a writer who desired to exalt his hero, but it would ill suit the author to describe himself in such adulatory terms. The compiler of the work must have been a later dramatist.

3. A further charge of a very serious character is brought forward—historical inaccuracies. These are so various and complex that space will not permit of their being considered specifically. Names and relationships and offices are set down which, according to other sources of information—histories and cuneiform inscriptions—are erroneous. Statements are made about the monarchs who are mentioned which will not bear investigation, neither will the chronology of events square with the narratives which have been transmitted to us through other channels. All this must greatly detract from the inspiration and authority of the book.

4. Among the contents of the book which are open to exception are the preposterous occurrences which are related with an extravagance of detail and minute particularity that is equally marvellous and incredible. Miracles are impossible *per se*, but the miracles of this book so far out-miracle all others, that, if there could be degrees of comparison in the impossible, they would reach the superlative. Such are the wonderful escapes of Daniel and his brethren, the colossal altitude of the image Nebuchadnezzar set up, and the strange madness that befell that monarch, and the intricate specification of the visions and dreams of the king and of the seer, to which may be added the definition of future events which are laid down with a surprising nicety of calculation both as to time and circumstance of fulfilment. All these features combined are simply baffling and forbid credence, and compel us to relegate the compilation to the regions of the legendary.

5. The introduction of guardian or patron angels, princes who "in heavenly places" preside over the fortunes of nations and men, is traceable to Persian influence and the doctrines of Parseeism. This article of faith was not currently received among the Jews till a late period, and the free and natural way in which these celestial beings are presented on the pages of this book, with their names and the provinces under their jurisdiction, shows that the doctrine had become familiarized to the writer, who therefore could not have performed his task much, if at all, before the Maccabæan age.

This outline will serve to exhibit fairly, we trust, though compendiously, the chief charges derived both from external

and internal evidence against the genuineness and authenticity of the book of Daniel. It will now be our duty to meet these charges, and produce on the other side, in behalf of the defendant, points of evidence also from external and internal sources.

Before entering on the specific arraignments against the credibility of Daniel, it was thought desirable to trace the history of the hostile attacks to which this book has been subjected. In like manner, before dealing with the specific charges and protesting against the deductions drawn from them, it is also desirable to trace the pedigree of the witnesses for the credibility of Daniel, who have held the traditional view that this book is by no other author than the prophet of that name, although it may be granted that the work in its present form and arrangement was moulded by the members of the Great Synagogue, of whom Daniel himself was one, associated, according to Jewish tradition, with Ezra the president, Jeshua the high-priest, Zerubbabel, the three youths who had passed through the furnace, Haggai, Zechariah, Malachi, Nehemiah, and Mordecai. There is also a tradition preserved in the Talmud that the men of the Great Synagogue wrote—which may mean copied from autographic notes, or wrote out and edited and threw into orderly shape—the works of Ezekiel, the twelve minor prophets, Daniel and Esther. Can we trace the tradition from our day up to that distant date?

The point from which we take our start is the testimony of our own Church. In her sixth article, in enumerating “the names and number of the canonical books,” she sets down “the four prophets the greater.” Daniel is therefore classified and placed on a level with the three other well-known members of the “goodly fellowship.” Again, in her authorized version of the Holy Bible, Daniel holds the same position and rank. If we consult the Latin Vulgate, the Bible of the Middle Ages, the same arrangement meets the eye, certifying us of the judgment of St. Jerome and the Jewish tutor who aided him in his labours. The historian Josephus (A.D. 38-100), in B. J., iv., 6, 3, and in vi. 2, 1, though not mentioning Daniel by name, yet evidently refers to his writings under such titles as “prophecies,” “the writings of the ancient prophets,” and “oracle.” The next step brings us to the writers of the New Testament Scriptures. There is no portion of the Old Testament that has had so much influence on the New Testament as the book of Daniel. In many places the Apocalypse is a reproduction of its predictions; St. Jude records an act of Michael the archangel; St. Paul, when he would paint the awful portrait of the final Antichrist, appropriates the features and the colouring from this prophet, and

in another place he arranges, as it were, in parallel columns the "voice of the archangel" and the resurrection of the dead in Christ (1 Thess. iv. 16) with the standing up of Michael, the great prince of Israel, and the awakening of the dead (Dan. xii. 1, 2). Above all other witnesses our Lord Himself stands pre-eminent. No testimony can be more explicit and decisive than the words of Him who is "the truth," when the disciples pointed out the grandeur and the greatness of the architecture of the Temple, and He predicted the total downfall of all this magnificence, and gave them injunctions how to escape the impending judgment. "When ye shall see the abomination of desolation spoken of by Daniel the prophet, then let them that are in Judæa flee to the mountains"; and what a pointed emphasis He imparted to the quotation, as though there was latent in the words a mystery not yet unfolded! "Let him that readeth understand" (Matt. xxiv. 15). Further, the title "Son of Man," the name specially assumed by the Lord Himself, and only once used otherwise, and that undoubtedly as a quotation from the Lord's own confession (Acts vii. 56), a name full of the deepest mystery both theologically and prophetically, must be referred immediately to this book. Closely connected with this title of the King is that of His empire, "the kingdom of heaven," "the kingdom of God." The announcement that this kingdom is at hand, the requirements for entering inside its gates, and the promises of thrones and rewards to those that are admitted within its precincts, pervade the pages of the evangelists; but we trace the origin both of the revelation and of the phrase to the prophet Daniel, who sets forth in his interpretation of Nebuchadnezzar's dream (iii. 44) and of his own vision (vii. 14, 27) the four kingdoms of earthly origin and earthly power, and their destruction by the kingdom which has its origin and power from heaven and from God, the kingdom whose duration is everlasting, its jurisdiction universal, and its monarch the Messiah. Passing beyond the times of the New Testament, the next witness is the author of the first book of Maccabees, who wrote most probably about a hundred years before the birth of Christ. To say nothing of other passages which show acquaintance with this book, the dying words of Mattathias, as recorded in ii. 60, make mention of the deliverance of Daniel from the lions. A most important witness in every respect is the version of the LXX. It is well known that the rendering of the book of Daniel in this version was considered so incorrect and unsatisfactory by the Church in early times that it was rejected, and the translation made by Theodotion in the second century was placed in its room. The original translation by the LXX. was entirely

lost till the middle of last century, when a copy was found in Rome. The student will find an easily-accessible edition of it in Tischendorff's LXX. The only point insisted upon in this place is that the book of Daniel was translated by the LXX. at the same time as the rest of the Old Testament Scriptures, in the third century B.C., and that it occupied the place of honour among the four greater prophets.

