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THE
CHURCHMAN

NOVEMBER, 1888.

ART. I. — CLERGY PENSIONS AND INSURANCE,
ESPECIALLY IN THEIR BEARING ON THE
EFFICIENT WORKING OF PARISHES.

I SUPPOSE everyone knows examples of parishes which are suffering from the natural and inevitable decay of the Incumbent's physical strength—declining years must be accompanied by declining activity. The certain and the unavoidable ought to be provided for, not by casual efforts, but by a systematic arrangement. Sometimes, again, the most vigorous men wear themselves out before their time, straining themselves in the service of the Church beyond their physical capacities; such, we know, is often the destiny of the noblest men. There will always be a certain number of such cases amongst the clergy, and the higher the ideal of professional work the more frequent will they be. So from old age or from illness a proportion of the clergy become incapacitated every year, and ought to be provided for.

In most professions, retiring pensions are built up by regular subtractions from yearly income. In many professions such insurance is compulsory, as in the Indian Civil Service. In the Presbyterian Church, and, I believe, in the Free Kirk also, it is the same.

The need of some system of retirement for the Ministers of the Church of England is certainly pressing, nor are the difficulties in the way of establishing one by any means insurmountable. The inequality of clerical incomes presents, doubtless, one impediment; the freehold character of the benefices in our Church presents another; the disinclination of the clergy to act together presents a third. Such difficulties may account for the delay in devising some general form of clergy pensions, but they are not sufficient to deter

practical men from attempting to find a remedy for a very obvious grievance.

Most Churchmen would acknowledge, and the clergy would probably be the first to acknowledge, that as soon as an Incumbent is unable to perform the duties of his office, he ought to resign. A moral obligation lies upon him to do so. If this be so, a moral obligation also lies upon him to provide himself with the means of withdrawing from active service whenever that time comes. Few men, however, are good judges of their own efficiency, and public as well as private opinion revolts from the idea of compelling even the most inefficient of men to give up the means of subsistence, especially if those means are provided out of trust funds. "You can't turn a man and his family out into the world to starve." This *argumentum ad misericordiam* is universally applied.

The only businesslike way, therefore, of securing efficiency, or, at all events, of protecting the Church from the inefficiency of those who are past work, is to provide adequate retiring pensions. This consideration introduces the moral obligation of lay Churchmen. They are morally bound to see that the services of their Church are sufficiently supported. If a system of retiring pensions, then, be necessary for the due maintenance of Church services, it is for them to take care that such a system is established; and as it cannot be established merely by deductions from the yearly incomes of the clergy, it is for them to supplement the fund by augmentations. Work badly done is always dear at any price; the effect of spiritual work badly done can hardly be measured in pounds, shillings and pence only. These are the reasons why all Churchmen, clerical and lay, ought to promote a clergy pension fund.

How, then, can this be best done? Business, not charity, must be the foundation of the system. The actuarial principles upon which life pensions and insurances are effected are perfectly well understood in the present day. In order to strike an average, which is the first thing requisite, a large number of similar cases must be dealt with. The larger the better, because the greater the number of individual cases insured, the steadier will be the average. The fluctuations of units disappear in thousands and tens of thousands. The clergy number nearly 20,000. If every clergyman effected a life insurance, or bought a retiring pension, an invariable average would at once be secured. If the twenty thousand split themselves up into fractions, and work by dioceses, the security of numbers is lost, and the foundation becomes too narrow to support a perfect system.

Some people, impressed with the force of this reasoning, and desiring to take a short cut to the consummation so much to be wished for, have suggested that Parliament should pass an Act compelling the clergy to insure themselves and thus to provide retiring pensions. Such a proposal does not commend itself to my mind, if for no other reason than this, that Parliament has nothing at all to do with the matter. But part of the scheme which I desire to lay before the readers of the *CHURCHMAN* consists in the creation of a fund to augment the value of the pensions which the clergy could purchase for themselves; and this fund must be provided by the laity. Even if Parliament were justified in compelling the clergy to subscribe to an insurance fund, which I could never admit, it would be impossible to place the laity under similar compulsion. So I dismiss the idea of Parliamentary interference.

The Clergy Pensions Institution has been designed to meet the necessities of the case. The Institution is in the second year of its existence.¹ The second annual report shows that the number of beneficiaries already on the books is 1,613, the invested funds £20,000; the augmentation fund, that is to say the contributions of laymen, is £3,000. The Lower House of Convocation of the Province of Canterbury has approved of the plan, and stated, through its committee appointed to examine the subject, that "the method appears practicable and commendable." A committee of the House of Laymen has also made an elaborate report in favour of the plan. Several dioceses have passed resolutions in the same sense.

Next comes the question, How can the dioceses assist in the establishment and extension of this system, without interfering with their own autonomy? There are funds in most dioceses for objects kindred to the one I am describing. "Widows and orphans" funds exist in most dioceses; in some an attempt has been made to establish a retiring pension fund. But the diocese, as I have pointed out, is too small an area for a sound pension or life insurance system. If the assistance to be rendered is merely casual and charitable, then doubtless a diocesan committee would be able to deal with the local and personal circumstances better than an institution at a distance.

¹ Its secretary is Mr. John Duncan, Fellow of the Institute of Actuaries. Its offices are in Mowbray House, Temple Station, London, W.C. Its President is the Archbishop of Canterbury; its Vice-Presidents are the Bishops of London, Durham, and Winchester. The trustees are Lord Egerton, of Tatton, the Dean of York, and Thomas Salt, M.P. The directors are the Dean of Winchester, the Archdeacon of Durham, the Archdeacon of Kingston, Rev. Canon Blackley, Mr. Richard Forster, Mr. Jenne, Q.C., Rev. the Hon. Canon Augustus Legge, Mr. Stanley Leighton, M.P., Mr. F. H. Rivington; Hon. Edward Thesiger, C.B., chairman; Rev. Charles Robinson, vice-chairman.

But the plan I suggest is of universal application, based upon business principles. Apart, however, from the objection that the diocese affords too small an area for business purposes, there is another insuperable objection to the diocese, as compared with the whole Church, as the field of operation. The clergy migrate from one diocese to another. The impossibility of satisfactorily adjusting the claims of a clergyman upon the pension funds of a number of dioceses is too obvious to need illustration. Diocesan funds also fail to include chaplains in foreign parts, and clergymen who have served in India and the colonies. We must accustom ourselves to look upon the Church as a whole and to maintain its solidarity. But at the same time, the importance of diocesan co-operation must never be lost sight of. Diocesan funds may be most legitimately used to assist clergymen in straitened circumstances, desirous of providing themselves with a retiring pension, to pay the annual premiums. Again, diocesan benevolence may well be called upon in certain cases to buy retiring pensions at once for clergymen unable to do so for themselves. The Clergy Pensions Institution will be found a most convenient agency for both these purposes.

Now with regard to the Augmentation Fund. This fund arises out of the contributions of the laity, and is intended to be added to the pensions which are provided by the premiums of the annuitants themselves. Any person, indeed, can buy himself, either through an insurance office or through the post-office, a pension to accrue at a certain time. But the annuities thus acquired are too small to induce an incumbent to retire. The object of the Clergy Pensions Institution is to secure adequate provision for the retirement of a clergyman, without unfairly crippling his resources during his incumbency. Its terms must be better than those which an ordinary office can offer—an appeal is therefore made to the congregations of Churchmen to supply the necessary augmentation. It has been calculated that, if by means of the offertory or through our diocesan organizations, or by personal application to friends, neighbours, and parishioners, the small sum of £1 could be annually collected for every beneficed clergyman, an amount of about £20,000 would be placed at the disposal of the Institution for augmenting the pensions. Such a sum would probably be sufficient—such a demand would not be a very serious tax upon Churchmen.

The object of the Incumbents' Resignation Act was similar to the object of the Clergy Pensions Institution—namely, to place before aged Incumbents some sufficient inducement to retire. The Act has doubtless been useful, but it diminishes the income of the Church in the parish, and for an indefinite

period injuriously affects the incoming clergyman. The third portion of the income of a small living is often very insufficient for the maintenance of the retiring clergyman, and the remaining two-thirds are often insufficient for the Incumbent. This Act, therefore, cannot be regarded as an adequate remedy for existing evils.

At the present time the Church, whether in the midst of growing populations or in isolated and far-away country parishes, demands from all her servants strenuous effort. A worn-out sentinel cannot keep watch and ward. I value too much the independence which the freehold position gives to the clergy, to desire that any encroachment should be made on the life estates which they hold in their benefices. But I desire that they should be enabled to withdraw of their own free will from the responsibilities of office, whenever they feel themselves unable to fulfil them, without suffering the hardships of poverty or being compelled to live on precarious charity.¹

STANLEY LEIGHTON.



ART. II.—“ANOTHER COMFORTER.”

ST. JOHN XIV. 16.

THE word Παράκλητος, rendered in our Authorised Version *Comforter*, only occurs in the writings of St. John. It appears four times in the Gospel, ch. xiv. 16 and 26, xv. 26, and xvi. 7, and once in the 1st Epistle, ch. ii. 1. Wicliffe translated it uniformly in the Gospel by *Comforter*, but in the Epistle he gave the rendering of *Advocate*, and in this he has been followed by all the subsequent English versions, except the Rhemish, which has *Paraclete* in the Gospel. The Revisers have followed the authorised translation in their text, feeling that these familiar passages had so embedded themselves in English thought that they could not now be altered, but they have inserted a marginal note wherever the word occurs, to show that it has the double meaning of *Comforter* and *Helper*, and represents the same Greek word, “*Paraclete*.” Some have suggested a uniform rendering of *Paraclete*, but not being an English word, it is open to objection in a vernacular translation.

Bishop Lightfoot and Professor Westcott take the context in all these five passages as favourable to *Advocate* rather than “*Comforter* ;” but although the classical usage is con-

¹ The substance of this paper was read at the St. Asaph Diocesan Conference, in September.

firmed by Philo and early Christian writers, we find the Greek Fathers commonly taking the word here in the active sense from the time of Origen (if Ruffinus may be trusted, the Greek text being here wanting) and Cyril of Jerusalem. We must bear in mind further, as Archdeacon Hare has pointed out, that the word "Comforter," as used by Wicliffe, is derived from the Latin *comfortari*, in the sense of *strengthened*. (See Ephes. vi. 10, where he gives "Be ye comfortide" as the rendering of "Be strong," A.V.). In modern English we have almost lost this meaning of the word, and generally use "comforter" as the equivalent of "consoler;" but by restoring the old meaning we still retain the original sense of the Greek, "one called to our side," and may fitly retain both renderings, "Advocate" and "Comforter," the words representing not so much two different ideas as two sides of the same thing.

Taking (*παράκλητος*) *Paraclete* in this double sense, we propose to examine more particularly in what respects the Holy Spirit takes the place of Christ in the Church on earth.

Bishop Pearson understood "the notion of *παράκλητος*, common to the Son and the Holy Ghost, to consist especially in the office of intercession, which by St. Paul is attributed to both [Rom. viii. 27, 34], and is thus expressed of the Spirit by Novatianus, 'Qui interpellat divinas aures pro nobis gemitibus ineloquacibus, advocacionis implens officia, et defensionis exhibens munera.'" But there seems more than this involved in our Lord's words. He Himself during His public ministry had been the advocate, counsellor, and comforter of His disciples, and they would naturally understand the promise of "another *Paraclete*" to be a person who would in these respects supply the place of their beloved Master, now about to be taken from them.

In John vii. 39 we are distinctly told that "the Spirit was not yet given, because Jesus was not yet glorified," and in His farewell discourse (ch. xiv., xvii.) we have our Lord Himself dwelling upon the intimate connection between the Holy Spirit's work and the fulfilment of His own mission (xvi. 7): "It is expedient for you that I go away (*ἐγὼ ἀπέλθω*), for if I go not away (*ἐὰν γὰρ μὴ ἀπέλθω*), the *Paraclete* will not come to you; but if I depart (shall have made My journey, *ἐὰν δὲ πορευθῶ*) I will send Him unto you." Nothing can be clearer from these words than that Christ's bodily presence was to be withdrawn from the Church, and that the result of that withdrawal was to be the gift of the Spirit as "another *Paraclete*" to take the place of Christ.

By the bestowal of the Holy Spirit, the promise of the Saviour to be with His Church "all the days until the consummation of the age" (Matt. xxviii. 20) is made possible;

and so far as we can comprehend the revelation, it is only through the Spirit's discharging the office of *Paraclete* that the promise of the Lord's continued presence can become possible. This does not contradict the fact that Christ Himself is present in the believing heart, for in the dispensation in which we live, His presence is both *direct* and *indirect*; but in both cases that presence is revealed by the Holy Ghost, who in the one case conveys Christ to the faithful heart, and in the other represents Christ in His fulness to the believer.

The blessedness of the Spirit's office, as the abiding *Paraclete* of the Church, rests upon the fact that it is through Him that Christ's spiritual presence is fulfilled to us, and thus Christ, through His substitute or vicar (if such an expression may be permitted), remains with us still. And this result even our imperfect faculties can perceive could not have been brought about in any other way, for, as Tholuck says, “It was only when the Redeemer Himself was entirely freed from the limitation of earth, that He could become spiritually the indwelling principle of life in His disciples, and thus set up His throne in the hearts of men; while, on the other hand, the new life of the disciples could not expand spiritually and independently until the visible presence of the Saviour was taken away from them.”

The mysterious connection and inter-dependence of the Persons of the Blessed Trinity is beyond our comprehension, and all we can do on such a subject is to repeat the statements of Holy Scripture. Thus, in ch. xiv. 18, our Lord says, “I will not leave you desolate; I come unto you;” and in verse 23, “My Father will love him, and we will come unto him, and make our abode with him,” so that the Son comes through the Spirit, and the Father with the Son. It is interesting to notice in this chapter that whenever our Lord speaks of His coming to His people He uses the *present*, and not the *future* tense, thus teaching us that “He is ever coming to the world, and to the Church, and to men as the Risen Lord” (Westcott).

We must now consider further Christ's relations to the devil and the world when on earth. He was ever opposed by them; and during His ministry their assaults fell on Him as the Champion and Defender of His disciples. Thus, with regard to the devil at the time of the mission of the Seventy, He tells them, “I beheld Satan fallen as lightning from heaven” (Luke x. 18). Whatever may be the exact meaning of these words, and they have been variously understood, it is plain that our Lord claims to be the Vanquisher of Satan, and would encourage the disciples by it—as in ch. xvi. 33, He bids them “be of good cheer; I have overcome the world.” So again

before His Passion, He says, "Satan asked to have you [My disciples], that he may sift you as wheat: but I did make supplication for thee [Simon,] that thy faith may not fail," revealing Himself as their advocate against Satan (Luke xxii. 31, 32). In like manner it was our Lord who was ever attacked and questioned with regard to His disciples. To take one instance—when the Pharisees charged them with breaking the law by plucking corn on the sabbath day—they addressed the complaint to Christ, and He at once took up and repelled the charge.

On Christ's withdrawal, the Holy Spirit takes His place as the *Advocate* of the Church, and, as such, opposes Satan, "the accuser of the brethren," while, as regards the world, His office is to "convict it of sin, righteousness, and judgment" (ch. xvi. 8). The necessity of Christ's bodily absence imposes on the Spirit the duty of counsel and instruction. "He shall teach you all things, and bring all things to your remembrance that I said unto you." "He shall bear witness of Me." "He will guide you into all truth." And again: "When they bring you unto the synagogues . . . the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke xii. 11). "It is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x. 20).

In all these respects the Spirit is a *Paraclete*, while Christ Himself remains our "*Paraclete with the Father*" (1 John ii. 1), and pleads the cause of believers with the Father against Satan (Rom. viii. 26, Rev. xii. 10). In the Epistle to the Hebrews this truth is set forth under the figure of Christ's high priesthood (of which the Aaronic priesthood was a type), and in ch. vii. 25 our Lord's power to save to the *utmost* is connected with His continual intercession at the throne of God.