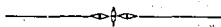
Although the account has come down to us through Josephus, who wrote a long time after the event, and through the Talmud, still the occurrence itself belongs to the fourth century B.C., and therefore, notwithstanding the efforts that have been made to set it aside, may be cited as another link in the chain of evidence. It is related that Alexander the Great, when intending to attack Jerusalem, was turned from his purpose by the high-priest, and that he was shown the prophecies of Daniel which foretold his victory. Whatever view may be taken respecting the date of the book of Baruch, it seems almost certain that it was written at a still more remote period in the history of the Jewish nation, and the internal evidence of this book goes a long way to prove that the author was acquainted with the writings of Daniel, who must therefore have been his predecessor. We are now led up to the very times of Daniel himself. Ezekiel, who prophesied during the period of the exile while Daniel was carrying out God's purposes at the court of Babylon, makes special reference to him. Divers efforts have been employed to show that the Daniel spoken of by Ezekiel must be a different person, and one who lived in a different period, but this dispute is clearly set at rest by Ezekiel's own words. In ch. xxviii. 3, he assails the king of Tyre with a satirical similitude: "Behold thou art wiser than Daniel; there is no secret that they can hide from thee." This repute for wisdom at once identifies the man. Again, in Ezek. xiv. 14, in reproving the iniquity of the land, the prophet declares by the word of the Lord, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." There are two difficulties to account for in these passages, but they vanish upon inspection. How could one so young, and one of the then present generation, have acquired such a reputation as to be classed with two such compeers? In reply it may be observed that Hengstenberg has satisfactorily proved that Daniel at the period that Ezekiel uttered these words was thirty years of age, and it was quite ten years before this date that he had received signal rewards and honours and promotion for his penetration and wisdom. In short, he was, and was recognised as, the prodigy of his day, of which

his exalted rank was a constant advertisement before the eyes of his people. The second difficulty is closely connected with this. Noah had flourished at a remote period, and notwithstanding the opinions prevalent among some modern critics, a distant antiquity must also be claimed for Job; how, then, could one of the present generation have been interpolated between these two grand examples of old? A great number of explanations have been offered for this, perhaps none of them altogether convincing, but one may be suggested which will put the question in a clearer light. The order of the names is arranged according to the scope and extent of the blessing conferred by these holy men, each in his own day and generation. Noah procured mercies and blessings for the whole race of man—for the whole world; Daniel for a nation, and Job for a family. The radius of the circle of influence fixed the order in which the names of the several benefactors are arranged.

We may now set side by side the two pedigrees, and put the question to the jury both of scholars and men of common-sense. Which claims the verdict in its favour, the private opinions of a knot of men, chiefly of the Lutheran community, who on all other subjects of a kindred nature are known to be more or less sceptical, and who derived the first impulse of their opinions on this point from a noted infidel and adversary—a pagan philosopher of early days; or the voice of the Church Catholic in all ages—the Church which in that day refuted the arguments of the assailant, the testimony of the historian Josephus, the teaching of the Apostles, the express declaration of the Lord Jesus Christ Himself, the witness of the deutero-canonical books of Maccabees and Baruch, the corroboration of the LXX., and the confirmation of the prophet Ezekiel, who lived and laboured in the same age as Daniel himself? Surely no jury could be imposed upon by any amount of special pleading to set aside evidence so strong, continuous, and circumstantial as this, in favour of arguments so flimsy, unsupported by facts, and suspicious in origin, as those advanced by advocates who declare, in the presence of the whole court, that before hearing the evidence, they have an invincible prejudice against the possibility of prophecy.

F. TILNEY BASSETT.

*(To be continued.)*



## ART. V.—THE IGNATIAN EPISTLES.

THE legend of St. Ignatius—his long journey as a prisoner from Antioch to Rome, on the lines of St. Paul's progresses, and laid out apparently in imitation of them—could not but awaken the most intense interest in the primitive Christian community. The words of the martyr, dropped during his progress and in his last hours, were gathered up with even greater care and devotion than his relics, and hence we find that the earliest mention of them represents them rather as sayings preserved in the hearts of his followers, than as having any authentic epistolary record.

Origen, the earliest of the ancient Fathers who make mention of the martyr, records his famous words, *Meus amor crucifixus est*, as a saying,<sup>1</sup> but mentions in another place a saying of Ignatius as expressed in a letter.<sup>2</sup> He describes him in this passage as "a certain martyr," a designation which strangely contrasts with the parenthesis which follows it, "I mean Ignatius the second bishop of Antioch after Peter." We cannot but conclude from the discrepancy here noted, that the parenthetical identification is the interpolation of some later hand. Irenæus quotes a passage from the Epistle to the Romans, but simply as a saying,<sup>3</sup> describing the author as *quidam de nostris*, a very inadequate representation of one who, if his history be authentic in all its features, would be a second St. Paul in his life and labours, as well as in his death, for the cause of the Gospel. He further describes the words themselves as *spoken* at the time of his martyrdom. We find, therefore, only three citations from the letters during a period of more than two hundred years, and these taken from only two of the seven, and mentioned either with faint praise or careless indifference. But there were others, of a less cold temperament than Origen or Irenæus, who devoted themselves to the task of interviewing all the bishops and clergy they met, and gathering from them all the traditions they possessed in regard to the life and writings of the early martyrs of Christianity. Eminent among these was Hege-sippus, who wrote five books of ecclesiastical history, of which Eusebius has given us some remarkable specimens.<sup>4</sup> The date of his writings can only be fixed as between 179 and 194, a period covering the Roman Episcopate of Eleutherus, during which he came to Rome. Nearly ninety years must therefore have elapsed since the death of Ignatius, which is fixed by the most accurate writers at 107, and ample time given for the

<sup>1</sup> Prologus in Cant.  
<sup>3</sup> L. V., c. xxiii.

<sup>2</sup> Homil. vi. in Luc.  
<sup>4</sup> Euseb., H. E., l. iii. c. xxx.



reduction of the sayings attributed to Ignatius to a written form. The earliest date for this first record of them may, therefore, reasonably be supposed to be as nearly as possible 185. But is it certain that the history of Hege-sippus came to Eusebius' hand without alteration or interpolation? His quotations from it are so full of apocryphal and legendary matter, which he is said to have gathered from those he met, that we are led to question the source of the Ignatian narrative no less than the narrative itself. The story of the martyrdom of Simeon is so absolutely unsupported by any authentic testimony, and is in itself so incredible, that we may well decline to accept the Ignatian legend as resting on the same very doubtful testimony. Eusebius is himself evidently perplexed with many of Hege-sippus' relations. His legend of "St. James, the brother of the Lord," in itself incredible, is made still more so from its exact agreement with that of the apocryphal writings attributed to Clement—a very doubtful kind of affinity, which has its parallel in the references and extracts from the Ignatian letters which are found in the works of the pseudo-Dionysius the Areopagite.<sup>1</sup> Nay, in the very passages cited by Hege-sippus from Ignatius, Eusebius is startled to find some testimonies regarding Christ, "from whence taken he is absolutely ignorant." The passage he refers to is alleged by St. Jerome to be taken from the Gospel of the Hebrews. It is significant to notice that Eusebius prefaces the Ignatian story with the words *λόγος ἔχει*. Our examination of the witnesses carries us on now to Athanasius, who gives an extract from one of the letters which could not possibly be written before the rise of the Arian or Eunomian heresies, as it contains the very term which was denounced by Athanasius, Basil, and Nazianzene as the recognised symbol and distinctive token of those heresies.<sup>2</sup> But Athanasius never cited them to the learned bishops of the Nicene Council, though their testimony to the truth of the orthodox doctrine is so overpowering. Nay, he explains away the suspicious epithet they contain by adding an orthodox version of it from "certain teachers after Ignatius"—a vague reference which leaves much room for conjecture.

The evidence of Eusebius, which is merely a repetition of that of Hege-sippus, rests wholly upon it, as does also the testimony of St. Jerome, which reproduces it almost exactly.

We arrive next at St. Chrysostom, who, in his sermon on the anniversary of Ignatius, gives all that was known, at least

<sup>1</sup> V. Photii Bibl., p. 1. "On the work of the Presbyter Theodore in defence of the writings of Dionysius the Areopagite."

<sup>2</sup> Athan. de Synod. Arimini et Seleuciæ Ep. Con. Arian., l. iii. ; Basil, Con. Eunomium, l. ii, iv.

in the East and at Antioch, where the knowledge might most naturally have been looked for, of the subject of his eloquent panegyric. He tells us much of his Roman journey, of his martyrdom and of his relics, but makes no mention whatever of his letters. This ignorance is most astonishing, when we reflect that these letters, if authentic, would stand in the very next rank to the Epistles of St. Paul in their value and authority. But St. Chrysostom gives an evidence that the sayings of Ignatius, even in Antioch, had not acquired a written and authentic form, by quoting a passage of his letter to the Romans as merely a saying at his martyrdom.<sup>1</sup> Still stranger is his appropriation to himself of the beautiful passage, "It is good to go down (or set) to the world that I may rise in Him"—an allusion to his journey from the East to the West, which is certainly more suited to the pictorial work of a panegyrist than to the writer of a letter describing a mere fact, and which he largely develops.

We pass on to Theodoret, who gives two or three extracts from the letter to the Smyrnæans in support of the argument of the "Orthodox" disputant in his famous dialogues. But here we are led to ask, If any real value was attached to them, and if they were regarded as the genuine work of Ignatius, why were they not produced at the Council of Chalcedon, whose decisions they anticipate so clearly? The learned Salig, in his treatise "*De Eutychnismo ante Eutychen*,"<sup>2</sup> proves the comparatively recent character of the so-called Athanasian Creed, from its never having been produced against the Monophysites, whose doctrines it condemns in words so precise and even technical. "Athanasius," he affirms, "as being so much earlier than Eutyches, could not refute Eutychnism. With what applause would (the creed) have been received and argued upon against Nestorius and Eutyches!"<sup>3</sup> Exactly the same might be said of the letters of Ignatius. If they had been known, or at least recognised as genuine, the great assemblies of the Church, containing bishops both from the East and West, could not but have produced them as overwhelming testimonies, not only of the Divinity of our Lord, but of the mystery of the Incarnation and the perfection of His human nature as well as of the Divinity of the Holy Ghost. We now arrive at the period when catalogues of the authentic works of the Apostles and Fathers of the Church were drawn up both in the East and West. In the latter we have the remarkable decrees of Gelasius and Hormisdas, enumerating every work which was approved and received as

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<sup>1</sup> "*Sermo de Uno Legislatore.*"

<sup>2</sup> Wolfenbüttel, 1723.

<sup>3</sup> Salig, p. 132.

canonical, or orthodox and useful. In neither of these have the Ignatian letters any place.<sup>1</sup>

We pass to the East, and after the lapse of about two centuries we find them mentioned in the important catalogue of Nicephorus, the Patriarch of Constantinople (A.D. 790), but he places them among the *Apocrypha*, ranking them with the Clementine and other forgeries. As Anastasius Bibliothecarius translated this catalogue for the use of the Latin Church, it must be held to represent the judgment of the Western as well as of the Eastern Church:

Nearly at the same time we find a review by Photius of the work of the Presbyter Theodore, asserting the genuineness of the now universally discredited works of Dionysius the Areopagite, in which the forger quotes a letter of Ignatius—a fatal anachronism, as Photius clearly indicates—showing at the same time that the advocate, though he persuaded himself, had not convinced the reviewer. To this we shall have to recur in our later remarks, as indicating the tests which ought to be applied to all pretensions of this kind.

As we enter the tenth century, that age of almost impenetrable darkness, we lose every mention or allusion to the letters of Ignatius, and the interest in his life seems to have died away altogether. In the great controversies which led to the disruption of the East and West, no appeal was made to their authority on either side. In the efforts to reunite the Church first in the Council of Lyons, and then in the Council of Florence—assemblies which brought together the bishops of all the world, there is the same profound silence in regard to a writer whose name would have commanded almost the authority of that of an apostle, and whose epistles cover almost the whole range of Christian doctrine. Yet in both these councils, and especially at Florence, MSS. were consulted, the Fathers both of the East and West were appealed to, while Jacobites, Armenians, and other seceders, were “reconciled” to Rome. Surely this, though only a negative evidence, is one of supreme importance in determining the value of a witness who, had his identity been admitted, would have been accepted as an arbitrator or a judge by both parties alike. Between A.D. 800 and A.D. 1396 the letters were under a total eclipse. In the middle of the latter century Nicephorus (Callistus) mentions them, but merely repeats the entire history of Ignatius as given by Eusebius; proving by this mention that they were still known to the Eastern Church—known but never recognised. Yet we cannot but see how

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<sup>1</sup> They are both inserted in Credner's work, “Zur Geschichte des Kanons” (Halle, 1847, pp. 117-122).

profitable they would have been to Lanfranc in his controversy with Berengarius, and how greatly they would have contributed to the illustration of many of the minute controversial questions of the eleventh and twelfth centuries. It was not, however, until Wicklif had published his *Triologus*, and was condemned in a council at London by Archbishop Arundel, that the Ignatian letters appear before the Western world. A Franciscan monk, William de Wideford, in 1396, published the treatise against Wicklif, and in defence of the doctrine of transubstantiation which Wicklif had impugned, and produced the well-known passage from the letters of Ignatius condemning the heretics for denying that the Eucharist was the "flesh of our Lord Jesus Christ which suffered for us, and which the Father in His goodness raised from the dead." This and other extracts formed the clue which led Archbishop Usher, nearly three centuries later, to discover an entire Latin version of the letters, differing in many respects from all before it; but the Greek original of this translation remained yet to be found. The learned Vossius, meantime, discovered a MS. which seemed to be the most authentic form of the letters which had yet been seen, which agreed as nearly as possible with the Latin version already obtained, and which, from its belonging to the Duke of Tuscany, acquired the name of the Medicean MS. This MS., however, contained, together with the seven letters alleged to be genuine, several of those which the learned of every age have rejected as forgeries. Unfortunately, the discovery was made at the period, and even in the scene, of the furious warfare which was raging between the advocates and the opponents of episcopacy, the former party attaching a priceless value to a document representing the perfect development of a diocesan episcopate in the very dawn of the Christian Church. The great divines both in England and on the Continent were ranged against one another in this conflict, both sides claiming the victory, yet neither able to close the controversy which has remained an open one until our own time.<sup>1</sup>