We have the nature of Christ's relations to His disciples brought out strikingly in that wonderful prayer recorded in John xvii.: "And I am no more in the world, and these are "in the world. . . . Holy Father, keep them whom Thou hast given me in Thy name. . . . While I was with them I kept them in Thy name. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil one." In this prayer we have no direct mention of the Holy Spirit, but His action as "*Paraclete*" is evidently implied throughout, and the fulfilment of the Divine protection is exercised by the Spirit's agency according to the concurrent testimony of the rest of the New Testament, which recognises His presence in the Church guiding and directing the Apostles. Thus in Acts v. Peter charges Ananias with "lying unto the Holy Ghost;" and in the Encyclical Letter (Acts xv.) the deliberate decision of the Church in

council is thus announced: "it seemed good to the Holy Ghost and to us."

The same thought is so constantly found in the Epistles that it is unnecessary to dwell upon it, as it forms the basis of all exhortation and remonstrance. "The Holy Ghost dwelleth in you," and the preciousness and value of the truth rests upon His taking Christ's place as "*Paraclete*" with the Church on earth, while Christ discharges the office of "*Paraclete*" with the Father. Thus the promise of another Comforter is fulfilled in the abiding presence of the Holy Spirit, quickening, sanctifying, comforting, strengthening, and blessing the Church, —revealing and glorifying Christ. "He shall glorify Me, because He shall take of Mine and declare it unto you."

R. C. W. RABAN.

ART. III.—THE HYMNS OF THE CHRISTIAN AGES
COMPARED WITH EACH OTHER AND THE BIBLE.

THE two latest Charges from the Metropolitan chair in Canterbury have made noticeable reference to Hymns. Archbishop Tait, with characteristic large-heartedness, when recommending that use by various denominations of the parochial grave-yard which has since been peaceably adopted, drew an argument in favour of the practice from the readiness with which churches, differing in ecclesiastical discipline, have borrowed from each other spiritual songs. "There is something like a liturgy," he said, quoting, in an appendix to his Charge, from a speech which his Grace had made in the House of Lords, "in which Churchmen and Dissenters may unite."

I hold in my hand a book of hymns of great value. It is the compilation of my noble friend whom I see opposite (Lord Selborne). I turn to the index of these hymns, and I find the name of Isaac Watts as the author of forty which have been selected. I go farther, and find the name of Philip Doddridge as the author of many more. Then I come to a portion of the book in which the noble lord has collected hymns that are suitable for the burial of the dead. I find there the name of Bishop Heber and of Henry Hart Milman; again the name of Isaac Watts and Philip Doddridge.¹

Archbishop Benson, whilst stating certain praiseworthy particulars in the present condition of Church of England Psalmody, referred, with less laudation, to the system occasionally followed in the selections of hymns for the Sunday services. Complaining of "serious disproportion in the worship of many churches," he cited, in illustration, this instance:

Some time since I was two Sundays in an important parish of the North. Thirteen hymns were sung. In all these there was but one stanza

¹ "Some Thoughts on the Duties of the Established Church of England," 1876, p. 153.

of one hymn which was addressed to the Eternal Father. To Him was addressed one seventy-eighth part of the spiritual songs of His people. That one stanza invoked Him as the Giver of dew and dewy sleep. Everything else, except certain eulogies on the Church, was addressed to our Lord, and almost entirely to His human nature. Now, when we consider that our Lord's mission was, as He described it, to gather "true worshippers to the Father," we must, whatever allowances or explanations we make, admit that the divine offices of those two Sundays lack proportionateness.¹

The advantage of such "proportionateness" will be allowed by all thoughtful Christians. The best model when seeking it, they will, I suppose, as readily agree to find in the inspired Book of Psalms, which has been well called "the first hymnal of the universal Church."² Dean Stanley says, in his own graphic style :

There is no one book which has played so large a part in the history of so many human souls. By the Psalms Augustine was consoled on his conversion and on his deathbed. By the Psalms Chrysostom, Athanasius, Savonarola were cheered in persecution. . . . Locke, in his last days, bade his friend read the Psalms aloud. . . . Lord Burleigh selected them out of the whole Bible as his special delight. They were the framework of the devotions and of the war-cries of Luther ; they were the last words that fell on the ear of his imperial enemy, Charles the Fifth.³

I propose, therefore, after classifying the Psalms, so as to show "the proportionateness," as Archbishop Benson would say, which they embody, to inquire how far the hymns of Christian times have followed, or deviated from, that inspired standard.

The subject is so wide that it cannot be fully discussed within the limits of a periodical. Only a brief glance can be taken at the sections in which the inspired songs can be arranged, and in making a comparison between them and the hymns of later ages, only a cursory reference is possible to successive periods of Church history. But the lesson to be learnt by the comparison is worth seeking, and as the Editor of *THE CHURCHMAN* has been generous in the number of pages which he has offered me in two monthly numbers, I may, perhaps, be able so to use that space as, in the first place, to frame an analysis of the Book of Psalms sufficiently accurate for the required test, and afterwards to apply that test as sufficiently by dividing the Christian centuries into the five following ages of unequal length : (1) The Ante-Nicene age ; (2) The age from the Council of Nice to the dawn of the Reformation ; (3) The Reformation age ; (4) The age of the later Evangelical Revival ; and (5) The more recent age (since that revival) in which we live.

¹ "The Seven Gifts," p. 168.

² King's "Anglican Hymnology," p. 4.

³ "Jewish Church," vol. ii. 123. See also Hooker, "Ec. Pol.," bk. v. 37, as cordially quoted by Bishop Horne in his preface to his commentary on the Psalms.

I am not forgetting that some Church historians, who have had to take into account political as well as ecclesiastical events, have adopted a different division of the Christian era.¹ But, in the matter now under consideration, it should be constantly borne in mind that genuine hymns have always had their origin in a special impulse of the Holy Ghost, who has constantly given among the signs of His refreshing presence, in seasons of religious progress, an evident eagerness, in the community, for the use of spiritual songs. It is, therefore, reasonable to arrange hymn-writers according to periods, in the history of Christians, which have been remarkable either for the comparative absence, or for the prominence of spiritual life.

I. Now, the inspired writers of the HUNDRED AND FIFTY Psalms so often allowed the main subject of their songs to spread into other themes, that it is difficult to arrange them under perfectly distinct divisions. I shall, however, I suppose, supply an analysis for the purpose in hand with which Scripture students will be content, if I roughly separate the Psalms into SEVEN classes, reckoning that *thirty-five* extol the excellence of the God of Israel in creation, providence, or Divine purpose; *thirty* give the response to His love of penitent believers, notwithstanding their occasional perplexity in the crookedness of the present life; *thirty* describe the character and conflict of God's people in an untoward generation; *eight* descant on man's worthlessness and hopelessness when unrenewed; *eight*, being songs of instruction as to the history of Israel, or as to means of grace, might be called, according to modern nomenclature, "Children's Hymns"; *thirteen* relate to the humiliation or subsequent glory of Messiah; and *twenty-one* unfold the future glories of His earthly kingdom. The last of these seven themes may be called the main topic of the inspired Psalms. Those which start with any other subject generally pass, before the finish, into this topic, and to this a considerable number of them entirely relate.

The 24th verse of Psalm civ., for example, is an utterance of reverent adoration amidst the wonders of the world which now is, but a later verse is an exulting anticipation of the world to come:

¹ Archbishop Trench, for instance, makes three subdivisions in *ancient* Church history, which he supposes to begin with the day of Pentecost and end with Gregory the Great, A.D. 590; three more in the *Middle Ages*, understanding them to commence with Gregory I and to close with Gregory VII., A.D. 1050; and two more in *modern* Church history, from Gregory VII. to the present time. See Trench on "Mediæval Church History," pp. 13-18.

Verse 24.

How manifold, Lord, are Thy
works,
In wisdom wonderful:
Thou ev'ry one of them hast
made;
Earth's of Thy riches full.

Verse 35.

From earth let sinners be con-
sumed,
Let ill men no more be;
O thou my soul, bless thou the
Lord,
Praise to the Lord give ye.

So, in the beginning of Psalm xxii. Messiah's woe is anticipated with awful vividness, but ere it closes it describes His delight in a completed victory.

Verse 1.

My God, my God, why leav'st
Thou me,
When I with anguish faint?
Oh, why so far from me remov'd,
And from my loud complaint?

Verse 27.

Then shall the glad converted
world
To God their homage pay;
And scattered nations of the earth
One sov'reign Lord obey.

Whilst other psalms—notably the 45th, the 72nd, the 98th to the 100th, and the concluding six—are wholly occupied as “new songs,” with rapturous forecasts of the Redeemer's eternal reign. Bythner reports as to the 145th: “The Jews used to say that the man was already enjoying the felicity of the age to come, who daily recited it three times with the mouth and heart.”¹ And the justice of this Rabbinical comment it is not very difficult for those to feel, who only hear an echo of the Hebrew original in such English words as these:

Verse 3.

Whilst I Thy glory and renown
And wondrous works express,
The world with me Thy might
shall own,
And Thy great power confess.

Verse 13.

His steadfast throne, from changes
free,
Shall stand for ever fast;
His boundless sway no end shall see,
But time itself outlast.

II. (1) Taking, then, for the proposed testing of later hymns, those seven characteristics of the ancient Psalms, we may, I think, safely conclude, as to the first era of Christian history (the ante-Nicene), that, for most of that period, all the seven were apparent in its spiritual songs. “The Primitive Church,” says Bishop Taylor, “would admit no man to the superior orders of the clergy unless, among other pre-required dispositions, they could say all David's Psalter by heart. Tertullian, in the second century, tells us that the Christians were wont to sing Psalms at their Agapæ, and that they were sung antiphonally. From the earliest times they formed an essential part of divine service.”² The early Christians, there-

¹ See the appropriate remarks of Bonar when he refers to this quotation in “Christ, and His Church, in the Book of Psalms,” p. 439.

² Quoted from a convenient summary of the evidence in Canon Perowne on “The Book of Psalms,” vol. i. 13.

fore, would easily learn to acknowledge, as David or Asaph did, the wonderful goodness of the Lord. Dr. Pressensé gives¹ a literal rendering of a Twilight Hymn (used in the family), for which he is, I think, indebted to Bunsen's "Analecta Antenicæna," and which may be described as New Testament adoration in Old Testament style :

Calm light of the celestial glory,
 O Jesus, Son of the Eternal Father,
 We come to Thee now, as the sun goes down,
 And before the evening light
 We seek Thee, Father, Son,
 And Holy Spirit of God.
 Thou art worthy to be ever praised by holy voices.
 O Son of God, Thou givest life to us,
 And therefore does the world glorify Thee.

The peril often connected in their day with an open confession of Christ, amidst opposing Jews and heathen, must have given abundant occasion for Davidic expressions of trust in time of conflict. A specimen is perhaps traceable in one of St. Paul's epistles :

For if we died with Him,
 We shall also live with Him.
 If we endure,
 We shall also reign with Him.
 If we shall deny Him,
 He also will deny us.
 If we are faithless,
 He abideth faithful,
 For He cannot deny Himself.²

The "Gloria Patri," which, again, is a New Testament following of Old Testament praise, may have been, at an early date, "the result of familiarity with the last verses of St. Matthew's Gospel," though it may not have been used so soon with the recitation of the Psalms; and the clause, "as it was in the beginning," etc., was not generally known for several centuries.³

The survival, for many years, of those who had witnessed the marvellous works, the precious death, and the glorious exaltation of the Lord Jesus must have encouraged an enthusiastic thanksgiving in His honour, which would closely resemble that of the son of Jesse, when speaking of the things which he had made touching *the KING*. The few fervent lines in the New Testament—

He Who was
 Manifested in the flesh,
 Justified in the spirit,

¹ "Early Years of Christianity," vol. iv. 230.

² 2 Tim. ii. 11-13, R.V.

³ See article "Doxology" in Smith and Cheetham's "Dictionary of Christian Antiquities."

Seen of angels,
 Preached among the nations,
 Believed on in the world,
 Received up in glory¹—

may be a sample of countless songs (not handed down, but) heartily sung by believers in a long succession of years before Pliny could write to the Emperor Trajan, as to the head and front of the offending of Christians, that "*they met on a fixed day, before sunrise, and answered each other in the singing of a HYMN TO CHRIST AS GOD.*"²

One of the earliest hymns preserved (Στόμιον πῶλων ἀδαῶν) is by CLEMENT of Alexandria, about A.D. 200; and though he has been suspected of Gnostic error, there is no trace of such heresy in that production. The original has been described as "a catalogue of epithets applied to Christ by one who, disappointed elsewhere, found the 'all' in Him." Some idea of its commencement may be obtained from two renderings of the opening lines: the one more literal, the other a paraphrase:

Mouth of babes who cannot speak,	Shepherd of tender youth,
Wing of nestlings who cannot fly,	Guiding in love and truth,
Sure guide of babes,	Through devious ways;
Shepherd of royal sheep,	Christ, our triumphant King,
Gather Thine own	We come, Thy name to sing,
Artless children	Hither our children bring,
To praise in holiness	To shout Thy praise.
Thee, O Christ, Guide of children.	

EPHREM SYRUS, about a century and a half later than Clement, extolled in like manner the goodness of God. The first line of one of his Syriac hymns in English dress is:

To Thee, O Lord, loud praise ascendeth.

And whilst such hymns magnified the goodness of God, or the Redeemer's person and offices, others must have expatiated on the coming glories of Christ's earthly kingdom, after the manner, not only of the ancient Psalms, but of the three canticles (of the Blessed Virgin, Zacharias, and Simeon) which are embalmed in the Gospel of St. Luke. Those three New Testament believers, though uttering their praises before the Saviour's birth, or whilst He was yet an infant, rejoiced already as confidently as if evil had been swept for ever from the earth, and the blessedness of Eden had been fully restored. "He *hath* showed strength with His arm. He *hath filled* the hungry with good things. The Lord God . . . *hath visited*, as He spake by the mouth of His holy prophets. Mine eyes have seen Thy salvation, which Thou hast prepared . . . the glory of Thy people Israel."

¹ 1 Tim. iii. 16, R.V.

² "Essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem."

Even so in the Christian Churches, during the three hundred years which immediately followed Pentecost, there were, at least, some who could sing lustily in hope of paradise regained. The *Ter Sanctus* and the *Gloria in Excelsis*, now used when communicants are proclaiming the Lord's death "till He come," are confessedly very ancient. The germs of them (though not the actual texts as we now possess them) must have been used at the end of the first or the beginning of the second centuries; and each of them may be interpreted as a bright anticipation of the blessedness promised to Christ's saints at His second advent. One version of the *Ter Sanctus* gives as the explanation of "Holy, Holy, Holy, Lord"—"FOR the heaven truly is full, and the earth, of Thy holy glory, through the appearing of our Lord and God and Saviour Jesus Christ." A Syriac liturgy, which is extant in Latin, has the remarkable addition, immediately after the *Ter Sanctus*, "Hosanna in the highest! Blessed is He who cometh, and who is to come, in the name of the Lord! Hosanna in the highest!" whilst the *Gloria in Excelsis* has at its beginning (what, indeed, for several generations was the whole of the canticle) the angels' song, as to the PEACE ON EARTH, which will not be enjoyed till the Saviour's reappearing; and, in its closing clause, "Thou only art THE LORD," etc., may refer to the long-expected END, when, at the name of Jesus, ever knee throughout the universe shall bow, and every tongue shall own Him to be supreme.¹

II. (2) The next stage in the proposed inquiry—condensed as my narrow limits necessitate—embraces (from the Council of Nice to the dawn of the Reformation) many centuries, which were marked in their progress by vehement controversy, fierce persecution, spiritual declension, divine chastisement, or increasing superstition. Each of these circumstances unmistakably affected the character of the psalmody.

Towards the beginning of this period appeared—about A.D. 370—the brilliant cluster of hymns by AMBROSE, Bishop of Milan, who did much to overcome a prejudice (not unknown since) against any but Scriptural words of praise in public worship, and who used the power of Christian hymns (as Chrysostom and others also did in their generation) against the influence which heretics had acquired by a similar use of singing.²

¹ I entered more fully into this interesting subject in a pamphlet published in 1883: "Isaiah's Vision of the World to Come considered as the Basis of the *Te Deum* and other *Hopeful Songs of the Prayer Book*."