Baur, by his searching criticism, had so exposed the weaker points of the letters, which Dr. Rothe had defended and endeavoured to explain, that the subject seemed almost exhausted until the recent labours of Bishop Lightfoot, who raised upon a foundation which no one can fail to see is very slender and precarious, a vast superstructure of learning

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Cureton has appended to his able treatise, "*Vindiciæ Ignatiæ*," the opinions of learned men of every denomination respecting the Epistles, from 1650 to 1843.

and ingenuity, which too many among us, without testing its strength and security, or proving its capability of bearing so great a weight, have rested in as an impregnable position. Yet the fact that from the earliest period the Ignatian letters have been treated with absolute neglect and indifference—that in the West they have been utterly ignored, and in the East placed in the class of apocryphal writings, must lead us to see that the theory of the Bishop is in direct opposition to the judgment of the whole Church, and that if we suppose it to be true, we imply that she has fatally neglected the most precious and authoritative documents she possesses in failing to produce them in her councils, and to be guided by them in her conclusions. In rejecting her testimony in regard to the documents she pronounced to be apocryphal we are obviously weakening her authority in the discrimination of those which she has declared to be canonical. Why should we put implicit confidence in her judgment in selecting from the numerous apocryphal gospels the four which represent our faith, and discredit it when she refuses to acknowledge the genuineness of the Ignatian letters? We have seen that they were not unknown to her—they were possessed by her in all their integrity from the first, and not suddenly discovered by a fortunate chance as they were by Usher, Pearson, and Voss. The Church, which is “the keeper and witness of Holy Writ,” might well be supposed to be the faithful keeper of those documents which came nearest to it in value and importance. But so it happens, that she not only neglected the letters in their doctrinal value, but took so little care to preserve the purity and integrity of their text, that we have no less than three distinct versions—an extended one (now known as the interpolated version), another, less than half the former in bulk (the Medicean text), and the third, a Syriac form discovered by Cureton, but since generally believed to be a reduced form of the letters, and to have no claim to represent them in their integrity.

Here it cannot but occur to all acquainted with the methods of forgery in every age, that the epistolary form is more liable than any other to such fraudulent dealing, and has in every age proved itself to be the easiest to the *falsarius*. From the letters of Phalaris, which perished under the destructive criticism of the great Bentley, until the forgery of the decretal epistles, and of bulls and briefs innumerable of a later day, to say nothing of the forged charters and donations which abounded in the mediæval times, and which had their grandest type in the donation of Constantine, this form of forgery has been singularly successful. The looser and more colloquial

form of a letter has never provoked so severe a criticism as a work which can be tested by the strictest rules of documentary investigation, and though in the case of ordinary epistles we are able to call in contemporary witnesses, and to compare them with writings of the same age, we have in the Ignatian letters a body of writings asserting for themselves an antiquity which has left us no contemporary evidence to appeal to, and therefore is too likely to mislead the world into the belief that they are the genuine product of the age they claim to represent. Unfortunately the letters themselves, in the discrepancies both of their numbers and of their texts, bear such fatal evidence against one another that even could we admit their genuineness we should be unable to determine their meaning or to discover an authentic version of them. But is it credible that the wonderful Providence which has guarded the text of the New Testament Scriptures from every serious injury should have failed to give even the most ordinary safeguards in the case of documents so nearly approaching the period when the Apostles were living witnesses of the truth? Well did Milton exclaim, "Had God ever intended that we should have sought any part of useful instruction from Ignatius, doubtless He would not have so ill-provided for our knowledge as to send him to our hands in this broken and disjointed plight."<sup>1</sup> Nor only in this fragmentary state. For we have the more serious difficulty of confronting three (it may yet be many) distinct versions of these letters, and have to select between them which is the real production of Ignatius—whether the longer version is interpolated, or the shorter one reduced—and have moreover the confession of the most learned advocates of the shorter or Medicean version that it sometimes represents a more corrupt text than the longer one, which they repudiate.<sup>2</sup> A witness who comes to us with three distinct stories, is hardly less to be trusted than a document with three distinct versions and countless conflicting readings. It would need the inspiration of a prophet to determine the relative merits of such documents, but fortunately we are not without the skill or the means of appraising their value. The authorized rules of criticism are as applicable to this case as they were to the letters of Phalaris or the works of the pseudo-Dionysius. They are well-suggested by the Presbyter Theodore in his attempt to establish the authority of the latter forgery, and are more fully laid down in the masterly criticism of it by the Abbé Dubois in his "History of the Church of Paris." With some modifications these rules are no less applicable to the Ignatian Epistles than they are to the pseudo-Dionysian ones,

<sup>1</sup> Milton on Episcopacy.

<sup>2</sup> See Cureton, vol. i., p. 18.

which by a significant affinity have so often been connected with them.

I. If the writings of Dionysius are genuine, it is asked why they were unknown to the ancient Fathers of the first centuries, and have never been cited by them? Here the Ignatian letters are in some degree distinguished from the former writings. They are mentioned in two passages of Origen and one of Irenæus during the first two centuries, but the faint praise which they receive indicates the doubts and suspicions which still hung over them. Nor can we have any assurance that the letters we possess are identical with those which these earlier writers quote, as only one or two sentences remain to enable us to compare them. From this period to the mention of them by Eusebius there is a century of suggestive silence.

II. In another point there is a difference between the two documents, for while Eusebius makes no mention whatever of the works of the Areopagite, he devotes a long chapter to the Ignatian legend as it was related by Hegesippus. But he prefaces it by words which show that he could not vouch for its truth—"It is said," or "reported"—and he mentions a passage in it whose derivation he cannot conjecture. He prefaces it moreover with the account of Trajan's edict of toleration, which casts so great a shadow of doubt on the story of his exceptional cruelty in regard to Ignatius.

III. It is next asked by Theodore, "Why were not the Dionysian writings produced against the Sabellian heresy, against which their testimony is so powerful?" We may put this question with equal if not increased force in regard to the Ignatian Epistles. Their evidence against Sabellianism is so emphatic that had their authority been recognised it would have gone far to refute that earliest of the errors which threatened the great doctrine of the Trinity.

IV. The fourth century brings us into the troubled waters of the Arian controversy, during which every authority of antiquity as well as every argument from the Scriptures was brought forward on either side. Yet here, except in the single reference by St. Athanasius to a passage which, according to his own reiterated testimony, contains a word of more than doubtful orthodoxy, we find no break in the profound silence which the Church has observed from the first on this important subject. At a later period the heresies that were gathered around the doctrine of the two natures in Christ—Nestorianism, Eutychianism, and their various modifications—rendered it more than ever necessary to produce the testimonies of the earliest Fathers in order to meet the threatened danger. Now the letters of Ignatius are full of the

most singular and emphatic testimonies against these heresies. Why, then, were they not produced at Ephesus, at Chalcedon, or in the conference held in the Heptaconch Triclinium at Constantinople under Justinian? We know that in some form at least they existed, and that they were known in the East as late as the time of the Patriarch Nicephorus (800). It was well said by the Canon Palmieri in the assembly of the Tuscan bishops at Florence in 1787: "Chi lascia in dubbio una verità evangelica è traditore egualmente di quello che la nega."<sup>1</sup> We may in like manner affirm that the doubt which the Church has from the first cast upon the Ignatian letters, had she supposed them to be genuine, would have been a denial of the truth of God and a betrayal of the interests of His kingdom. For what a triumph would it have secured for the orthodox doctrine could the precise and almost technical statements of Ignatius have been produced before the successive councils in which the definitions of the creed were perfected! It is surely incredible that such a testimony could have been withheld at such a terrible crisis in the Church's history. Nor would the "Letters" have failed to be recognised in the Council of Trent. Yet we find no mention of them there whatever, though Cardinal Cajetan alludes to them in his commentary on Phil. iv., where he accepts the probability that St. Paul was married, and cites the epistles of Ignatius with the doubtful qualification, "if credence is to be given to them."