² Robertson's "History of the Christian Church," vol. i., p. 172: "Both in the Church and among heretical sects it [psalmody] was found a very effective means of impressing doctrine on the minds of the less educated members."

I have only space to quote sometimes a verse, sometimes only a line, of his compositions; but even such brief extracts may show that most of the subjects of the inspired Psalms reappeared in the hymns of this period. Some idea may be formed of the impression produced by the Milan singing of the fourth century from a famous passage in the confession of Augustine after listening to it:

The hymns and songs of Thy church moved my soul intensely; Thy truth was distilled into my heart; the flame of piety was kindled, and my tears flowed for joy.¹

Amongst the dozen or more of hymns attributed to Ambrose are: the morning hymn, *Splendor Paternæ gloriæ*—

O Jesu, Lord of light and grace,
Thou brightness of the Father's face.

Come, very Sun of heavenly love,
Come in Thy radiance from above,
And shed the Holy Spirit's ray
On every thought and sense to-day;

the evening hymn, *Te lucis ante terminum*—

Before the ending of the day,
Creator of the world, we pray;

and a hymn for strength in the Christian battle, *Deus tuorum militum*—

O God, Thy soldiers' great reward,
Their portion, crown, and faithful Lord.
From all transgressions set us free
Who sing Thy martyr's victory.

The charm which Augustine felt in these sacred songs may be owing to the assured confidence which they express of being on the conquering side, like the unwavering trust of Psalm cxviii. 6—"The LORD is on my side: I will not fear;" or, to use the words of Archbishop Trench: "The faith which was in actual conflict with, and was just triumphing over, the powers of the world, found its utterance in hymns such as these."

Amidst much forgetfulness of Christ in nominal Christians, a few, enlightened by the promised Comforter, delighted (like the little flock in other eras) to rejoice in Him as SAVIOUR. Ambrose so exults in *Jam Christus astra ascenderit*:

Above the starry spheres,
To where He was before,
Christ had gone up, the Father's gift
Upon the Church to pour.

STEPHEN, the Sabaite monk, took up the same theme in Greek

¹ Chapter ix., Dean Milner's translation.

verses (κόπον τε καὶ κάματον), since widely spread in Dr. Neale's very free rendering :

Art thou weary, art thou languid,
Art thou sore distressed?
Come to Me, saith One, and coming,
Be at rest.

The plaintiveness of this hymn is hardly up to the joyous style of the ancient psalmists; but we should remember that it was written not only *when* (about A.D. 720) the circumstances of the poet darkly threatened, but *where* a dreary solitude supplies in scantiest measure the physical refreshment for which most human bodies crave.¹

Our own Venerable BEDE had sounded a few years earlier a brighter note in some verses for St. John Baptist's Day—*Præcursor altus luminis* :

The great forerunner of the morn,
The herald of the WORD, is born;
And faithful hearts shall never fail
With thanks and praise his light to hail.

JOHN DAMASCENE (A.D. 780) was as cheerful in his Easter song, 'Αναστάσις; ἡμέρα :

The day of Resurrection :
Earth, tell it out abroad ;
The Passover of gladness,
The Passover of God.

PETER THE VENERABLE, an abbot in Burgundy at the beginning of the twelfth century, was equally joyful in a Christmas hymn :

Cœlum gaude, terra plaudē
Nemo mutus sit in laude,
Auctor rerum creaturam
Miseratus perituram.
Præbet dextram libertatis
Jam ab hoste captivatis, etc.

But BERNARD OF CLAIRVAUX, whom Luther called "the best monk that ever lived," is pre-eminent, at this period of Church history, for his fervent praises of the Redeemer. Affectionate language to Christ the Lord may easily become irreverently extravagant. The Dean of Llandaff, in a recent address to clergy whom he had trained, very justly complained : "Many popular hymns address Him too familiarly. Language

¹ Dr. Geikie says (in his recent volumes on "The Holy Land and the Bible") as to the convent at Mar Saba : "It has often been plundered and laid waste. . . . Even in this century it has been once more surprised. . . . The birds and wild animals which frequent the neighbourhood are the only companions the monks can be said to have. . . . Canon Tristram noticed a . . . olf, which came every evening, as the bell tolled six, to get a piece of bread, dipped in oil and dropped over the wall to him by a monk at that hour."—Vol. ii., pp. 124, 127.

inadmissible towards an earthly master, however deeply beloved, is put upon the lips of the newest convert, the youngest child." But the fervent words of this Bernard, especially if restricted to private devotion, are scarcely open to condemnation on that score; and the almost countless renderings of his hymn, *Jesu! dulcis memoria*, seem to show that many calm and thoughtful Christian scholars have keenly sympathized with his sentiment in

Jesu, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy Face to see,
And in Thy presence rest.

The renowned hymn invoking the presence of the Holy Spirit, Who alone can show the things of Jesus to His people, *Veni, Creator Spiritus*, so often sung, from Bishop Cosin's translation, in our Ordination Service—

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire,

is supposed by some to be "of the Ambrosian era," but perhaps had for its author Gregory the Great (about A.D. 600), and is an exquisite echo of the ancient prayer in Psalm cxliii. 10: "Teach me to do Thy will, for Thou art my God: *Thy Spirit is good*; lead me into the land of uprightness."

GODESCHALCUS (about A.D. 950) was, according to some authorities, the author of the specially jubilant *Cantemus cuncti melodum*. It has been called "the Alleluistic sequence," and was evidently formed on Psalm cxlv. 10: "All Thy works shall praise Thee, O LORD, and Thy saints shall bless Thee." A few selected lines from the favourite rendering by Dr. Neale will suffice as specimens:

The strain upraise of joy and praise,
Alleluia.

Ye clouds that onward sweep,

Ye thunders, echoing loud and deep,

Alleluia.

First let the birds with painted plumage gay
Exalt their great Creator's praise, and say

Alleluia.

Then let the beasts of earth, with varying strain,
Join in Creation's hymn, and cry again

Alleluia.

Now from all men be outpoured
Alleluia to THE LORD.

Praise be done to the THREE in ONE,
Alleluia, Alleluia, Alleluia. Amen.

The *Dies iræ, Dies illa* (perhaps by Gregory, though often ascribed to Thomas of Celano in the thirteenth century), is in close accordance with the forecast of "the Great Assize" in the 50th Psalm. Its rendering by Dr. Irons—

Day of wrath! O day of mourning!
See fulfilled the prophet's warning—

retains much of the awful solemnity in the original; but the impressive translation by Sir Walter Scott is also frequently used in modern churches:

That day of wrath, that dreadful day,
When heaven and earth shall pass away.

And the brighter *anticipation of the future* in which the Psalmists delighted, though not as common in the dark centuries (when the Bible was rarely studied, or even possessed), was never entirely banished from the thoughts of the spiritually intelligent.

The *Te Deum* (said, in an unsubstantial legend, to be the work of Ambrose and Augustine) may be the form into which a hymn to Christ as God (as ancient as the days of the Apostles) had gradually expanded about the fourth or fifth century; and this canticle of canticles, like the song of the seraphs heard both by Isaiah and St. John, is a hopeful forecast of the long-promised time when the whole population of the world shall worship "the Father Everlasting"—when this earth, as well as heaven, shall be "filled with the majesty of His glory."

The other BERNARD (of Cluny), at a later day than that of the *Te Deum* (about A.D. 1150), expressed the same "blessed hope" in his rhythm of three thousand Latin lines on the celestial country, selected portions of which have been formed by Dr. Neale into several modern hymns. The monk of the Middle Ages was thinking, not of Hades, but of the resurrection of the saints, when he wrote his *Hic breve vivitur*:

Brief life is *here* our portion, brief sorrow, short-lived care;
The life that knows no ending, the tearless life, is *there*.

He was looking on, like the writers of so many hopeful psalms, to the future inheritance of Christ's people on the new earth, when he rapturously sung:

O bona patria,
Urbs Syon aurea.

Jerusalem the golden, with milk and honey blest,
Beneath thy contemplation sink heart and voice opprest.

For thee, O dear, dear country, mine eyes their vigils keep;
For very love, beholding thy happy name, they weep.¹

¹ Canon Kingsley, in the preface to his Westminster Abbey sermons, has, with *some* reason, lamented that youths in full health should sing,

II. (3) THE REFORMATION PERIOD, for the purpose now in hand, must be extended beyond the fifteenth century on either side. If the early streaks of its brightness are traceable in A.D. 1400 among the followers of JOHN HUSS (who wrote, with a fervour like that of Bernard of Clairvaux, *Jesus Christus, noster salus*, "Jesus Christ, our true salvation"), the remains of its illumination, before the beginning of a fresh awakening in the Church, may be discerned even later than A.D. 1700; and as every fresh quickening of Christians by the abiding Comforter has been accompanied by a special delight in sacred song, so it came to pass then. In England, it must be confessed, few impressive hymns were composed for several decades after the glorious Reformation. Queen Elizabeth issued a mandate to the clergy, "for the comfort of such as delight in music, there may be sung an hymn, or such like song, to the praise of Almighty God . . . having respect that the sentence of the hymn may be understood and perceived." Nevertheless, her Protestant congregations were, at least for a while, "content," as has been pointedly said, "though under the clear shining of the Sun of the New Testament, to sing to the Head of the Church only in poetry in which the Name which is above every name is not found."¹

In Germany, however, the recovery of Gospel truth was marked by a lively outburst of new song. To provide the people with suitable canticles in their own tongue, LUTHER not only translated some of David's Psalms, but, to use his own expression, "put together a few hymns, in order to bring into full play the blessed Gospel, which, by God's grace, hath again risen." His vigorous paraphrase of Psalm xlvii., *Ein feste burg ist unser Gott*, has been styled "the national hymn of Protestant Germany." A translation of one verse may show the propriety of that title:

A firm defence our God is still,
A trusty guard and weapon;
He bears us free from every ill
Which unto us can happen.

at sacred intervals between their sports, one of the many renderings of Bernard of Cluny's poem. "Stalwart public schoolboys are bidden in their chapel-worship to tell the Almighty God of Truth that they lie awake weeping at night for joy at the thought that they will die and see 'Jerusalem the Golden.'" But though no one, young or old, should express any but a *heartfelt* wish, it must be wholesome for all to sink deeply into their memories the priceless truth that the things which God will give to them that love Him in the world to come will be a desirable exchange from the happiest lot of either youth or adult in this world. Compare Psalm lxxxvii. 3 with St. Mark xi. 9, 10.

¹ See an interesting paper on "The English Hymns of the Elizabethan Era," by Miss Isabella L. Bird (now Mrs. Bishop) in the *Sunday Magazine* for 1866.

That old devilish foe
 Strives us to overthrow ;
 Great might and cunning art
 Arm him in every part ;
 On earth no one can match him.

Compatriots of Luther, as may be seen by English versions, repeated in a splendid succession of hymns,¹ such ancient subjects as "the faithfulness of God," "Faith unwavering," and "the preciousness of the Redeemer;" MARTIN RINKART, for example, in *Now thank we all our God*. EBER in such lines as

Lord, I believe were sinners more
 Than sands upon the ocean-shore,
 Thou hast for all a ransom paid,
 For all a full atonement made ;

PAUL GERHARDT in

Here I can firmly rest.
 I dare to boast of this :
 That God, the Highest and the Best,
 My Friend and Father is.
 From dangerous snares He saves
 Where'er He bids me go ;
 He checks the storms and calms the waves,
 That nought can work me woe ;

and PHILIP HARSDÖRFFER in

When morning gilds the skies,
 My heart awaking cries,
 May Jesus Christ be praised !
 Alike at work and prayer,
 To JESUS I repair,
 May Jesus Christ be praised !

But what I have called THE MAIN TOPIC in the Psalms of David, the future glory of the Redeemer's earthly kingdom, was, at this era in Church history, imperfectly understood. BARTHOLOMEW RINGWALDT's grand hymn on the Judgment Day is marred by an imperfect idea of the close of the present age. So far from saying with St. Paul that all things were made not only *by* Christ, but *for* Him, that He might be the head of all things to His "Church,"² Ringwaldt, using the word "end" in the dismal sense of *finish* instead of the blessed sense of *purpose*, exclaimed—

Great God, what do I see and hear ?
 The end of things created :
 The Judge of mankind doth appear
 On clouds of glory seated.

¹ "Especially numerous," says the thoughtful writer of "The Voice of Christian Life in Song," p. 223, "are those which express trust in God in trial or conflict, which speak of Him, like the old Hebrew Psalms, as a Rock, a Fortress, and a Deliverer. Spiritual songs have once more become battle-songs."

Col. i. 16-18.

In England also, when the power to praise God in hymns had at length gradually developed, after the Reformation, "the blessed hope" was scarcely more prominent in them. Doubtless, what has been expressly called, in German phrase, the *Heimweh* or heavenly longing of believers, was keenly experienced by those who had learnt from Protestant teachers "the truth as it is in Jesus." But in days of controversy with Romish errors, Scriptures which revealed "pardon, peace, and holiness by faith," were, perhaps, more closely studied than those which unfolded the glorious future which God hath prepared for them that love Him.

One English hymn, written, perhaps, early in the sixteenth century, and by a Romish priest, under the initials F.B.P. (on the model of an older Latin hymn), was cleansed from traces of Popery about A.D. 1653, by Dr. David Dickson. It then commenced (much after the fashion of Psalm lxxxvii. 3, *Glorious things are spoken of Thee, O city of God*) in some such yearning words as these :

O mother dear, Jerusalem,
When shall I come to thee ?
When shall my sorrows have an end ?
Thy joys when shall I see ?

But other topics far more frequently appear in the most celebrated sacred songs, during all the reigns of British sovereigns from Queen Elizabeth to William III. Joy in God is the subject of MILTON'S rendering of Psalm cxxxvi. :

Let us with a gladsome mind ;

WILLIAM KETHE'S (or Sternhold's) version of Psalm c. :

All people that on earth do dwell ;

Tate and Brady's paraphrase of Psalm xxxiv. :

Through all the changing scenes of life ;

and ADDISON'S grateful rehearsal :

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

Resigned confidence in the Heavenly Father breathes through BAXTER'S oft-quoted lines :

Lord, it belongs not to my care
Whether I die or live ;
To love and serve Thee is my share,
And this Thy grace must give.

Exultation in the day which the Lord hath made (Psalm cxviii. 24) is the essence of MASON'S song for the Sabbath morning :

Blest day of God ! how calm, how bright !

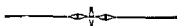
which was more suited for public worship than the beautiful eulogy of "Sunday" by the somewhat earlier British poet GEORGE HERBERT; and Bishop KEN is famous not only for a morning hymn, *Awake, my soul, and with the sun*, and an evening hymn, *All praise to Thee, my God, this night*, which express delight in fellowship with God, but has also supplied in the closing lines of each A DOXOLOGY, which is, perhaps—the thought should be refreshing to all whose charity is as wide as Archbishop Tait's—more frequently sung by all denominations of English Christians than any other uninspired verse in their language. The eulogy of James Montgomery, a later poet, was not exaggerated, when he described it as

A masterpiece at once of amplification and compression: amplification on the burthen, "Praise God," repeated in each line; compression by exhibiting God as the object of praise in every view in which we can imagine praise due to Him;—praise for all His blessings, yea, for *all* blessings, none coming from any other source; praise by every creature, specially invoked, "here below" and in heaven "above;" praise to Him in each of the characters in which He is revealed in His Word—Father, Son, and Holy Ghost.

Observations on the hymns of the two remaining periods of Church History, I must reserve for THE CHURCHMAN of December.

DAVID DALE STEWART.

Coulsdon Rectory, Surrey,
October, 1888.



ART. IV.—THE PROVERBS OF SOLOMON.

THE short, pithy sentences of wisdom which we term proverbs have ever been a favourite mode of expression and of teaching, perhaps in the East more than elsewhere; yet no people has been without them. Among the Greeks we have the so-called Gnomic poets—Theognis, for instance, and Phocylides, the former giving us upwards of twelve hundred lines of sententious wisdom. In the classical writers of Greece and Rome we find proverbs quoted: "One swallow does not make a summer;"¹ and "There's many a slip 'twixt the cup and the lip," were current in Greek. In the Western World one may mention the Welsh as especially rich in this kind. Of Welsh triads and proverbs, upon the whole upwards of twelve thousand have been gathered. Sancho Panza, in "Don Quixote," proves the fondness for proverbs in Spain. In England the successful sale of Mr. Tupper's "Proverbial

¹ *As swallow makes nae simmer* (Ramsay's "Reminiscences"). In referring to the large number of proverbs current in Scotland, Dean Ramsay points out that many of them are mere translations.

Philosophy"—though to nice critics his maxims may seem somewhat wordy and tedious, and lacking raciness and life—shows that he has hit a popular taste. Indeed, everyone familiar with our country people knows how much homely unwritten wit there is current in this shape. Most of us can point to, or remember, some village Solomon possessing a stock of proverbial sayings ready for almost any need.

To define a proverb is difficult, perhaps useless, definitions only provoking criticism. Any definition should include Solomon's proverbs; and yet the greater part of these are not like what we most commonly now mean by "proverbs." All proverbs are short, neat sayings, embodying some truth or moral lesson. But this may be done plainly and without metaphor (as in most of Solomon's) or with metaphor—*i.e.*, the literal meaning is not all, the words point us to something further. Of this kind are our commonest proverbs, such as "Little pitchers have long ears;" "A bird in the hand is worth two in the bush." Something well known in nature, in the animal world, etc., is made to convey a lesson. A comparison is suggested, the hearer or reader has to perceive what it is; and such proverbs have this advantage, that the learner is more likely to be taken by, and to remember, the homely truth thus put than the same lesson given barely without comparison. And, again, some proverbs express plainly the comparison—*e.g.*, "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." These are, in fact, short didactic similes. And sometimes the comparison is not obvious, and is left unexplained to stimulate ingenuity. The proverb is something of a riddle, a "dark saying." Such is Prov. i. 17: "In vain is the net spread in the sight of any bird," capable (as commentaries show) of many interpretations and applications.

The usual Greek word for proverb—*παροιμία*—is thus explained by Greek glossaries: (1) *παροιμίαι, νουθεσίαι ὠφέλιμοι τῷ βίῳ, ἢ ἄν ἔχουσαι ἐπανόρθωσιν*; (2) *ἡ παροιμία ἐστὶ λόγος ἀπόκρυφος δι' ἑτέρου προδήλου σημαϊνόμενος*. The first explanation states the aim and use of proverbs, the second their usually figurative nature. Another word, *παραβολή*, is defined by the Greeks in nearly the same way; and, indeed, it is often used where "proverb" would now be the natural English. For instance, in St. Luke iv. 23: "Ye will surely say to me this *proverb* (*τὴν παραβολὴν ταύτην*), Physician, heal thyself." While, on the contrary, *παροιμία* is sometimes used where in English we should naturally use "parable"—*e.g.*, in St. John x. 6, after the description of the Good Shepherd: "This *parable* (*παροιμίαν*) spake Jesus to them." Compare St. John xvi. 25, 29: "These things have I spoken to you in *parables*; but the

hour cometh when I shall no longer speak to you in *parables* (*παροιμιαίς*), but shall show you plainly (*παρηρησίᾳ*) of the Father;" "Lo, now speakest thou plainly, and speakest no *parable*" (*παροιμίαν*). In these passages the Revised Version has "parable" in St. Luke iv. 23 for *παραβολήν*, and in St. John "parable" in x. 6, but in xvi. 25, 29, "proverb" for *παροιμία*, which seems inconsistent. The fact seems to be that the Greek words are almost interchangeable, both implying metaphor, figure, comparison. In Sirach xxxix. 5 we have both coupled together: ἀπὸ κρυφῶν παροιμιῶν ἐκζητήσῃσι, καὶ ἐν αἰνίγμασι παραβολῶν ἀναστραφῆσεται. Both Greek words represent the Hebrew *Mashal*, which certainly means "similitude;" though, as before said, Solomon's proverbs that bear the Hebrew word for title of the book are many of them plain and direct, spoken (as we might put it in Greek) *παρηρησίᾳ, καὶ οὐ παροιμίᾳ*.

The Book of Proverbs in our Bible is, doubtless, the most important collection of the kind. Its canonical authority has never been questioned. Though one title is given to the whole book, there are several divisions of it: a prologue of continuous exhortation; Solomon's proverbs; a briefer epilogue of exhortation; "the words of the wise;" another set of Solomon's proverbs; then two chapters differing from the rest in style. We may reasonably accept Solomon as the author of all to xxiv. 22. The "words of the wise" may have been gathered by Solomon or by others, as the additional proverbs of Solomon are said to have been by "the men of Hezekiah." We have no distinct evidence when Solomon wrote his Proverbs, or, indeed, that he *wrote* them at all, only that "he spake three thousand proverbs;" yet the distinct plan, with a beginning, middle, and ending of chaps. i.-xxiv. 22, points that way. Differences of tone there are and of moral height—shrewd and worldly maxims here and there mixed with the generous and heavenly; but this might be expected in that age, which was not one of skilful book-making and arrangement. Repetitions there are; but these, too, are natural enough; revision and correction was little practised in those non-printing days.

I do not purpose to discuss doubtful points of the exact proportions of Solomon's authorship. Rather, assuming the bulk of the book to be his, to examine its general tone and scope; its likeness to some others of the Old Testament; the different kinds of proverbs contained in it, with coincidences and illustrations from other writers; its quotation or use in the New Testament. And this will be done most clearly by following in the main the order of chapters, but sometimes grouping together what treats of the same subject.

The proem, or prologue, is of high tone throughout. After stating his aim, to give wisdom and knowledge, and describing in ver. 6 the different kinds of proverbs (*παραβολὴν καὶ σοφτεῖν λόγον ἐθήσεις τε σοφῶν καὶ αἰνίγματα*), the author strikes the keynote in ver. 7: "The fear of the LORD" (Jehovah) "is the beginning of knowledge."¹ And honour to parents is a first and earliest duty. "Be not tempted to evil-doing; it brings ruin," is the gist of vers. 10-19. And then Wisdom personified makes her appeal and utters her warning. Chaps. ii., iii., iv. exhort a son or sons to wisdom, warn against sins of dishonesty and especially against lust. This last sin is further treated of in chaps. v., vi., vii.; but honourable wedded love is commended (vi. 18). In this hortatory part are many verses which we might call proverbs, some of which are afterwards repeated. Constantly all is referred to "the Lord"—in the noble chaps. viii. and ix. we see this; in ix. 10 the keynote, "The fear of the Lord is the beginning of wisdom," is again struck. Noteworthy quotations from the prologue are Heb. xii. 5, 6, a passage agreeing with the LXX. against the Hebrew; Heb. xii. 13; and Jas. iii. 6 and 1 Peter v. 5, both from Prov. iii. 34.

Chap. viii. deserves some special notice. Wisdom is personified more fully than before; she promises and warns. This bringing on an abstract quality as a person reminds us of some notable instances in the classical writers. In the Choice of Hercules—that beautiful apologue of Prodicus which Xenophon gives us (Mem. ii. 1)—Virtue appears to the hero entering on manhood in female form, urging him to the higher calling, "to scorn delights and live laborious days;" while Vice in appearance and enticing words is very like the harlot of Prov. vii. 10-21. And Socrates (who is the speaker in Xenophon) again, in Plato's Crito, imagines the laws in person to address him and blame his intended escape. Aristophanes in the "Clouds" brings on the stage Just argument and Unjust pleading in somewhat similar style for virtue and vice.

Wisdom is said to have been with the Lord "in the beginning of his way" before the creation. The parallel of this whole passage with Job xxviii. is obvious (indeed, the likeness of many passages in Job to those of Proverbs is remarkable); but we may also surely compare the beginning of the Gospel of St. John (*Θεολόγου*): "In the beginning was the Word, and the Word was *πρὸς τὸν Θεόν*. All things were made by Him." We can hardly fail to see in this wisdom of God, working in the making of the worlds, a foreshadowing of the Second Person of the Holy Trinity (cf. 1 Cor. i. 30). In ver. 12, the

¹ Noticeable in Proverbs is the frequency of "The LORD (Jehovah)," the rarity of "GOD (Elohim)."

LXX. has ἐγὼ ἡ σοφία κατεσκήνωσα βουλὴν καὶ γυνῶσιν. Is it too fanciful to suppose that this phrase may have partly suggested the wording of (and be explained by) ὁ Λόγος ἐγένετο σὰρξ καὶ ἐσκήνωσεν ἐν ἡμῖν?

In chap. ix. Wisdom is represented as preparing her house and a feast, sending forth her servants to bid the guests: "Come, eat of my bread, and drink of the wine that I have mingled" . . . "by me . . . the years of thy life shall be increased." This reminds us of Christ's parable of the marriage feast, and His offer of the Bread of Life. Contrasted with this is the invitation of the foolish woman ("Folly," R.V. marg.) to sweet stolen waters and pleasant bread in secret, whereof the end to the guests is death and hell.

With chap. x. begin the proverbs proper; chaps. x.-xv. consist chiefly of antithetic parallels or contrasts, one in each verse. A careful attention to the parallelism of members will often help to bring out the meaning. Sometimes the LXX. throws light on a verse, where our rendering of the Hebrew seems to fail. The general gist of these proverbs is to contrast wisdom with folly, righteousness with unrighteousness, industry with sloth. As we advance further some of the proverbs become more special, more prudential and shrewd maxims; but constantly "the Lord" is held forth as the rewarder of the good, the punisher of the evil, the controller of all.

Chap. xi. 22. "As a jewel of gold in a swine's snout, so is a fair woman that is without discretion." An often-quoted proverb, the point of it being the incongruity of a fair outside when within is foulness. The LXX. is neat, ὡσπερ ἐνώπιον ἐν ἐνὶ ὄσσε, οὕτως γυναικὶ κακόφρονι κάλλος. In Sophocles, King Œdipus, on discovery of his unwitting sin that must mar his fair fortune, terms himself κάλλος κακῶν ὑπουλον—"a fair outside with foul sore below."

Ver. 31. "The righteous shall be recompensed on the earth; how much more the wicked and the sinner" (LXX.: εἰ ὁ μὲν δίκαιος μᾶλλον σάξεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ φανεῖται). Quoted in 1 Pet. iv. 18. The English version most persons would understand to mean "the righteous will receive a good reward . . . the wicked will receive punishment." But the logic of "much more" then fails; it should be "just so." There is, however, no doubt that the Hebrew particles do express "much more." And the Hebrew word *yěshūlam*—"there shall be payment made"—may be taken of punishment upon earth to the righteous for his unavoidable shortcomings. The LXX. and St. Peter's authority together appear decisive on this side.

Chap. xii. 10. "A righteous man regardeth the life of his

beast." Kindness to animals commended by the greatest naturalist of his time. "Thou shalt not muzzle the ox that treadeth out the corn," teaches the same: and (perhaps) Balaam's exceptional severity which was rebuked.

Chap. xiii. 7, 8. About riches and poverty. Some make great show of wealth, but have it not; some just the reverse. Riches are useful, "the ransom of a man's life." In an age of violence this might literally be so; there were captives ransomed, also blood-fines were paid for those slain, and their rich slayers thus free of danger, as we read in the Icelandic Sagas. But if the rich have this advantage, the poor, on the other hand, do not incur such risk, are safe from "threatening;" ver. 8, "Cantabit vacuus coram latrone viator." It is interesting to remark the ideas of Solomon and his age about the rich and poor. The poor "is hated even of his neighbour, the rich hath many friends;" "the poor useth entreaties, the rich answereth roughly." Yet "he that hath pity on the poor" is commended; the rich are to be generous, or they will suffer; "a people will curse" the niggard of his corn; God sees all, will judge between rich and poor, defend the widow. The poor are accepted as a fact, and are to be kindly treated; yet poverty is looked on in the main as caused by unthrift and indolence. Riches, on the contrary, are an element of strength, "a crown to the wise;" but hasting to get them is dangerous, and likely to lead to wrong. Much of the tone of Proverbs is echoed in the Psalms, but distinctly with more tenderness for the poor. To the spirit of the Gospel *μακάριοι οἱ πτωχοί*, the blessedness of the humble spirit often attending poverty, and the great spiritual risk incident to riches, Solomon does not attain.

Ver. 20. *συμπορευόμενος σοφοῖς σοφὸς ἔσει, ὁ δὲ συμπορευόμενος ἄφροσι γνωσθήσεται*. The last word here, differing from the Hebrew "shall smart for it" or "be broken," plainly implies that the companion of fools will become a fool. Menander's proverb, quoted by St. Paul, is to the same effect, *φθειρουσιν ἡθὴ χρήσθ' ὀμιλίαι κακάι*.

Ver. 24. On the subject of personal chastisement for the young, Solomon is plain enough here, and in chaps. xix. 18, xxii. 15, xxiii. 13, xxix. 15, fathers are advised to it, and sons exhorted to look on chastening as proof of fatherly love in chap. iii. 11, 12. So in Job v. 17, 18, "Happy is the man whom God correcteth." And in Heb. xii. 5 the passage in Prov. iii. 11, 12 is quoted.

Chap. xiv. 28. We find (as might be expected in the proverbs of a king) much about kingly power and duties. "The multitude of his people is his glory;" he must not be (in Homer's words) a *δημοβόρος βασιλεύς*, "a devourer of his people."

His lips must give "a Divine sentence," not "transgress in judgement," he must not "commit wickedness," nor suffer wrong in others (xvi. 10-13). He is a "winnower of the wicked," "mercy and truth" preserve his throne (xx. 28). Great power had kings in those days; terrible their wrath, refreshing their favour (xix. 12, xx. 2). But the Lord is over even kings, "turneth the king's heart whithersoever He will, as the watercourse," as the gardener easily draws the stream of water through the trenches he cuts. A simile from such irrigation is used by Homer (*Il.* ϕ 257), speaking of "a man who turns a stream of water by cut channels over his plants and gardens."

Chap. xv. 19. The sluggard is severely reprov'd in several places. He finds "a lion in the way and difficulties." Here the LXX. has *ὄδοι ἀεργῶν ἐστρωμέναι ἀπάνθαις, αἱ δὲ τῶν ἀνδρείων τετριμμέναι*; the contrast is brought out very neatly. The Greek word used for the highway may be illustrated by Aristophanes' (*Nub.* 123) *ἀτραπὸς ξύντομος τετριμμένη* "easy, short and beaten way" to the under-world.

Ver. 22. This proverb about "multitude of counsellors" is often misapplied. Comparing xi. 14, where are nearly the same words, it is plainly spoken of a nation having a good and wise senate, a strong body of counsellors, without whom "the people falleth," not of one person perplexing himself with the conflicting advice of many.

Ver. 27. "He that taketh gifts." Was bribery of judges especially common then? There seem many allusions in Psalms and Proverbs to such perversion of justice, "taking reward to slay the innocent." The custom of presents to great men in the East was so prevalent that it might easily degenerate into corruption. Indeed, gifts to great men are rather advised in xviii. 16, "A man's gift maketh room for him, and bringeth him before great men." We may compare the Greek proverb, *δῶρα θεοῦ πείθει δῶρ' αἰδοίους βασιλῆας*.

Ver. 33. "Before honour goeth humility." Repeated in xviii. 12 with a contrast, that is also in xvi. 18. It is, indeed, an often-repeated truth, occurring again in xxix. 24. Cambridge men will remember its enforcement in the two gates of honour and humility at Caius College.

Chap. xvi. In this and the following chapters the contrasts in each verse are not so prevalent. Some maxims are rather more prudential and worldly (though with frequent reference to the keynote, "the fear of the Lord"), and several repetitions of former proverbs are to be found.

Ver. 18. The word used for "pride" in the LXX. is *ὑβρις*, by which we are reminded of passages in Æschylus about *ὑβρις*, e.g., *Pers.* 821, *ὑβρις γὰρ ἐξανθοῦσ' ἐκάρπωσε σάραχυν ἀτης*—Pride

blossoms and bears fruit; destruction in the end is its harvest. So, too, in Herodotus we find more than once the idea that a jealous heaven brings down the overgrown and haughty (Herod. vii. 10).