V. The anachronisms in the writings of Dionysius are marked as an overwhelming testimony against them. The Abbé Dubois observes that rites and observances and institutions, absolutely unknown in the Apostolic times, are described by the writer as even then in general observation. Now, here the conviction cannot but force itself upon every reader of the Ignatian Epistles, that his description of the Episcopal, or rather Pontifical, organization of the Church, is so diametrically opposed to the pictures of its primitive state which we find in Justin Martyr, Tertullian, and the apologists generally, that if the writings of the latter are genuine, which has never been disputed, the Ignatian picture must be an imaginary one, agreeing rather with that of the "celestial hierarchy" of Dionysius, than with the simple outline of early Christian Church government. The appeals to the different Churches he addresses have almost in them the Papal ring. They belong incontestably to the period when the power of the Metropolitans was fast approaching, and the division of the two great orders of the priesthood, which but a few years

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<sup>1</sup> Atti dell' Assemblea, tom. iii., p. 460.



before Ignatius wrote had not even begun, was completed and fully established. But it is not a little significant that no advantage was taken by the writers of that transition period of the authority of Ignatius as supporting the higher diocesan theory. No anachronism in the writings of Dionysius could be greater, or more fatal to the authenticity of his work, than this. It anticipates the Papal power, and Ignatius, even in his addresses to churches over which he had no jurisdiction, would seem to claim the *jurisdictio preveniens et concurrens* of the Papacy, unless he claimed the Apostolic mission of St. Paul, and the title of a universal bishop. Whether the promise of Dr. Virschl to prove the Petrine claim from Ignatius' letters was ever fulfilled, the writer of these lines is unable to say. That he might have made a good *primâ facie* case we may well admit, especially if he could remove Ignatius from Antioch to Rome, as St. Peter's bishopric was transferred in a still earlier day. The singular anachronisms of the letters in which the heresies of Arius and Aerius, and above all the still later Eutyches, are anticipated, enable us to apply to them the question raised by Theodorus the Presbyter, in regard to the works of the pseudo-Dionysius, and answered by Photius. "How is it that the book gives a minute account of the traditions which increased with the progress of the Church, and that for a long period? For the great Dionysius" (we might substitute Ignatius) "was a contemporary with the Apostles. But the matters comprised in the work in question are for the most part a development of the later traditions which have grown up in the Church. It is incredible that Dionysius (Ignatius) could have written upon matters which happened in the Church long after his death."<sup>1</sup> The same argument is used by Bentley in his criticism on the Epistles of Phalaris.

Unless Aerius existed before the writer, there could have been no occasion for his constant and almost passionate appeals for obedience to the bishops, and his assumptions of their Apostolic authority, and of their inherent superiority to the presbyters of the Church.<sup>2</sup> It would indicate rather a miraculous change than an ordinary process of development if, in the very few years which elapsed between Clement and Ignatius, the government of the Church should have passed from its simplest form into the culminating stage of a Pontificate. The same argument applies to the passages in the

<sup>1</sup> Photii Bibl., p. 1.

<sup>2</sup> This, as I observed in my published letter, is in direct contravention of the doctrine of the Western Church in every age, viz., that the bishops and priests are of the same *order* and differ only in *jurisdiction* (see Morinus, "De Ordinationibus Sacris," Exercit. iii., cc. i., ii.).

letters which anticipated the technical vocabulary of the Arian period. From the letters, we turn naturally to the history of the martyrdom, and are led to apply the same tests to it which have been already suggested in the case of the epistles themselves.

R. C. JENKINS.

(To be continued.)

## Notes on Bible Words.

### NO. VIII.—“EDIFICATION.”

**I**N that admirable work, “The Metaphors of St. Paul” (military, agricultural, architectural, and metaphors derived from the Greek games), Dean Howson writes: “Architectural phraseology is inwoven into the texture of his Epistles.”

A Concordance to the A.V. shows that “edify” or “edification” occurs, in some form or other, about twenty times in the N.T., and in every instance, except one,<sup>1</sup> it is used by St. Paul. But the Greek word<sup>2</sup> is found in other passages, and all in the same Apostle’s writings.<sup>3</sup> See e.g., Rom. xv. 20: “that I might not build upon another man’s foundation.” Gal. ii. 18 . . . “build up the things which I pulled down” (κατέλυσα. This verb—pull to pieces—is the opposite of “build”; see Rom. xiv. 20: “destroy,” A.V.; “overthrow,” R.V. “Destroy” in verse 15 is ἀπόλλυε).

Dean Howson shows the bearing of all this (1) On *Christian Evidence*. The same prevalent metaphor is used, and in the same kind of way, in several of the Epistles which bear the name of St. Paul. Unity of style tends to favour unity of authorship. (2) On *Christian Doctrine*. To the word “edify” is now given an individual application: this or that, we say, is edifying to the individual Christian. But “edify” with St. Paul is always a social word, having regard to the mutual improvement of members of the Church and the growth of the whole body in faith and love. “The Churches . . . were edified,” *builded up*; Acts ix. 31. “Edify one another”; 1 Thess. v. 11. So 2 Cor. xii. 9, Eph. iv. 12 and 16. (3) On *Christian Practice*. We see the “duty of respecting scruples and prejudices . . . when we think of those around us as parts with ourselves of a building which ought to be advancing in beauty and solidity.”

<sup>1</sup> That exception is in the Acts (ix. 31), a book written almost certainly under St. Paul’s superintendence. See Acts xx. 32.

<sup>2</sup> οἰκοδομῶ, to build (Luke xi. 48; Matt. xxi. 42), edify; introduced from the Vulgate by Wycliffe. (St. Paul uses “build up” in a bad sense in 1 Cor. viii. 10: A.V. *embolden*).

<sup>3</sup> In Hebrews iii. 3, 4, ix. 11, and xi. 10, the Greek is not that usual with St. Paul when he speaks of building.

1 Cor. x. 23 ; Rom. xv. 1, 2 ; 1 Cor. xiv. 3, 5 ; " buildeth up the church."

On Ephes. iv. 12, " for the edifying of the body," Mr. Moule (in his valuable commentary) writes :

Each true believer is, by the spiritually enabled ministry, to be " equipped " to act as a " builder up " of the Lord's Body (see v. 4), to gather in new " living stones " . . . and to compact and consolidate the cohesion.

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## Reviews.

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*The General Epistles of St. James and St. Jude.* By the Rev. ALFRED PLUMMER, M.A., D.D. Hodder and Stoughton.

IT is often said that the busiest men have most leisure, and the present admirable contribution of Dr. Plummer to the valuable series of the " Expositor's Bible " is certainly a proof that one who is engaged in academical duty can still find time for the study he loves to cultivate.

Many years ago it was well said of the present Bishop of Durham that he was a debtor to Germany, but not a slave. Dr. Plummer has shown in his complete control of the many writings which have been issued in late years upon the subject of these two epistles, how thoroughly he has mastered the contending theories, and how capable he is of assuming a position of real judicial authority. This volume, as well as its predecessor on the Pastoral Epistles, will be a real delight to all those who are anxious to see a living spirit and an acquaintance with the newest phases of modern thought introduced into popular commentaries. We would point to the way in which Dr. Plummer delineates in his eighth chapter the reality of sin, and its bearing upon the positions of the Positivist school, as an admirable specimen of the way in which he brings out of the treasure-house of Scripture the old truth so potent still in overcoming new error. The discussion on the authenticity of the epistle of St. James and its authorship is extremely interesting. In a note of great interest, Dr. Plummer gives a specimen of the candour of Dr. Döllinger, who, in 1877, told Dr. Plummer that he had at last determined that the Apostle James was a different person from James, Bishop of Jerusalem, and brother of the Lord. Dr. Plummer himself assigns the epistle to James the Just; and whatever opinion may be formed as to his conclusion, there will be but one as to the admirable temper in which he conducts this and the whole critical portion of his commentary. In the consideration as to any supposed difference between the teaching of St. James and St. Paul, Dr. Plummer follows Dr. Salmon, and disposes most effectually of the ingenious but baseless criticism of Tübingen. We have been greatly pleased with the careful treatment Dr. Plummer bestows on the whole question of the " anointing of the sick," and the well-balanced and carefully-written pages upon the subject of " prayer for change of weather " afford a complete answer to those who have asserted that " effectual prayer interferes with the regularity which seems to characterize Divine action."

We have one criticism to make. In page 23 we regret to see that Dr. Plummer has said " that Luther's famous criticism on the epistle, that it is a veritable epistle of straw, is amazing, and is to be explained by the

fact that it contradicts his caricature of St. Paul's doctrine of justification by faith." The unfortunate expression of Luther, according to Archdeacon Hare, occurs only in a part of the preface to the German New Testament, published in 1522, printed by Walch in vol. xiv., page 105, and was omitted in the editions subsequent to 1524. Luther intended to draw a distinction between the epistle of St. James and other writings of the New Testament, and did not intend to do more than what Dr. Plummer himself has done so ably—insist on the positive moral teaching of the epistle. "The expression," says Archdeacon Hare, "is not used positively, but relatively in comparison with those books of the New Testament in which the special doctrines of the Gospel are brought forward manfully and more explicitly. . . . Nor should it be forgotten that Luther omitted the offensive expression in the later editions of his New Testament." Archdeacon Hare, no doubt, sometimes attempted, in his vindication of Luther, an impossible task, but in this particular defence his position is surely defensible.

The same careful treatment of the evidence of the authenticity of the Epistle of St. Jude, distinguishes Dr. Plummer's introduction. He disposes summarily of the strange theory of Renan, who considers that the epistle is virtually an attack on St. Paul. Renan admits that the epistle is a product of the first century, but his prejudices as to the tendencies of the contents have led him into strange delusions. The remarks of Dr. Plummer on the development of Christian doctrine deserve especial attention, and ought to be read in connection with Dr. Salmon's clear and well-written treatise on the Infallibility of the Church. We have never seen any account of the book of Enoch more complete than the accurate and careful summary of Dr. Plummer. The most reasonable view would seem to be that St. Jude "probably believed the prophecy which he quotes to be a genuine prophecy of Enoch, and the writing in which it occurs to be a genuine revelation respecting the invisible world." Dr. Plummer adds a caution, which we venture to recommend to some of those who are inclined to apply the scalpel of criticism somewhat severely: "If on critical grounds we find ourselves compelled to believe that this document is the source from which St. Jude draws, then let us beware of setting our own preconceptions above the wisdom of God, who in this case, as in many more, has been pleased to employ an unexpected instrument, and has made a human fiction the means of proclaiming a Divine truth."

We have said enough to show that in our opinion Dr. Plummer's volume really exhibits the true requisites of an exposition which is intended to stimulate as well as to instruct, and although it may be said by some that the author presumes a higher standard of knowledge and interest in his readers than is, we fear, common, we believe that it will receive the general acceptance which it deserves.

G. D. BOYLE.

*The Epistle to the Hebrews.* With notes. By C. J. VAUGHAN, D.D.,  
Dean of Llandaff and Master of the Temple. London: Macmillan  
and Co.

This work has followed very quickly upon Bishop Westcott's on the same Epistle, but is, we need hardly say, entirely independent of it. Thus the Dean writes in his preface: "Bishop Westcott's work on the Epistle to the Hebrews appeared too recently to permit me to make use of it. Indeed, it is more than probable that, had I seen his work in time, it would have led me to give up my own," and then very gracefully adds, "When he reaps his field, he leaves no corners of it for the gleaner." It would nevertheless be a mistake to suppose that there is no room for the dean's work, and that it has been overshadowed by the bishop's: even the

casual reader can perceive that the two works do not run on the same lines. The object sought by the bishop is to give what may be termed an exhaustive commentary, to bring "out of his treasures things new and old." The end aimed at by the dean is far more modest: it is to make Scripture its own interpreter, and thus to illustrate the meaning of the text by other passages in the New, and by quotations from the Septuagint. It is to this use of apt passages of Holy Scripture that he specially alludes in his preface, and his remarks are so just that we have no hesitation in reproducing them.

"Some impatience has been expressed in recent reviews of an accumulation of parallel passages in illustration of the phraseology of the Greek Testament. Anyone, it is said, can write out a volume of his Bruder or his Trommius. If this were all, the impatience would be just and might be salutary. But this is not all. It is no mechanical process, but one of great nicety and delicacy, which examines and weighs, chooses and refuses, among the endless variety of parallels, of which only one in ten or one in a hundred may be real. . . . But he who would interpret Scripture by Scripture—and this alone deserves the name of interpretation—must gird himself for the effort, and if but one thoughtful reader follow him, the effort is not made in vain."

The principle laid down in this passage is in harmony with that so zealously contended for by Grinfield in his "Novum Testamentum Editio Hellenistica," published in 1843. In that edition the text was printed with the selected passages from the LXX. placed underneath, and was followed in the year 1848 by his "Scholia Hellenistica," in which he gives illustrative passages taken from the Apocryphal books, Philo, Josephus, and other kindred sources. Both these works are of the highest value, but they labour under one great disadvantage, there are no illustrative notes. This is amply supplied in the work before us. Here we feel we are in the presence of a master-mind who knows both how to collect and how to handle his materials.