Ver. 24. "Pleasant words are as an honeycomb." Of Nestor's words Homer says ἀπὸ στόματος μέλιτος γλυκίων ἔσεν αὐδὴ (Il. α 249). Parallels from the Psalms will occur to all.

Ver. 31. "The hoary head is a crown of glory," cf. xx. 29. Respect for old age we find urged by the best Greeks and Latins, yet with many complaints of its burdens and ills. A very beautiful picture of old age is given in the opening of Plato's "Republic," where Socrates draws out the aged Cephalus to speak of it. Cephalus concludes that old age itself is not chargeable with many of the evils put down to it, rather the character and temper of particular persons is to blame, persons who find toil and trouble in every age; that old age brings peace and freedom from many hard masters, and that a good conscience gives then the best hope, for that there are rewards for the righteous, and punishment for the wicked in an after state, is a conviction that grows upon the old as death draws near.

Chap. xvii. 9. "He that covereth a transgression seeketh love." Of this and chap. x. 12 we have the sense in 1 Peter iv. 1, ἡ ἀγαπῆ καλύψει πλῆθος ἁμαρτιῶν.

Ver. 10. How bitter is Solomon against fools! "You can't knock sense into some folk," is a village version I have heard of this verse. The fool may be rich (ver. 16), but it is of no use; "riches are a crown to the wise," but fools remain fools, rich though they be (xiv. 24). The understanding man finds wisdom "before his face" (at hand) everywhere; "the eyes of a fool are in the ends of the earth," *i.e.*, look far and find it not, xvii. 24. Yet it is plain that Solomon is speaking of those not only intellectually but morally foolish.

Ver. 17. "A friend loveth at all times, and a brother is born for adversity." About friendship and brotherhood there are several proverbs in this collection. "Bare is back without brother behind it," is a well-known Western one. In xviii. 24 a friend seems even preferred to a brother, though many friends are but "to destruction." In ver. 18 of the same chapter "a brother offended is harder to be won than a strong city." But the LXX. here has ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις ὀχυρὰ καὶ ὑψηλὴ, making the whole verse in praise of a brother. In xxvii. 10 an old friend seems preferred to a brother; but, perhaps, the whole sense of that verse is "Do not forsake (in his calamity) thy father's friend, but be not always taking thy own calamities to thy brother's house." The end of the verse may be taken as a separate piece of advice, not a

reason, there is no "for" in the Hebrew. When you seek help, a near friend is better than a far brother.

Chap. xviii. 4. "The words of a man's mouth," cf. ver. 20 and xx. 5. Solomon has much about talk and silence; he certainly leans to the proverbs "Silence is golden," "Least said soonest mended." A fool is always ready to talk (ver. 2), the wise man "spareth his words" (xvii. 27). "Death and life are in the power of the tongue" (ver. 21), a theme on which St. James enlarges, iii. 2-12.

Ver. 22. "A wife . . . a good thing," "a prudent wife from the Lord," xix. 14. And sons are earnestly counselled to obey their mothers. But there is much (probably more) about contentious and quarrelsome women, and about the ruinous evil from bad women. Wise in his written words was Solomon about the very evil that led him astray. Faithfulness to "the wife of thy youth" he urges on his son (ver. 18, 19).

Chap. xix. 22. "The desire of a man is the measure of his kindness." This (the Revised) rendering appears to mean that the goodwill and motive makes the gift, and the poor man (who gives little) is better than the (rich) man who falsely gets credit for generosity, or who promises and does not perform. The LXX. has *κρείσσων πτωχός δίκαιος ἢ πλούσιος ψευδής*. A lesson enforced by the widow's mite. But the first half of the verse, according to Gesenius, means "Kindness is the most desirable thing in a man."

Chap. xx. 16. Another warning against suretiship. It seems rather severe business-like advice: "From such a careless one get what you can while you can."

Ver. 25. "It is a snare to a man rashly to say, it is holy, and after vows to make inquiry." This (the R.V.) is in accordance with the main sense of the LXX.: *παλις ἀνδρὶ ταχύ τι τῶν ἰδίων ἀγιάσαι, μετὰ γὰρ τὸ εὐξασθαι μετανοεῖν γίνεται*. Everyone will be reminded of Jephthah's vow. And we may compare Christ's reproof of those who withheld due help from parents on plea of such a vow, "It is Corban."

Chap. xxi. 3. A truth much urged in Psalms, prophets and New Testament (cf. ver. 27), and the well-known lines of Horace, "Immunis aram si tetigit manus," etc. Hands to approach the altar must be "washed in innocency," our brother must have nought against us.

Chap. xxii. 8. Quoted, but not exactly, in 2 Cor. ix. 7. With verse 16 ends the central set of proverbs. An exhortation follows, enforcing trust in God, docility, study, justice, kindness, prudence, sobriety, chastity. It ends, as did the prologue, with warning. Some verses repeat former maxims. Some passages resemble many parts of the Psalms,

e.g., the comparison of the drunken man (xxiii. 34) to one "that lieth down in the midst of the sea, or . . . upon the top of a mast," recalls Psalm cvii. 27, "they reel to and fro and stagger like a drunken man;" and xxiv. 1, 19-22 are very like Psalm xxxvii., "Fret not thyself;" etc.

At ver. 23 begin "the sayings of the wise"—such men, we may suppose, as those named in 1 Kings iv. 31. Some verses are nearly the same as earlier proverbs. Ver. 33 repeats vi. 10, 11. Ver. 29, "Say not, I will do so to him as he hath done to me," is remarkable as being rather Christian than Jewish.

Chap. xxv. Again Solomon's Proverbs, but confessedly a later compilation. The LXX. entitles them *αἱ παιδείαι Σολομώντος αἱ ἀδιάκριτοι ἃς ἐξεγράψαντο οἱ φίλοι Ἐζεκίου τοῦ βασιλέως τῆς Ἰουδαίας*. The word *ἀδιάκριτοι* Schleusner seems inclined to interpret "not to be distinguished or separated from the former set," a sort of appendix, or "indisputable," undoubtedly Solomon's. But in Gen. i. 2 the version of Symmachus uses *ἀδιάκριτον* of the primeval unarranged chaos. And *ἀδιάκριτοι* here might better mean "not arranged or distinguished according to subject," a miscellaneous collection with no definite beginning or ending. Something of this absence of arrangement might also be charged on the former set of proverbs, as would be likely in those times. This second set is harder in some respects than the first. There are certainly more proverbs of metaphor and comparison in chaps. xxv.-xxvii.

Chap. xxv. There are some interesting New Testament parallels in this chapter. After some words on the wisdom of kings and their duty, vers. 6, 7 advise: "Put not thyself forward in the presence of the king. . . . Better is it that it be said unto thee, Come up hither, than that thou shouldst be put lower." Our Lord's parable, "When thou art hidden," etc., will occur to all. Again, vers. 8-10, "Go not forth hastily to strive," etc., we find illustrated by "Agree with thine adversary," etc., and partly by St. Luke xiv. 32; and ver. 9 especially by St. Matthew xviii. 15, "If thy brother trespass . . . tell him his fault between thee and him alone." And the comparison in ver. 14, "As clouds and wind without rain, so is he that boasteth himself of his gifts falsely," may have suggested *νεφέλαι ἀνοδοὶ* of Jude 12, and *πηγαὶ ἀνοδοὶ* of 2 Peter ii. 17. And vers. 21, 22, however to be interpreted, are quoted in Rom. xii. 20.

Ver. 13, "The cold of snow." The mixing of snow with wine in hot weather, a practice usual among the Eastern nations, is alluded to. Some of the Palestinian mountains would supply it. To the refreshing effect of such cooled drink are here compared the words of a faithful messenger. The

LXX. has ἕξοδος χιόνος, which might seem to mean "the fall of snow;" for which one critic proposes ἕξυτης, "keen cold." Certainly "a fall" of snow cannot be meant; that would be probably unknown in the harvest heat, and anything but refreshing. Indeed, in xxvi. 1 it is used as a proverb for the impossible or incompatible—"Snow in summer" is like "honour for a fool."

Vers. 16, 17. "Hast thou found honey . . . hate thee." The two verses go together. This is plain from the LXX.: μέλι εὐρῶν φάγε τὸ ἱκανόν, μήποτε πλησθεῖς ἐξιμέσης. σπάνιον εἴσαγε σὺν πάδα πρὸς σεαυτοῦ φίλον, μήποτε πλησθεῖς σου μισήσῃ σε—Too much of a friend's sweet society may satiate.

Ver. 20. "He that taketh away a garment in cold weather" does it unseasonably. Horace compares the unseasonable and useless to "Pænula solstitio, campestre nivalibus auris."

Ver. 28. The comparison of the man without control of himself to an unwalled city reminds one a little of the Homeric ἔρκος ὀδόντων.

Chap. xxvi. 2. "The causeless curse lighteth not"—does not fall on the intended victim. The illustration is curious: the "swallow" is a bird that seldom alights; not so the "sparrow," as R.V. has it, and LXX. στρουθοί. But probably it is only the seemingly purposeless flying hither and thither of birds that is meant. In Aristophanes ("Birds," l. 169, 170) we have ἄνθρωπος ἔρκος ἀσάβητος πετόμενος, ἀτέκμαρτος, οὐδὲν οὐδέποτε ἐν ταύτῳ μένων. So in xxvii. 8 a wandering man is compared to a bird.

Vers. 3-12. Of fools. Ver. 3. Parables are as useless to fools as his legs to the lame. R.V. has "hang loose" for the Authorized "are not equal;" Heb., "are lifted up." In ver. 8 "gems" among common stones seems better than the old "stone in a sling," which is the right thing in the right place. Ver. 11 is quoted with somewhat different Greek wording in 2 Peter ii. 22.

Ver. 17. The meddler with another's strife is like "one that taketh a dog by the ears." LXX. has κρατῶν κέρκου. Experts, I believe, recommend seizure of the tail to part quarrelsome dogs; but this proverb is mainly meant to emphasize the danger.

Chap. xxvii. 6. "The kisses of an enemy;" ἐχθρῶν ἄδαρα δῶρα καὶ κ' ὀνήσιμα. "Timeo Danaos et dona ferentes."

Vers. 13-27. Praise of thrifty husbandry: cf. Virgil's "O fortunati nimium . . . agricolæ!"

Chap. xxviii. 24, "Whoso robbeth his father or his mother and saith, It is no transgression." This, some Jews argued, was allowable if property was "corban," or dedicated. But our Lord rebuked this; and Solomon is strong for filial duty: cf. xx. 20, xxiii. 22.

Chap. xxix. 13. The poor are not to be oppressed. The LXX. here speaks of creditor and debtor.

Chap. xxx. About the first three verses there is much uncertainty. Who were the men named is not known; it is not quite sure whether Ithiel and Ucal are proper names. From xxx. 1 to xxxi. 9 is differently placed in the LXX., being put in xxiv., and beginning thus: *τάδε λέγει ὁ ἀνὴρ τοῦ; τιστεύουσι θεῷ, καὶ παυνομαι.* Leaving these difficulties, we see the gist of the chapter to be a confession of man's ignorance compared with God's knowledge, in the spirit of Job xxxviii.; a prayer; then some wise sayings rather longer than proverbs.

Ver. 4 is alluded to in John iii. 13.

Ver. 8. "Neither poverty nor riches." The advantage of the middle state has often been the theme of moralist and poet: *παντὶ μέσῳ τὸ κράτος θεὸς ὤπασε* (Æschylus); "The food that is needful," *τὰ δόντα καὶ τὰ ἀντάρκτη* are "our daily bread."

Vers. 24-28. Lessons from natural history, in which Solomon had great knowledge, and so, doubtless, others his contemporaries. The ants are elsewhere quoted for prudence by Solomon, as by writers of all times. The "conies" of the Bible are not our rabbits; LXX., *χοιρογρύλλιοι*. Gesenius supposes them "jerboas," but modern travellers say they are the *Hyrax Syriacus* (rock-badger), about the size of rabbits, but not of the rabbit kind. For wisdom *we* do not quote the rabbit; but, curiously enough, he is the wise creature who outwits "brother fox" in the plantation legends of Uncle Remus.

The lizard is called *εὐάλωτος* in LXX., and so in R.V. margin, "Thou canst seize with thy hands." This gives a proper contrast, which is lost in the common rendering.

Vers. 29-31. Three stately animals to which a king is compared—(1) the lion, (2) the greyhound or war-horse, (3) the he-goat. The LXX. gives in place of the second "a cock strutting about with hens," which recalls *κόμψασιν θαρσῶν ἀλέκτωρ ὥστε θηλείας πέλας* (Æsch., Ag. 1656), but is not likely to be right. To the he-goat LXX. adds, "leader of the flock." Homer compares Ulysses to "a ram;" Agamemnon to "a bull out-topping the herd;" and a warrior going proudly to battle is compared to *στατὸς ἵππος* (Il. ζ 506).

Ver. 17, on filial duty, seems misplaced among the triads; it would better come before or after them.

Chap. xxxi. Words of Lemuel, or his mother's words to him. Nothing is known of Lemuel. Vers. 2-9 warn against women and wine; then follows a noble picture of a virtuous woman. If these be really the words of a woman, a king's mother, they are doubly interesting; and they form no unworthy conclusion to the Book of Proverbs—the woman that shall be praised is she "that feareth the Lord."

W. C. GREEN.

ART. V.—SOCIALISM.

SOCIALISM may fairly claim to have won its place amongst the burning and pressing questions of the day. There was a time when such a subject was scarcely mentioned in civilized society, and the discussion of it was relegated to obscure gatherings of extremists who courted secrecy rather than publicity. But now all this is changed; Socialism no longer hides its head in darkness, as though it were ashamed of itself, or doubtful of the reception it would meet, but it invites and welcomes the attention of the public, it is debated on the platform and in the pulpit, and by the press. It is important enough to secure a place upon the programme of the Lambeth Conference of Bishops, and at the Church Congress which has just closed, although it had no formal position assigned to it, yet the Archbishop of York referred to it in his opening sermon, and the Bishop of Manchester, in his presidential address, faced the question with his usual clearness and boldness. "I thank God," he said, "that men cannot leave this question alone, that it is being stirred to-day not only by men of questionable character and motives, but also by some of the wisest of our economists, and of the noblest of our politicians."

The *Record* newspaper, in commenting upon the Bishop of Manchester's address, speaks most plainly: "It seems to us that the present tendency amongst the clergy is not one of undue prejudice against Socialism. On the other hand, there is in many quarters a disposition to coquet with any notions, no matter how revolutionary or absurd, which the poor are supposed to favour. There is danger in this disposition. We would be no grumblers, but we are much mistaken if the action in this respect of some of the clergy is not impairing the influence of the Church amongst educated lay people. There is an avidity to what are called advanced views, and to apply crude remedies which may do credit to the hearts, but certainly not to the heads, of those who display it."

This opinion expressed by the *Record* is certainly not in harmony with the views of the most advanced Socialists themselves. The virulence with which the clergy are assailed is hardly exceeded even by the abuse launched at landlords and owners of property. In view of the coming School Board elections, a Socialist and Secular Committee has been formed, a member of which declares "that they would have to fight the clerical party with all their might."

It is worth while to consider how it happens that this question, "so large and so difficult, involving issues so vast

and awful," is concentrating upon itself so large a share of public attention.

Of course the stir which has been made and the effect which has been produced upon the public mind are in a great measure due to the energy and zeal and perseverance and self-devotion with which a few ardent enthusiasts have pushed the subject into prominence; but there must be something more than this to account for the widespread interest, the mingled sympathy and alarm, with which this question is everywhere debated and discussed.

It is perfectly natural, when any man professes to have discovered a remedy for all the evils which affect society, that multitudes of willing listeners should be found amongst those who are suffering from the evils which he claims to be able to cure. All those who are discontented with their present circumstances, and who hope to find an easy way out of them, are sure to give a sympathetic consideration to proposals for their relief, however extravagant or absurd those proposals may be.

The quack who professes to possess a sovereign remedy for an incurable disease is likely to have a far larger number of patients than the man of science who proclaims that the disease is hopelessly beyond all remedy.