In his Epistle to the Romans the dean stated, "I have abstained from any reference to the notes or commentaries of others," but in the preface to this Epistle we observe that there is a new departure, for he writes, "In reading the Epistle again and again during these thirty years with my students I have made great use of Delitzsch. My copy of the English translation of his Commentary is disfigured, almost defaced, by pencil notes in its margin, often of approval, sometimes of dissent, always of respectful appreciation." Whilst valuing most highly the dean's former method, and fully endorsing his remarks on the benefit of the study of the Greek Testament "without note or comment," we yet must honestly confess we gladly welcome the alteration. Even a man of the dean's calibre must sometimes be at fault if he trusts exclusively to himself. A striking instance of this is to be seen in his lectures on the Revelation of St. John. There he commented on the words *Blessed are they that do His commandments*, the commandments of Christ, *παιῶντες τὰς ἐντολάς αὐτοῦ*, not observing that the true reading as accepted by the best critical scholars, and supported by the Vulgate, was *πλύνοντες τὰς στολάς αὐτῶν*, *they that wash their robes*, as now rendered by the Revisers.

On the question of authorship full justice is done to those who hold by the Pauline authorship, but he says "we echo the voice of Clement and Origen in declaring that however Pauline, the Epistle, as we now possess it, is not St. Paul's," and adds some very weighty words well worthy of consideration, to which we must refer our readers. As to Apollos, "it is a plausible guess; but the silence of antiquity is unfavourable, if not fatal, to it." With respect to St. Luke, "There is no reason to suppose St. Luke to have been of Hebrew parentage, and no Hellenist, certainly

no proselyte, could have been imbued and saturated, like the author of the Epistle, with all the symbolical mysteries of the Tabernacle." Then, after a passing reference to Barnabas, for whose claim he has a good word, the conclusion is drawn: "There are many things we would know, and which we know not. The authorship of the Epistle to the Hebrews is one of them." As to the object contemplated by the writer of the Epistle, it was, says the dean, to enable the Hebrew Christians to withstand "the temptation to say 'Christ and country, if both can be—at all events country first; and if both cannot be, then country alone.'" And he then adds "The Supremacy of Christ is its key-note, and not the supremacy only as of one having authority. Rather the thought of Christ, as embodying all that the old dispensation could but prefigure and foretell: the substance of which Sinai was the shadow, the Antitype of Legislator and Priest, of Sabbath and Altar of Sacrifice and Sanctuary." The Dean concludes his preface with these weighty words: "The Epistle has a direct bearing upon the many burning questions of our own day, involving as it does the fulfilment of all earlier dispensations in the Faith of Jesus Christ and the supersession of all precedents of Priesthood and Ritual—unless, indeed, it shall have pleased Him who is the 'end of the Law' to re-enact old things as ordinances of the new, by a precept as peremptory as it would be reactionary."

Coming to the direct matter of the Epistle, we may first note how *διαθήκη* is interpreted in that much-disputed passage—ix. 16. Our readers will remember that in the August CHURCHMAN of last year Mr. Wratistaw very forcibly contended for the uniform rendering of *διαθήκη* by *covenant*. This is also Bishop Westcott's view, who is supported by Dr. Plummer. Dean Vaughan upholds the old rendering, sanctioned by the Revisers, of *testament*. He remarks, "The transition from *covenant* to *testament* is clear and not to be evaded. The latter was the *commoner* rendering of *διαθήκη*. To one thinking in Greek there was nothing incongruous in the two senses. The fundamental idea of *διαθήκη* is *arrangement*. A *covenant* is an arrangement of relations, as *testament* is an arrangement of possessions."

The critical reader of this passage will of course mark the words "*commoner* rendering," and therefore it is only right to state that in the note on vii, 22 Dr. Vaughan expresses his meaning more fully by saying, "In classical Greek the latter use," *i.e.*, *testament*, "predominates, though the former, *i.e.*, *covenant*, is also found. In the Septuagint and the New Testament the former is invariable, except in Heb. ix. 16," etc., and then at the close of the note he sums up "the real meaning of *διαθήκη* (in its divine application) is a precious engagement of God on man's behalf. Thus a Divine *covenant* approaches very nearly to the sense of *testament*, which is a disposal of property by the free will of the disposer." Bishop Lightfoot, in Gal. iii. 15, writing on this passage, says "the sacred writer starts from the sense of a 'covenant,' and glides into that of a 'testament,' to which he is led by two points of analogy, (1) the inheritance conferred by the covenant, and (2) the death of the person making it." We express only our own opinion when we state that it is possible to make too much of the sense attached to certain words in the LXX.; this would necessarily, by the lapse of time, be somewhat modified, more especially on the part of those who were influenced by the current use of the Greek tongue as found in profane writers.

In x. 12 the question whether "for ever," *εἰς τὸ διηνεκές*, is to be taken with *θυσίαν* or with *ἐκθύσεν ἐν δέξιρά τοῦ Θεοῦ*, is decided by the dean in favour of the latter. In common with the Revisers, our own preference is for the former, which has the support of Bishop Westcott. The fact that in the three other passages in the Epistle *εἰς τὸ διηνεκές* follows (not

precedes) the verb, carries with it to our mind greater weight than the dean would allow.

On that disputed passage, Heb. xiii. 10, *ἔχομεν θυσιαστήριον*, we have an altar, the following remarks will commend themselves to a large proportion of our readers. "The whole law of ceremony and ritual centred in its altar of sacrifice. It was that which gave point and meaning to the system. Now that altar is ours as Christians, not in type but in anti-type;" and shortly after, "This *θυσιαστήριον*, in accordance with the whole argument of the Epistle, is evidently the *reality typified by the brazen altar*; that is, the one availing sacrifice of Jesus Christ. To have this anti-typical altar is to possess the atonement."

In concluding this review we would desire to remark that perhaps the most striking feature in the work is the masterly analysis of words. The work is also furnished with a good index, which is a great advantage to the student.

W. E. RICHARDSON.

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## Short Notices.

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*The Book of Isaiah.* Vol. II. By the Rev. G. A. SMITH, M.A. "The Expositor's Bible." London: Hodder and Stoughton.

THE first volume of this remarkable exposition was received with a chorus of deserved praise. The second merits an equal meed; indeed, if we regard the rhetorical skill and the pointing out of connections between the times of "Second Isaiah" and the nineteenth century, it would seem as if the author has given even looser reins to his vivid imagination. It is as well that the reader feels the brilliant phrases are backed by a sound scholarship. Perhaps as welcome a feature as any are those translations of prophecies which are done into English literally and yet with a wonderful swing and fire, which recalls as much as possible the original rhythm. This is the real secret of the manifest power of the book: that the author is thoroughly in sympathy with both the prophet and the English reader.

With regard to the writer of Isaiah xl.-lxvi., Mr. Smith expresses himself as justified "in coming to the provisional conclusion that Second Isaiah is not a unity, in so far as it consists of a number of pieces by different men, whom God raised up at different times before, during and after the exile; but that it is a unity, in so far as these pieces have been gathered together by an editor very soon after the return from the exile." In regard to the authorship of these chapters, Mr. Smith puts forward an independent opinion. He thinks that xl.-lv., lvi. 1-8, lviii., lx.-lxii., and lxx. are written in the exile; lv. 9-lvii., and lix. (partially) are pre-exilic sections; and chapters written after the return are lxiii., lxiv. and lxvi. For this theory he claims that it is "within itself complete and consistent, suited to all parts of the evidence, and not opposed by the authority of any part of Scripture."