But as the Bishop of Manchester wisely said: "This is by no means exclusively a poor man's question. Not only does the spread of destitution create and intensify a discontent which threatens the very existence of civilized society, but its effects darken for every sensitive man the whole heaven of social life. The more truly Christian a man is, the more he regards his fellow-men with the eternal love of Christ, the more will he suffer at the sight of this intolerable misery, and the more earnestly will he strive to find a remedy for it." And happily it is quite certain that an attentive hearing will be accorded by all classes of society to any schemes and plans which may be proposed for the relief of the suffering, and for the mitigation of the distress in which large numbers of our fellow-citizens are always involved.

And thus it arises that the interest given to what Socialists have to propose spreads wider and grows stronger every day amongst all classes of society.

No one, whether he is working man or peer, Socialist or Individualist, Radical or Tory, philanthropist or statesman, professes to be fully satisfied with the conditions under which the poorer classes have to live. And almost everyone in the country, whatever may be his position, is interested in discovering some remedy for the gigantic evils which are present amongst us, and which have grown up under the constant

pressure of an ever-increasing competition which is the almost invariable result of an advancing civilization.

It is quite impossible that things should remain much longer as they are. With the improved education and the increased political power amongst the working classes, it cannot be expected that they will be contented to continue in circumstances which are growing more difficult every year.

It is notorious that the spirit of discontent is being awakened—a discontent which is legitimate and wholesome in so far as it leads to constantly increasing desires and efforts towards an improvement of their social condition, but a discontent which may easily become dangerous if no steps whatever are taken to remedy the evils from which it springs.

Now, Socialism, whether or not it be wholesome or reasonable in itself, is the natural expression of a wholesome and reasonable discontent. It proclaims aloud the existence of the evils for which it professes to provide the remedy. Every Socialist leader invariably and most properly makes this the foundation and starting-point of his demands. He appeals alike to the necessities of the poor and to the sympathies of the rich when he points to the conditions under which the poor live, and which all alike regard as intolerable. He secures a consideration for his remedies because of the earnestness and persistence with which he asserts the existence of the disease.

Obviously, if there were no ills to be redressed, if poverty and misery were merely visions of a disordered imagination and had no real existence, the charms of Socialistic remedies would fall upon dull ears, and would make no way. Upon the man who has never known what indigestion means, the potency of Eno's fruit salt or Holloway's pills is urged in vain.

But no one doubts the existence of social evils; the evidence is too clear to be mistaken. However much men may differ as to the proper remedies to be applied, there is scarcely room for any difference of opinion as to the nature and extent of the evils which cry out for a remedy.

Take for an example the condition of the unemployed. During last winter we were told that some of the strongest trade societies had as many as $12\frac{1}{2}$ per cent. of their members out of work; and, of course, the organization of trades unions is such that their members are likely to obtain employment in preference to others. Think what it means to have one-eighth part of the manhood of the country in enforced idleness!

Not only is this an index of the crippled condition of the nation's trade, but it has also a terrible meaning to the wives and families of the men who are unemployed. And if this was the condition of the highest class of artisan, what was the

position of the unskilled labourer? For him, wages are lower while he is at work, and the prospect of regularity in his employment is less certain. Who can wonder that in our great towns, and in London most of all, the cry of the unemployed has been heard, and has attracted so much of public attention?

Winter is again close at hand, and although, perhaps, there may be no demonstration of the unemployed, yet assuredly once more the cry will be heard which rises with unvarying pertinacity and regularity so soon as the winter has begun.

But even if it were not so, and one could dare to hope that every worker would be able to secure some kind of employment, even then it would be impossible to say that the cry of discontent was unreasonable. Sometimes we get a little light let in upon this awful subject, and are able to get some idea of how the poor live.

The report of Mr. Burnett to the Board of Trade, and the revelations before the Committee of the House of Lords upon the sweating system, disclose a state of things which is a disgrace to any civilized community. The eager rivalry between the would-be workers on the one hand, and the fierce competition to get things at the cheapest possible rate upon the other, combine to force down the rate of wages until they reach such a point that life is worn out in the vain effort to get the means of living, and it becomes hopeless to procure even the commonest necessities of life by the most arduous and unceasing labour. Hundreds and thousands of our fellow men and women are ground down under a bondage far more terrible than that of the Israelites in Egypt—a bondage in which there is no relief, and from which there is no release but death.

But one can hardly understand the case by considering only the condition of the unemployed and of the underpaid, without also looking to the very important and vital question of the "Homes of the Poor."

A few years ago the pamphlet called "The Bitter Cry of Outcast London" made such startling revelations upon this subject that the attention of the whole country was aroused, and a Royal Commission on the Housing of the Poor was appointed to investigate the question. These inquiries clearly showed that the poorest classes had to live in such miserable habitations, and so closely herded together, that their very existence was a source of danger to the community. There was at the time much excitement and talk and stir; the very ablest men in the whole country were members of the Royal Commission; evidence was taken in London and in many other large centres of population; everybody felt that something must be done. But year after year has passed by, and, so far

as we are aware, no single step has been taken, and no good of any kind has been effected, as the result of the public attention drawn to the subject.

Perhaps the question was insoluble; for the problem seemed to be, how to provide two rooms for a family which could barely afford to pay for one, and how to provide proper shelter for those who had no means with which to pay any rent at all.

No one who has not actually lived amongst the London poor can at all appreciate the importance of this question of rent in the life of a working man. Whether he is in work or out of work, inexorable as fate the rent-collector calls every Monday, and under any circumstances the money must be forthcoming. If all else fail, the pawnshop must be resorted to to supply the necessary funds. In any time of temporary pressure it is the necessity of having to meet the weekly rent which is the real terror in the house. Few people realize that a labouring man in London must make up his mind that he will have to spend from one-fifth to one-third of his whole income in rent. There is surely no other grade of society which is housed at so exorbitant a rate. Who amongst the professional or mercantile classes would dream of spending so large a proportion of his whole income in the rent of his house? But even if he did—if the man with an income of £1,000 a year should choose to pay a rental of £200 or £300—he would still have enough remaining to purchase the necessaries of life, and his extravagance in rent would only come into competition with other luxuries which he would be obliged to give up. But if the income is only 20s. a week, and the rental is 5s. or 6s. of that sum, it is easy to see that even the common necessaries of life must be difficult to provide, and that the inadequate house accommodation has been furnished at the expense of clothing or food, or both. Quite recently a man who had been in regular employment at 22s. a week, and who, having four children, had indulged himself in the luxury of two small rooms, for which he paid 7s. 6d. a week, fell out of work. While he was in regular work he had found it necessary to spend one-third of his whole income in rent; when employment failed, of course this luxury must be abandoned, and so six persons are crammed together in a tiny room, for which 5s. 6d. is paid. But how, and how long, can it be paid, and what is to be the end, if work cannot be had when there are no more goods to pawn?

Who can wonder if under these circumstances the cry of discontent is heard, and sometimes waxes loud and strong; and if the language of so-called Socialists seems often too bitter and emphatic, at least let it be remembered that they

are denouncing no imaginary evils, but fighting for very life against the enemies whom they denounce. And when we are inclined, as many religious people are, to magnify the virtues of content, let us ask ourselves, in all sober seriousness, does Christianity demand, or does philanthropy require, or does humanity teach, that a man ought to be content when his family and himself are being dragged down to the very verge of starvation without any fault of his or theirs? No! Christianity says, "Having food and raiment, let us therewith be content;" but it nowhere demands anything so unreasonable, so impossible, as that men should be content without being able to procure the means of living.

And after all, to those who know most of the condition and the feelings of the poor, the wonder is, not that there is so much of the open expression of discontent, as that there is so much of quiet and patient endurance of evils which appeared to be inevitable, and for which there could be found no remedy.

The natural discontent of which Socialism is an outward expression, however, arises not merely from the condition of the poorest classes, but derives its emphasis and force from the striking contrasts which this wealthiest city in the world presents. Here luxury and lavish expenditure abound on every side; here whatever ministers to mere frivolity and pleasure thrives and flourishes; here Lazarus lies at the rich man's gate, and is a witness to all the extravagant expenditure which he dares not hope to share; and here, as the newspapers will let him know, there are amongst the wealthy and the noblest and the great some, at least, whose names are not conspicuous amongst those who go to strengthen by their virtues the nation to which they belong.

And when we are inclined to smile at the extravagance of Socialistic language, and the positive absurdity of many of their claims, it would be well for us to remember that this is often due to the natural irritation arising from the presence of urgent needs, for which there seems to be no remedy, and by the consciousness that amongst the wealthy classes there is so strong a disposition to accept the present condition of things as inevitable, that no effectual effort is made to improve it.

But some persons will be ready to say that there is yet another obvious and sufficient reason why the proposals of the Socialists find such ready acceptance amongst the poorer classes. Obviously, if I could be persuaded that my tooth-ache could be cured only by a sound tooth being extracted from my neighbour's head, or if my gout could be subdued only by the confiscation of my neighbour's port, or my head-

ache soothed by giving the nauseous draught to him, it is very easy to see that such a system of medicine would soon attain a marvellous popularity amongst the sick and suffering, although possibly it would not find so many adherents amongst the strong and the healthy.

And no doubt many of the Socialistic proposals do seem to possess this character, and appear to proclaim that the poverty and the misery of the poor is to be remedied by the forcible curtailment of the property and luxury of the rich—that the emptiness of my pocket is to be met by an enforced contribution from the pockets of the well-to-do.

Obviously, such proposals are likely to prove popular; but, obviously also, the popularity of them will be more marked amongst those who are suffering from the disease of poverty than it is at all likely to become amongst those who are wealthy and have everything to lose.

There are, then, abundant reasons why Socialism should grow, quite apart from the intrinsic merits of those plans which the system has to propose for our adoption. To these plans, and to the relationship between Christianity and Socialism, we shall hope to draw attention in the next number of THE CHURCHMAN.

JOHN F. KITTO.



ART. VI.—DID THE APOSTLES POSSESS THE POWER OF SPEAKING FOREIGN LANGUAGES AT WILL?

A GENERATION or two ago most sober-minded persons would have been startled, and even shocked, at such a question as this being so much as raised. Possibly many may be startled even now.¹ The almost universal belief among members of our Church was that the promise of speaking with new (that is, as they understood it, with foreign) tongues was given by our Lord to His Apostles (St. Mark xvi. 17), and that the promise was made good on the day of Pentecost, when the power was for the first time exercised. They would probably quote, if questioned on the subject, the proper preface for Whitsunday in the Communion Service, where it is said that the Holy Ghost came down upon the Apostles, giving them the gift of divers (*i.e.*, as they suppose) foreign languages. But this is quite an assumption. By "divers languages" our compilers probably meant no more than to refer to 1 Cor.

¹ I doubt whether Olshausen is justified in saying (iv. 376) that the "old orthodox opinion" (as he calls it) "that the gift of speaking all the languages of the world was bestowed on the Apostles as a permanent endowment," is a view now abandoned.

xii. 10, where the A. V. also has interpolated the word "divers" to round off the passage. That this was their meaning is evidenced by the Latin version of the Communion Service, which simply gives "donum contulit linguarum," not "*diversarum* linguarum." All that the compilers meant was, that on the day of Pentecost "the gift of tongues" was bestowed on the Apostles—a fact which no one disputes—but does not touch the question as to what was the nature of the tongues bestowed.¹

It will be best to consider the question, first, philologically, examining the precise meaning of the words in which the gift is spoken of; and, secondly, historically, taking into consideration the light which the Scripture narrative, early Church history, and the writing of the Christian Fathers throw upon it.

I. The passage in which the promise of the tongues is first made has already been referred to. Our Lord says (St. Mark xvi. 17), *γλώσσαις λαλήσουσι καινάς*; St. Luke writes (Acts ii. 3), *ἤρξαντο λαλεῖν ἑτέραις γλώσσαις*; and in many other passages the phrase *γλώσσαις λαλεῖν*, without any adjective, is employed. Can any of these phrases properly, *per se*, indicate foreign languages?

First, as regards *καιός*—I am not aware that this word is ever used (unless metaphorically) to express anything but what is absolutely new. Bengel renders *καιὰς γλώσσας*, "linguas, quas nulla natio antea habuerat." So, too, we have (Mark i. 27; Acts xvii. 19) *καιὴ διδασχὴ*, "teaching never heard of before;" (2 Pet. iii. 13; Rev. xxi. 1) *οὐρανὸν καινόν, καὶ γῆν καινὴν*, "such as there had never been the like of before;" (St. John xix. 24) *μνημεῖον καινόν*, "a tomb never yet occupied," etc. Especially does this sense of the word appear to belong to our Lord's sayings. He it is (Rev. xxi. 5) who says *καιὰ πάντα ποιῶ*, "absolutely and wholly new;" who bestows (Rev. ii. 17) *ὄνομα καινόν*, "a name so entirely new that no one knows it but he who receives it;" "who makes him who becomes one with Him" (Gal. vi. 15), *καινὴν κτίσιν*; "who has opened for us (Heb. x. 20) a new and living way," *ἐνεκαινίσεν ἡμῖν ὁδὸν*, etc. In view of these and similar passages, with little or nothing to urge on the other side, I should greatly doubt whether *καιαὶ γλῶσσαι* could be understood to mean foreign languages.²

¹ It would nevertheless be no unreasonable inference that the compilers of the Prayer Book thought that the *γλῶσσαι* of the Day of Pentecost were identical with the *γλῶσσαι* of the Corinthian Church—*unknown* tongues, that is.

² *καιός* is generally regarded by philologists as a primitive word. Schleusner suggests as a derivation, *καὶ νῦν*, "quasi nuperus, jam modo factus." This has, at least, some likelihood.

But Bengel remarks that St. Luke does not call the *γλώσσαι*, with which the Apostles spoke at the day of Pentecost *καιναί*, but *ἕτεραι*. "*ἕτεραι*," he says, "*erant linguæ prius usitatae variarum nationum, καιναί novæ, quas alius loquebatur, alius interpretabatur*"—the unknown tongues in fact, which, according to this view, had nothing to do with foreign languages. From this it would appear that Bengel did not consider that the miracle of the day of Pentecost was a fulfilment of our Lord's promise (St. Mark xvi. 17), but something quite unconnected with it. And this idea has been shared by others, because it removes one of the great difficulties in the way of supposing that the Apostles spoke foreign languages on the occasion referred to.

But surely, considering that our Lord was declaring what were to be the signs by which the professors of the truth were to be known, and not that only, but signs which were *παρακολουθεῖν*, to follow closely on the heels, as it were, of their first profession of faith—it is difficult to believe that He should have made no reference to the great and striking sign which was to be given in the course of a few days only, and would attract the attention of all men. Almost any theory would be more trustworthy than this. Why St. Luke did not write *ἤξεντο λαλεῖν καινάς γλώσσας* with a direct reference to our Lord's words it is, of course, impossible to say. But though *ἕτεραι γλώσσαι* may mean foreign languages—as *καιναί γλώσσαι* cannot—yet it by no means follows that it *does* mean it. "*Ἐτέρα γλώσσα* does not mean a foreign tongue in any other way than that it is *different* from the language usually spoken by a man. Without something in the context to fix the sense, *ἕτερα γλώσσα*¹ could hardly be rendered a "foreign language."

As for the third, and by far the more frequent, phrase, *γλώσσαι*, without any adjective to qualify it, it is almost needless to say that it can have no claim to mean more than simply "languages," unless there is something in the context to attach a special signification to it. So far as the philology of the question is concerned, therefore, it goes to prove that the gift of speaking foreign tongues at will was never bestowed on the Apostles—at all events, that there is no evidence that it was.

It may, indeed, well be asked why, if foreign languages were meant, the ordinary words signifying "foreign"—such as *ἀλλότριος*, *ξένος*, or more especially *βάρβαρος*—were not employed. The word *βάρβαρος* in particular, common enough in

¹ Aristot. Poet. 21 has been cited as showing that *ἕτερα γλώττα* may mean "a foreign language." But Aristotle does not in that passage speak of a language at all, but of a *γλώττα*, an obsolete or barbarous phrase.

ordinary Greek in that sense,¹ is especially so used in the New Testament. St. Paul writes (1 Cor. xiv. 11): ἔσομαι τῷ λαλῶντι βάρβαρος, καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος, "I shall be a foreigner to him that (so) speaks, and he will be a foreigner to me." So again (Rom. i. 14): Ἑλλησι καὶ βαρβάροις, i.e., "those who spoke Greek, and those who did not." Or, once more, ἀλλότριος; as (Heb. ix. 25) αἷματι ἀλλοτρίῳ, "foreign blood"; (Acts vii. 6) ἐν γῆ ἀλλοτρίᾳ, "in a foreign land," etc. It is difficult to understand why, if foreign languages were meant, one of these words was not employed.

Proceeding now to the historical aspect of the question, we have first to consider the occurrences of the day of Pentecost itself. Those who maintain that the Apostles then received the gift of speaking foreign languages, and that the entire miracle consisted in that ability, must suppose that each Apostle—or, it may be, each believer—spoke a different language, and that there was a corresponding number of nationalities to form a separate audience in every instance. But supposing that each preacher spoke a different language, and that that, and that only, constituted the miracle, we shall find ourselves obliged to believe that the whole of the various audiences must have been gathered, each round its own speaker, like the squares of a gigantic chess-board, or it would have been impossible, in the noise and confusion of so vast a multitude, clearly to distinguish anything. All the Parthians must have been grouped round the disciple who spoke Parthian, all the Medes round the Median, and so forth. But who can believe in the possibility of this; or, if so amazing an occurrence had taken place, that it would not have been recorded?²

But if we take notice of the language of St. Luke, we shall see reason to doubt whether the miracle was in this manner concentrated in the Apostles. "Every man" (εἰς ἕκαστος), writes St. Luke, "heard *them*"—not some one speaker—"discoursing in his own language." "How hear we," not "How *speaks* they," but "How *hear* we," they asked, "every man in his own tongue?" The marvel that struck them seems

¹ Cf. Soph. Ajax, 1263.; Herodt. ii. 158, etc. So Ovid Tristia, v. 10, "Barbarus hic ego sum, quia non intelligor ulli."

² Some theologians have maintained that only the twelve received the gift of tongues. But this is not only contrary to the testimony of early Christian writers, but to the wording of Scripture itself. Our Lord promised that the gift of tongues should follow, not the twelve, but "those who believed." Nor does there appear to be any distinction between the "all" of ch. ii. verse 1, and the "each of them" of verse 3. Again, there were certainly more than twelve nationalities present—probably a great many more—St. Luke's list being evidently not exhaustive.

to have been, that what sounded Parthian to the Parthian, sounded Medish to the Mede, etc.¹ If this was so, the great difficulty suggested in the last paragraph would be removed. It would not signify in what part of the crowd any man was standing. The orator who was nearest to him appeared to be speaking the hearer's own language, whatever that might be; and, what was stranger still, his neighbours, who belonged to different nations from his, understood the speaker as well as he did himself.

The same as regards the still greater difficulty, how all the multitude present could have understood Peter when he made his address to them (Acts ii. 14-35). Bishop Wordsworth would assume St. Peter's speech to have been made in the vernacular language of Judæa, and to have been intended for the Jews of Jerusalem only, the remaining eleven addressing other nationalities. But St. Luke's words disprove this, for he says that St. Peter invoked as his hearers, not the natives of Jerusalem only, but "*οἱ κατοικοῦντες*" (verse 5), *i.e.*, the foreign Jews temporarily sojourning in the city. Others suppose him to have spoken in Greek, which, they contend, was currently known all over the Roman Empire.² But it is more than doubtful whether this is even approximately true, many Romans even being unacquainted with it.³ And it is probable that many Jews were present who came from countries beyond the dominions of Rome—from Persia, Ethiopia, and even China. Besides, if any one language would have been intelligible to all present, where was the need or force of the bestowal of the gift of tongues at all?

The only theory that gives a clear explanation of the various phenomena of the Day of Pentecost is that which supposes a double miracle—a miracle in the Apostles, who spoke in a tongue they did not understand, and a miracle in the hearers, to whom the strange language sounded as if it had been their own.⁴ This also is in strict accordance with what we are told

¹ Some of the fathers, as Cyprian and Gregory of Nyssa and of Nazianzum, as well as Erasmus and others in modern times, have transferred the miracle *entirely* to the hearers. The Apostles, they hold, spoke their own language, but the spectators heard each his own. This, however, cannot be reconciled with *ἤρξαντο λαλεῖν ἑτέρας γλώσσαις*.

² So Neander, p. i. 17.

³ Compare Acts xxi. 38, where it is evident that the chief captain was surprised at finding that even a person of St. Paul's culture was able to speak Greek.

⁴ It is, at least, a beautiful idea that the Day of Pentecost was the reversal of the day of the dispersion at Babel. "Then," writes Chrysostom, "the one language was divided into many, here many languages were united in one man." Similarly, Augustine and many other of the later fathers, and especially Theophylact in the twelfth century, who has put it with great force, *ὡσπερ ἐν καιρῷ τῆς πυργοποιίας ἡ μία γλῶττα εἰς πολλάς*

of the *γλῶσσαι* "unknown tongues," which were among the miraculous gifts bestowed on the first converts, and are treated of by St. Paul in the Epistle to the Corinthians. Whatever some theorists may hold as to "the tongues" on the Day of Pentecost being foreign languages, it is impossible that anyone who studies the subject, however cursorily, can think that the *γλῶσσαι* of the Epistle to the Corinthians were so. We are there plainly told that the strange tongue was not understood by the speaker, or the audience generally, or indeed by anyone, unless there chanced to be some person present, not who knew the language, but to whom the gift of interpretation of the unknown tongue had been given. If this was the case, he stood up and expounded it. If not, it remained a mystery. For this reason St. Paul seems to hold this gift of tongues as of comparatively little value, saying (1 Cor. xiv. 19) that he would rather speak five words which his hearers understood than ten thousand which they did not. The reader will see how irreconcilable this is with the notion that the gift of tongues was the power of speaking foreign languages; for these would be the very things which *would* make him understood by a foreign audience, and without which he would be speaking in an unknown, and therefore useless, language to them.

In truth, if the Apostles had possessed the power of speaking foreign languages *at will*—if when they encountered a Syrian they could address him in Syriac, and an Arabian in Arabic, and a Roman in Latin and the like—the gift would have been altogether different in its character from any other of the gifts of the Holy Spirit bestowed on them. Thus they had the *δύναμις* "of discerning of spirits;" and by its aid St. Peter discovered the inward condition of Ananias, and St. Paul that of the cripple at Lystra. But they could not exercise this gift *at will*, but only when it was the Divine pleasure that they should do so. St. Peter only discovered the true spiritual state of Simon Magus when the latter put a question to him which would have disclosed the truth to any ordinary Christian. The same as regards Barnabas and Paul in their judgment of John Mark. One or the other must have been in error. The Apostles possessed also the power of healing the sick and raising the dead, but only when they received a Divine intimation that they were to exercise it. Such intimations were evidently given to St. Paul (Acts xiv. 9; xx. 10) and to St. Peter

διετίμετο, οὕτω τότε αἱ πολλαὶ γλῶτται εἰς ἓνα ἄνθρωπον ἦσαν. But that the one primitive lost language was, for the single Day of Pentecost, restored to the world, and was understood by all, is surely a wild fancy. Compare 1 Cor. xii. 10, where *γένη γλωσσῶν* are spoken of. This could not be descriptive of *one* language.

(ix. 40; x. 34). To suppose that the Apostles had the power of visiting a hospital (if they chose it) and sending all the patients home restored to health, or of entering the abode of any bereaved mourners and comforting their sorrow by raising their dead to life, would be a total misapprehension of the matter. Yet this would be only the same thing as regards the gift of healing, which the speaking foreign languages at will would be, as regards that of speaking with tongues.

Passing on from the narrative of the Day of Pentecost, we find later in the Acts of the Apostles what seems to be proof that sometimes, at all events, they were unable to understand what was passing in any foreign country from simple ignorance of the language. Thus at Lystra (ch. xiv.), when the people saw the cripple healed they raised a shout *in the (native) speech of Lycaonia*, that "the gods had come down in the likeness of men." The words "in the speech of Lycaonia" seem to be introduced by St. Luke in order to explain why SS. Paul and Barnabas did not at once protest against the blasphemous exclamations of the people. They evidently did not understand what the populace meant until they saw the victims led out. This is Chrysostom's account of the matter: Τοῦτο, he says ("the false inference of the Lycaonians"), οὐκ ἦν οὐδέπω δῆλον· τῇ γὰρ οἰκειᾷ φωνῇ ἐφθέγγοντο, ἐπειδὴ δὲ εἶδον τὰ σέμματα, τότε ἐξῆλθον (Chrys. Hom. Acts xxx.). Something of the same kind seems to have occurred at the meeting between St. Paul and the Maltese (Acts xxviii. 2). They, too, declared that St. Paul was a God. If he had understood what they said, he would certainly have warned them, as he did the Lycaonians, of their error.

Leaving Scripture, we shall find very little in early Church history to throw any light on the matter. It is urged by Bishop Wordsworth that there is no mention in any early Father of an Apostle having learned a foreign language before he went to preach in the country in which that language was spoken. But, on the other hand, neither is there any mention of an Apostle having gone to preach in a foreign land without having learned the language or secured an interpreter. And surely, as the natural and ordinary course would be for him to learn it, it is no wonder that no mention is made of that fact; while, on the other hand, as the other course would be a great and striking miracle, we *should* expect to hear it recorded. I make no use of the fact that some of the Apostles had ἐρμηνεύται¹ in their company, because though this word does

¹ Thus Papias calls St. Mark ἐρμηνευτῆς Πέτρον (Routh. i. 13), and Jerome says the same of Titus as regards St. Paul. But these could not have been interpreters in the modern sense of the word.

sometimes mean one who translates what is said in one language into its equivalent in another, it may equally mean an exponent of another man's doctrine and opinions, without any regard to the language in which they are expressed.

Wordsworth, again, insists that the Patristic evidence of the gift of foreign languages having been bestowed on the Apostles is very clear and decided. Yet, though nearness to the Apostolic times would be of overwhelming importance in this matter, he produces no writer of the first, second, or third century as bearing witness to the possession of the gift except Irenæus, towards the end of the second century, who only says that the Apostles spoke *παντοδαπαῶν γλώσσαις*, "all kinds of tongues;" and in the fourth century Cyril of Jerusalem, whose statement is that the Apostles "spoke with tongues they had never learned." But these expressions will apply to unknown, as well as to foreign, languages. Chrysostom, again, is quoted as upholding the Bishop's view; but, considering what has already been cited from him, it is difficult to believe he could have entertained such a belief. On the other hand, Eusebius and Clement of Alexandria have been quoted as favouring an opposite view. No doubt there are passages in writers of the fifth and later centuries which more or less clearly support Bishop Wordsworth's opinion. But they are too far distant from the Apostolic times to determine by their own authority the question.

To sum up the matter, the most reasonable conclusion appears to me to be (1) that "the tongues" of the Day of Pentecost were one and the same with the tongues spoken of by St. Paul (1 Cor. xii. 10) as being one of the special gifts of the Holy Spirit to the early Christians; (2) that then, as on other occasions to one (*i.e.*, the *ἅπαντες ὁμοθυμαδὸν ὄντες*) were given *γένη γλωσσῶν*, to another (*i.e.*, the *ἄιδοις εὐλαβεῖς*) *ἐζητησία γλωσσῶν*, and that those alone failed to attain the gift who were not *εὐλαβεῖς*, but *χλευάζοντες*. There was no difference, in fact, between this exercise of Divine inspiration and its display at Corinth and elsewhere, except its magnitude and notoriety. What took place on the Day of Pentecost may well have occurred again and again on subsequent occasions, whensoever the Holy Spirit willed it. In foreign lands, in the presence of an audience who were desirous of learning the truth, the Apostles may have spoken, under Divine inspiration, what even they did not understand (*cf.* St. Mark xiii. 11), but which their hearers were gifted with the power of apprehending.

There is one remark which I desire to add which I have not found in any writer on this subject. If the Apostles had, indeed, possessed the power of speaking any foreign language

at will, they must also have possessed the power of writing it; and if they did possess this, how can we account for their not having exercised it? When we consider how slow and difficult is the process of translating a book into a foreign language, how imperfectly it is accomplished even where the greatest labour has been bestowed, how tamely in a translation passages fall on the ear, which in the original are full of life and power—we shall recognise the fact, of which none could ever have been more cognisant than the Apostles themselves, that no translation can ever really fill the place of an original work. If, then, an Apostle, when he went to preach in Gaul, in Scythia, in Abyssinia, could have written an original gospel in Gallic, in Scythian, in Abyssinian, which he could have left behind him to future generations, is it credible that he should not have done it? The labour would not have been very great. A week or two would have been the longest time it could have occupied; but its value would have exceeded all possibility of computation. One thing alone, I think, prevented their performance of this work—their inability to do it.

H. C. ADAMS.

Review.

Explorations and Adventures in New Guinea. By Captain JOHN STRACHAN, F.R.G.S., F.R.C.I., of Sydney. Pp. 300. Sampson Low, Marston, Searle, and Rivington.

THIS volume contains a good deal of graphic description, including many phases of native life, with a well-written narrative of perilous adventures, in three expeditions; and it has points of interest for readers of more than one class. To those who watch the progress of Missions the book will be especially welcome. The author, in a modest preface, remarks that it has been no part of his plan to aspire to literary renown; he has sought rather, in the plain, homely language of a British sailor, to tell his tale as simply as possible. Nevertheless, the record of his energetic and patient explorations, with hairbreadth escapes, is very readable; it shows the rough work of pioneering in the Papuan Group; and the sympathetic presentation of the work performed by the London Missionary Society, in Southern New Guinea, gives the book a distinct value.

On his first expedition, in 1884, Captain Strachan went up an unknown river. As to his adventures there, we quote a single sentence: "As I sat on the damp ground, nursing my rifle, reflecting on the fact that I had lost my fine little craft, and that within a mile of us were 1,200 cannibals, who were thirsting for our blood, my condition was not to be envied by the proverbial English gentlemen who sit at home at ease." In 1885, the gallant Captain, on the suggestion of some of the leading citizens of Sydney, prepared a second expedition, and sailed again. His third

expedition, in 1886, took him to the north-western part of New Guinea. "There is no doubt in my mind," he says, "that the abundance of sago, the ease with which a large supply of fish can be procured, together with the value of the nutmeg crop and the association with the Mahometan traders, have injuriously affected the natives of these parts both physically and morally. Having little need to labour to procure the necessaries of life, rich in valuable commodities which they exchange for what is not only luxurious but pernicious, viz., strong drink and opium, together with fine clothing, brass guns, gongs, powder and muskets, instead of advancing in civilization, they are, in my opinion, a rapidly decaying race, lazy, treacherous, cruel, thieves and liars, who, without the appearance of any violent epidemic disease, are rapidly disappearing from the face of the earth. In a sojourn of two months and a half in the Gulf, the death-rate was amazingly large, and failing to trace anything like an epidemic among those people, I came to the conclusion that the fiat had gone forth that they should disappear, to make room for a better and a nobler people." (P. 198.)

On the question of the relative influence of Mahometanism and Christianity, Captain Strachan writes with effect. At Cape York, March, 1887, he writes :

"The work performed during this last expedition was of a most comprehensive character, and disclosed not only many varieties of life and different traits of character in peoples living within short distances of each other, but also conclusively proved to me the influence of the different religious teachings upon the human race.

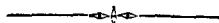
"The bulk of the greater proportion of the tribes met with in the north-west were followers of Islam, and, as the narrative proves to demonstration, they are a race of liars, thieves and murderers, whose main object in life seems to be to deceive. Devoid of all principles of honesty and honour, they cannot recognise nor appreciate such principles as in others. The prince and two rajahs from Tidore, so frequently spoken of, were co-religionists of these people, and their master, the Sultan, was Lord Paramount of the land. Yet no religious feeling nor any sentiment of loyalty to their lord restrained them from brutally murdering these unfortunate chiefs when they were their guests.