*The Light of the World: and other Sermons.* By PHILLIPS BROOKS. London: Macmillan and Co.

Marked by all the author's well-known wealth of thought and felicity of style. There are twenty-one sermons, and each of them is worth reading. The very titles are attractive, and a perusal will quite fulfil anticipation. The thread that runs through all the discourses is this—the personal influence of our Lord. An extract will show, as far as an extract can, the catholicity of the teaching:

It is as simple and clear as that. Our religion is not a system of ideas about

Christ. It is Christ. To believe in Him is what? To say a creed? To join a church? No! but to have a great, strong, divine Master, whom we perfectly love—whom we perfectly trust—whom we will follow anywhere, and who, as we follow Him, is always drawing us out in our true nature—is always compelling us to see through falsehood and find the deepest truth, which is, in one great utterance of it, that we are the sons of God, who is thus always “leading us to the Father.”

*The Prymer.* Prayer-Book of the Lay People in the Middle Ages, in English, dating about 1400 A.D. Edited from the manuscript in St. John's College, Cambridge. By H. LITTLEHALES. Part I.—Text. Longmans, Green and Co. 1891.

The second part of this work, containing introduction and notes, may not be ready, says the Editor, for some years. At present we only remark that the volume before us is beautifully printed. As a specimen passage we quote two lines from page 41 :

Heyl quene of heuenes, moder of the kyng of angeles. o marie flour of maydenes : as the rose or the lilye. make prayers to thi' sone : for the heelthe of alle cristene men.

*The Book of Psalms.* With Introduction and Notes by Rev. A. F. KIRKPATRICK, B.D. Book I. Cambridge University Press.

A very good volume of the excellent series edited by Bishop Perowne.

*Cornhill* is as usual bright and interesting. The first Story, as we have said before, is exceedingly clever.

A very interesting paper appears in the C.M.S. *Intelligencer* on the recent setting-apart of “Readers” by the Bishop of London. The *Intelligencer* says : “The establishment of the new office of Diocesan Reader, with episcopal sanction (so far as it can be legally given) to take part in ‘extra services’ in consecrated churches, is the outcome of the deliberations of a strong committee of the London Diocesan Conference upon the subject of lay ministrations, which held many sittings in the year 1884. That committee comprised, among others, the then Bishop of Bedford (Dr. Walsham How), the late Canon Capel Cure, Prebendary Harry Jones, the Rev. Sir Emilius Bayley, the Rev. H. W. Webb-Peploe, the Rev. W. Walsh (now Bishop of Mauritius), the late Mr. W. E. Shipton, Mr. Gawin Kirkham of the Open-Air Mission, Mr. Eugene Stock, and Major Seton Churchill. After prolonged consideration of the subject, extending over many months, this committee *unanimously* adopted a resolution affirming the principle that selected laymen should be permitted, under the sanction of the bishops, ‘to take part in the conduct of services within the church.’ The death of Bishop Jackson, and other circumstances, led to delays in bringing this up to the Diocesan Conference itself; but it was adopted by that body, almost unanimously, in 1887, the word ‘extra’ being inserted before ‘services.’ How to carry this resolution into practical effect has been a matter of much consideration since then; but at length, in 1890, Bishop Temple announced his intention of instituting the proposed new order or office, and he appointed a ‘Readers’ Board’ to prepare regulations and examine candidates. Upon the recommendations of this Board he is now acting.

Several candidates for the new office were examined by the Board, and of these eight were accepted. The Bishop also appointed four gentlemen who were not ‘candidates.’ Of these four, the writer of these lines is one. Then, subsequently, the Board invited nominations from C.M.S. and S.P.G. of gentlemen specially qualified to give missionary addresses. The C.M.S. committee authorized the secretaries to mention names, and Mr. Sydney Gedge, M.P., and Mr. Philip Vernon Smith were accordingly appointed. There are seventeen ‘Diocesan Readers’ altogether.”



## THE MONTH.

THE Archbishop of York has been warmly welcomed in Sheffield. In Convocation, his Grace's comments on the Discipline Bill formed an admirable reply to certain complaints. An appropriate resolution touching the late Archbishop, moved by the Bishop of Durham and seconded by Chancellor Espin, Prolocutor, was passed; the members of the Synod rising.

In the third session of the Seventh General Synod of the Church of Ireland, a motion expressing gratification at the elevation of Dr. Magee to the Archiepiscopal see of York, was passed with acclamation.

The Bishop of Worcester was enthroned on the 2nd. Addressing the clergy the Bishop said :

On coming there to take his place in that ancient church as Bishop of that ancient diocese he seemed to hear sounding in his unworthy ears the words of St. Bernard, "Respice, aspice, prospice." He could not but think God had made him the heir to a great spiritual lineage. Many great Bishops had sat in that throne, and he thanked God for the continuity of the Church life of which that great Cathedral bore witness from the days when the Gospel was preached to their forefathers, and when the humble edifice occupied the place where now stood that glorious building. There was much to encourage and to animate in the thought of the past, and if he might venture to single out one from among his many illustrious predecessors, he would single out that martyr of a Bishop whose word the Church of England would never let die, who, as he stood at the fire which was shortly to consume his body, said : "Brother Ridley, brave man, we shall this day light a candle in England which, by God's grace, shall never be put out."

The *Guardian* and the *Record*,<sup>1</sup> in leading articles, have severely criticised a magazine paper by Dr. Momerie.

Touching the C.M.S. and Bishop Blyth several letters and statements have been published. At the largely-attended Committee Meeting on the 14th, the President (Sir John Kennaway) pointed out "that when such men as the Archbishop of York, the Bishops of London, Durham, and Winchester were associated with the Archbishop of Canterbury in trying to find a *modus vivendi* between Bishop Blyth and the C.M.S., it might well be hoped that a satisfactory solution of the present difficulties might be found."

The second reading of the Irish Sunday Closing Bill was carried by an overwhelming majority.

The Bishop of Truro officially announces to the diocese that he has placed his resignation in the Primate's hands. Dr. Wilkinson writes :

My dear People,—A year has almost elapsed since I returned to Cornwall, during which, under the strongest medical advice, I have tried to do the work entrusted to me. Circumstances have now obliged me once more to consider carefully my relation with the diocese, and to seek God's guidance for the future. I have consulted the most eminent physicians, and have satisfied myself that, to the best of their judgment, it is not possible for me at present to properly discharge the great responsibilities which attach to its administration.

We record the death of M. Edmond de Pressensé, the well-known Senator and Protestant divine.

<sup>1</sup> Quoting from a work on Inspiration by Dr. Momerie the *Record* says : "It will, we think, be clear to most people that a gentleman holding such views as these is not a suitable person to teach the theological students at King's College preparing for Holy Orders."