"I have read much of the rights of hospitality as practised among the Mahometan races, but from a long experience I am led to the conclusion that these sacred rights so much talked of by travellers, do not exist.

"On the other hand, the savages, or, as they are called by their Mahometan neighbours, Kafir—a word which has been imported by the Arab traders, and which signifies heathen—are a more reliable people, more honest in their dealings, and ever willing to show a kindness to the stranger.

"When, however, we contrast either the Kafir or the Mahometan with those who some years ago were wild cannibals on the south, but who, through the efforts made by the noble band of men representing the London Missionary Society, have within the last twelve or fourteen years been brought to a knowledge of the Christian religion, the difference is most marked. On the one hand we see bloodthirstiness, treachery and cunning, and on the other, child-like simplicity and innocent trust." (Pp. 295-297.)

In heartily recommending this interesting book, we must add that it is admirably printed in clear type, and has both illustrations and maps.



Short Notices.

“The Pulpit Commentary.” *The Gospel of St. John.* Introduction and Exposition. By Rev. H. N. REYNOLDS, D.D., President of Cheshunt College. 2 vols. Kegan Paul, Trench and Co. 1888.

OF the first volume of this work an Introduction to the Gospel occupies 141 pages; but we are by no means inclined to say that the Introduction is too long, for it is thoughtful and comprehensive. Dr. Reynolds discusses at due length the external evidences of the early existence of the four Gospels, and then turns to the specific external evidence as regards the Fourth Gospel. Then follows the Internal Evidence section. Dr. Reynolds, it is evident, has made good use of recent authorities, and his argument, vigorous and lucid, has quite as much freshness as one could expect. The Homiletics, by Professor Croskery, worthily accompany Dr. Reynolds' Notes. To these volumes, as a whole, in connection with other works on St. John's Gospel, we hope to return.

True Philosophy. A reply to certain statements made in “Scientific Religion,” by Mr. Laurence Oliphant. By S. F. A. CAULFIELD, Pp. 187. Hatchards.

We wish we could think that the book before us is likely to be read by some at all events of those for whom “Scientific Religion” will have many charms. But “True Philosophy” is not a review of Mr. Oliphant's fantastic and unhappy work; and it consists largely of quotations, some of which, we fear, will have little effect on minds fascinated by philosophic prattle about a Divine Person having a double nature, male and female element combined. It is indeed sad, shocking, that a “Clergyman of the Church of England” (“Scientific Religion,” p. 462) declaring the dogma of the Trinity to be “*purely of human invention,*” should write about the Divine masculinity, the Divine femininity!

Twelve Hundred Questions on the History of the Church of England. With some Answer-hints, and with Tabular Annals of the Reigns of Henry VIII., Edward VI., Mary, Elizabeth, James I. and Charles I. By A LECTURER. Pp. 318. Rivingtons.

This is a book which many students, who do not dislike the question and answer system, may find helpful. Its doctrinal position may be understood, fairly well, from the following answer to a question about the English Church Union:

One grave defect, which keeps many loyal Churchmen from joining it, is this: it favours celebration of the Eucharist “*for an intention,*” i.e., for the objects of the Society; whereas (whatever petitions may be rightly offered at the time of celebration) the one Divinely-appointed purpose of “these holy Mysteries” is the *Communion* of the living. “Votive Masses” are an abuse of the fourth century, grafted on to the primary institution by mistaken piety.

Some Words of Counsel. Addressed to the Clergy and Laity of his Diocese, in the first three years of his Episcopate, by EDWARD HENRY BICKERSTETH, D.D., sixty-second Bishop of Exeter. Exeter: Printed by H. Besley and Son, 89, South Street.

Whether or no this little volume has been “published” we cannot say; but we are grateful to the friend from whom we received a copy, and find it a pleasure to notice it in these pages. There are three Diocesan Conference Addresses and three Charges. The Charge delivered at Totnes in the year 1887 is on Eternal Judgment.

The Fatal Illness of Frederick the Noble. By Sir MORELL MACKENZIE. Sampson Low, Marston, Searle, and Rivington.

On the title-page of this deeply-interesting book appears the line : "Mark now how a plain tale shall put you down." And to ourselves it seems that the distinguished doctor's "plain tale" is as convincing as it is clear. Apart altogether from the surgical aspects of the case, this able work will take high rank, from its presentation of a singularly noble character. In the Emperor Frederick's devoted life gentleness and strength were beautifully combined ; in the sick-room he looked forward "without fear, placing his trust in God."

Holy Seasons of the Church. A selection in verse and prose from the writings of various authors. Compiled and illustrated by E. BEATRICE COLES. S.P.C.K.

A tasteful little volume : just the thing for a present.

The Beatitudes. Discourses by RICHARD GLOVER, Bristol. R.T.S.

The lectures in this number of the "Companions for a Quiet Hour" series are reprinted from the *Sunday at Home*.

From Messrs. Cassell and Co. we have received Part I. of *Cathedrals, Abbeys, and Churches of England and Wales*, being a reprint from Dr. Bonney's excellent work, to be completed in 20 Parts. The September issue contains illustrations of Canterbury Cathedral and York Minster.

In the September *Art Journal* appears another portion of "William of Wykeham," by Mr. Basil Champneys ; the illustrations, of course, are admirable. The frontispiece is "By the Waters of Babylon," from the fine picture by Hacker. The October number is also a good one.

Two Enthusiasts, by Evelyn Everett Green (R.T.S.) is a Tale worthy of that author's high reputation.

The annual of the *Church Monthly* deserves especial praise. The volume is full of good and wholesome teaching, bright, well illustrated, and cheap. The *Church Monthly* is admirably adapted for localization. We heartily recommend both the Magazine and the volume for 1888. The *Church Almanack* for 1889, we may add, is exceedingly good.

The new volume of the admirable Pen and Pencil Series published by the Religious Tract Society is *Irish Pictures*, by Richard Lovett, M.A., and an exceedingly attractive and interesting volume it is. To Mr. Lovett we are indebted for "Norwegian Pictures," and "Pictures from Holland."

In *Blackwood's Magazine* appears a very readable and suggestive paper on the Agricultural Labourers.

The annual of the *Quiver* is—we must not say—as good as usual, for that would not be enough. The volume for 1888 is the first of the new and enlarged series, and a wonderfully cheap volume it is. The *Quiver* (as we have said more than once in the past year) is an increasing success.

A charming cheap edition of *The Cottar's Saturday Night*, illustrated, has been published by Messrs. Nisbet and Co., from whom we have also received a delightful gift-book, *Threefold Praise* ; some of Miss Havergal's verses with very tasteful illustrations.

Several good gift-books have been sent to us by the Religious Tract Society, e.g. : *The Happiest Half-hour*, or, "Sunday Talks with the Children ;" *Louisa of Prussia, and other Sketches*.

The October *C.M. Intelligencer* contains an excellent paper by the Editor: "Some Notes on the Lambeth Encyclical, Resolutions, and Reports;" decidedly the best paper on the Conference yet published, so far as our knowledge goes. The "Notes" have a freshness which is welcome, and nobody is like to complain of a lack of frankness. We quote one passage: "The Committee on the Eastern Churches seems to have been very strangely constituted. It comprised only eight members, and, except the Bishop of Winchester, who was chairman, not a single English prelate served on it. The other seven were: two from Ireland (Limerick and Meath), two from America (Iowa and Springfield), the Bishop of Gibraltar, Bishop Blyth of Jerusalem, and the Bishop of Travancore and Cochin—the last-named obviously in view of the Syrian Church in his diocese. We should have thought the Bishop of Durham, with his unrivalled knowledge of early Church history, and the Bishop of Rochester, as one of the trustees of the Jerusalem Bishopric Endowment, were indispensable on such a committee; and the C.M.S., which in its earlier days did more for the Eastern Churches than any other body of Churchmen has done since, was entitled to at least another representative besides Bishop Speechly. But let us turn to the report. The Committee begin by expressing a 'hope that at no distant time closer relations may be established' between the Church of England and the 'Orthodox Eastern Communion' (i.e., the Greek Church); but they are of opinion that 'any hasty or ill-considered step in this direction would only retard the accomplishment of this hope.' Among the grounds of hope enumerated is 'the request which the Orthodox Patriarch of Jerusalem recently addressed to the Archbishop of Canterbury, that the Anglican Bishopric in Jerusalem should be reconstituted, and that the headquarters of the Bishop should be placed in that city rather than at Beyrout or elsewhere.' This, by the way, is a significant, though implicit, rebuke to Dr. Liddon and his friends, who professed to have the approval of the Greek Patriarch in their vehement opposition to the revival of the Protestant Bishopric, so dear to the late Lord Shaftesbury. Neither the Committee nor the Conference, however, express any approval of the Archbishop having revived the Bishopric; and another Committee, the one on Old Catholics and other Continental Reformers, deprecate in rather strong terms 'the consecration, by Bishops of our Communion, of a Bishop, to exercise his functions in a foreign country, within the limits of an ancient territorial jurisdiction and over the natives of that country.' This is probably aimed at the present Archbishop of Dublin's scheme for giving a Bishop to the Reformed Spanish Church; but it looks like an indirect condemnation of the Jerusalem Bishopric by a Committee not appointed to consider that question. The Conference as a whole, however, used much milder words."

Some of our readers may be glad to hear of a little pamphlet on the definition of "This Word Sacrament," published under the title of *The Misprinted Catechism*. (J. F. Shaw and Co.) The author, Mr. J. T. Tomlinson, a shrewd and able controversialist, opens thus:

The well-known definition of the meaning of the word "Sacrament," given in the Catechism as printed in the Prayer-Books sold by the Society for Promoting Christian Knowledge, is worded thus: "I mean an outward and visible sign of an inward and spiritual grace given unto us," etc. The National Society also publishes "Sunday School Lessons on the Church Catechism," by the Rev. John Watson, in which that divine says (p. 181), "Let it be observed that there is no comma in the second Answer after the word 'grace.' In repetition a pause is too often made here, obscuring the true sense." Nevertheless, it can be demonstrated that both the text of the S.P.C.K. and the commentary of the National Society are not merely inaccurate, but are contrary, both in letter and the spirit, to the law of the land and the mind of the Church of England as expressed in its *authorised Catechism*.

THE MONTH.—THE CHURCH CONGRESS.

THE Unionist cause appears to be gaining strength in "dear old Scotland." At Inverness, Lord Hartington made an admirable speech, replying to Mr. Gladstone and Lord Rosebery. The reputation of Mr. Balfour, as a statesman as well as a speaker, will not be diminished by his address at Haddington.

Speaking at Belfast, the Lord Lieutenant bore an emphatic testimony to the marked improvement that has taken place in the national and moral condition of Ireland. Lord Londonderry contrasted the failure of the attempts to govern Ireland by the "ordinary law," with the striking results which have ensued upon the steady and vigorous administration of the Crimes Act. Two years ago, he said, "crime stalked unpunished" through the disturbed districts. The machinery of the law was powerless to cope with the disorder fomented by a Party which strained every nerve to carry out the threat to "make the Government of Ireland by England impossible." Now, there are fewer cases of boycotting, and more cases of occupying derelict farms. Trade is improving.

Lord Rosebery has spoken well on Imperial Federation.

Mr. Ritchie's appeal to ratepayers to make his Act the means of local good government as well as of local self-government will not, we hope, be made in vain.

At the Chichester Diocesan Conference the following resolution (moved by Mr. W. E. Hubbard, and seconded by Mr. Justice Grantham) was carried unanimously:

That the Chichester Diocesan Association be asked to appoint a committee for the purpose of taking such steps as may be thought best to supplement the efforts of the clergy in insuring their lives, or otherwise making provision against sickness and old age. That this Conference recommends the Clergy Pensions Institution as a suitable means for making such provision.

The Rev. Francis Pigou, D.D., Vicar of Halifax, and Hon. Canon of Ripon, has accepted, we gladly note, the deanery of Chichester.

The visit of the German Emperor to Rome has been in every way a marked success.

This year's Church Congress has certainly been the largest meeting ever held: "perhaps the most successful," says the *Guardian*. "As a demonstration of the influence of the National Church, and of the deep and widespread interest in all that concerns her life and welfare, the Manchester Church Congress leaves nothing to be desired. And it demonstrated also that Church questions have now, in Lancashire at any rate, penetrated far down the strata of society. The Manchester audiences were not at all of the 'picked' description; nor was there apparently so large a clerical ingredient as has sometimes been present."

In an article on "The Congress and the Bible," the *Record* says:

The Manchester Congress will be remembered for the leading place which the great questions of Bible criticism, Bible teaching on the Future State, and Bible Inspiration occupied on its programme and in its discussions. Never before have these subjects been raised so directly or treated so boldly before such an audience. It may be stated generally—and it is a fact which we have not seen reported, a fact which no one not

actually present could notice—that the audience were what may be called more orthodox than the speakers. They listened respectfully, perhaps with half-regretful assent, to the more or less startling notions propounded before them, but every reference to faith was significantly welcomed, or whenever a speaker recalled himself by some word of personal belief in the Saviour or in Revelation, he was certain to be rewarded with the enthusiastic approval of the meeting.

In his closing address the Right Rev. President said :

To God alone must we give thanks for the high tone of thought and feeling and for the godly reunion and concord of this great assembly. The papers which have been read to us have been marked to an unusual degree by clearness of exposition and earnestness of purpose, and some of them seem to me to have carried us to the furthest outlook of thought and hope. Many of the earnest speeches addressed to us have roused in us, I trust, purposeful resolves for more entire dedication to the cause of our Divine Master, and by not a few the brilliant eloquence and heart-stirring power will be long remembered. Nor has the audience been unworthy of the speakers. It has been distinguished for the breadth and quickness of its sympathies, and at the same time for qualities which might seem, but which are not, inconsistent with these ; for its strong attachment to the old services and the ancient ways, and, especially in the working men's meetings, for its attachment to the distinctive principles of the Church of England. Dangerous days may be before us—days of difficulty, and, it may be, of stormy conflict ; but dark days they cannot be if only we carry into them the clear vision, the high resolves, and the glowing faith which have so often found expression in this Congress. I should look upon the disendowment of the Church of England as a great national calamity ; but I do not fear it. In another land I have seen what the Church of England can do without the support of endowment and privilege, and I say to you now that all is well if Christ be with us, if His life be in our hearts and His Spirit in our ministrations.

The *Record*, referring to the subject "To what extent results of historical and scientific criticism, especially of the Old Testament, should be recognised in sermons and teaching," says :

This subject gave rise, as may be supposed, to a discussion of very grave interest—the most important, as it seems to us, of the whole Congress. In that discussion, and still more in the Bishop of Manchester's opening address, we seem to hear the echo of a buried controversy and sharp divergence of opinion which occurred amongst the Bishops at the Lambeth Conference. It has been noted that the published account of the proceedings contains no report of the "Definite Teaching of the 'Faith' Committee," although the subject is referred to in the Encyclical.¹

Some of the "academic" discussions were, to say the least, not likely to do any good.²

In the course of the discussion on Church Finance, the Right Hon. C. E. Childers made an interesting and suggestive speech. He thought the time had come when the Church might claim from the State two things—the first, power, subject to certain definite principles, to regulate her own financial affairs through her own representative bodies, general, diocesan, and parochial ; and the second, authority to treat Church property as a whole.

¹ The Bishop of Gloucester and Bristol at his Diocesan Conference spoke out. He said : "This is no epoch for attempting to set before the great body of English Churchmen what at the Manchester Church Congress was termed the well-established results of Bible criticism. Well-established results ! Such things have no existence save in those old and fundamental truths which modern thought is trying to explain away. I rejoice that the Church has not been authoritatively invited to consider any of these so-called results of Biblical criticism."

² "The afternoon spent on Eschatology," says the *Guardian*, "was, perhaps, worse than wasted. Its result would rather be unsettlement and uncertainty than peace of mind or well-grounded hopefulness. It is, however, a sign of the times, and one which evinces at any rate the discernment of the committee that selected it for discussion, that there was no subject all the week which commanded a more general interest. Perhaps it was not the fault of the committee altogether that so little seemed to come of it."