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THE
CHURCHMAN

MAY, 1893.

ART I.—THE PRE-REFORMATION THEORY OF THE
PAPACY:

AS LAID DOWN BY PETRUS ANDREAS GAMMARUS, AUDITOR
OF THE HOLY APOSTOLIC PALACE, AND VICAR OF POPE
CLEMENT VII. IN THE CITY OF ROME (A.D. 1525).

THE commentary of Petrus Andreas Gammarus on the Bull (or Extravagant) of Pope Julius II. on the "Simoniacal Election of a Pope," was published at Rome (by Calvus) without any indication of date, but, from internal evidence, about 1535. It is dedicated to Cardinal Alexander Farnese by the printer, who had persuaded the author to allow him to make it public on account of its singular learning and legal importance, and is now of extreme rarity. The work itself is inscribed by the author to Pope Clement VII. He informs us that it was written before the sacking of Rome by the Duke of Bourbon, and, in the burning of his library, it was among the few of his writings which escaped destruction. It must, therefore, have been composed as nearly as possible in 1525. Of his own life we can only gather that he was a native of Bologna, and a reader on Pontifical Law in that city about the year 1512-13., for he tells us that he was consulted by the Council of Pisa on the legitimacy of their assembly, and made its members his enemies by declaring against their proceedings. He was a strong advocate of the Papacy, though he held, not only the doctrine of its fallibility, but also of the possibility of heretical and scandalous Popes being elected, and prescribed the remedies which ought to be applied in their case. On his settlement in Rome he was appointed by Pope Clement VII. to the office of Auditor of the Apostolic Palace, and also Vicar of the Pope in the City of Rome.

The occasion of his writing his commentary he thus describes:

In earlier days, when some great spiritual dignitary was deploring with me the misery of our times, he fell (I know not how) into a discourse on the Constitution of Julius II. on the simoniacal election of the Roman Pontiff, alleging that this even added to our evils, as it provided the means by which any wicked man might make a handle for effecting a schism. When I understood this, as soon as I could, with due reverence to my informer, I returned home; I examined carefully this constitution, which I had done but slightly before. I took it in my hands—with one breath I ran through it. The very first sight terrified me. Again and again I read it. I reflect that an immense argument for innovation is hidden under it, unless it finds a large interpreter.

To give it this "benign" interpretation he undertakes his commentary.

The bull *Cum tam divino* forms the text of it, which is read on every occasion of the election of a Pope, and has a quasi-synodical character from its reception by the Lateran Council held under Julius at the time of its promulgation. It is, perhaps, the most stringent and far-reaching in its results of any which have ever issued from the Papal Chancery. It would be difficult to establish the legitimacy of any of the Popes from Alexander VI. down to much later times if its searching tests were applied, while all the cardinals who derived their appointment from them would be equally illegitimate, for the stream of promotion would be polluted at its source. Gammarus relates the various reasons which were assigned for it at Rome at the time of its promulgation, which his contemporaries well remembered. The chief of these arose out of the notorious simony, which made the election of Julius II. absolutely void according to his own law. His friend in earlier life, Florianus Dulphus, writing to congratulate him on his election, added the significant words: "But I grieve that simony was the mistress of your election." The original of this letter and the Pope's reply Gammarus had himself seen. Trollope, in his "Papal Conclaves," says truly:

In the whole list of the Conclaves there is not one more decidedly and notoriously black with simony than this of Julius II. Guicciardini, though strongly prepossessed in favour of Julius, yet speaks of his simoniacal elevation to the Papacy as a notorious thing.

The bribery was managed on this occasion by the infamous Cæsar Borgia, as it had been in the time of Alexander VI. by the equally shameless Cardinal Ascanio Sforza. That intriguing cardinal was present at Julius' election, but had become poor, and therefore powerless in the work of bribery. The compacts for places and offices which preceded the election brought it as fatally within the terms of this bull as the actual largesses and money payments by which the Spanish cardinals are said to have been bought over. Hence Gammarus

writes : "There are not wanting those who say that he envied posterity the arts he had exercised himself." The simony was not "occult," for which our author very significantly apologises, but "notorious," for the facts were known to all Europe, and have been recorded by the great contemporary historians of Italy. Dumesnil,¹ after describing the promises by which Cardinal Georges d'Amboise was persuaded to give his vote for Julius, says of the strange unanimity of the Conclave, and the suddenness of its decision : "Tout avait été convenu à l'avance"—No such phenomenon was presented by any Conclave before or after. But our author was less terrified at the possibility of applying the law of Julius to the case of that Pope himself, whose memory he evidently did not hold *in benedictione*, as at its application in its later clauses to his own patron Clement VII. For he says on the words "Officia seu beneficia seu promissiones," etc. :

But what if the cardinals, before they elect, should make a legal compact that all the benefices of the person to be elected and all his offices should be divided equally between the electors, and thus the party elected should fall under the penalty of the law? This was done before Clement VII. was elected in the year 1523. Such an election must be held to be simoniacal.

The writer's object was evidently to suggest to Clement VII., who lived in terror of a General Council, the danger which the constitution *Cum tam divino* presented even in his own case. For he had already alleged the opinions of the greatest theologians that it ought to be altogether abrogated. The consciousness of the impossibility of its application, from the very universality of the evil of simony—which led to the old adage, *Omnia Romæ venalia*—is seen in almost every sentence of this remarkable commentary. On the clause prohibiting the promise of *offices*—"offices," he defines, "which are at this time saleable in the Court of Rome, and, therefore, have their price"—some, he affirms, include the cardinalate among these, and "many have a doubt whether it is lawful to buy that dignity." "The question," he says, "is a very invidious one" (*Quæstio est invidiosa plena*). It ought not to have been difficult to solve, as Leo X., after the terrible reprisals arising out of the Petrucci conspiracy, had sold the cardinalate openly and without the least reserve. Out of this subject arise a number of delicate questions affecting the case of simony in a Pope—who, having bought the Papacy, sells the cardinalate to indemnify himself. The well-known verses written of Alexander VI. must here occur to the reader :

Vendit Alexander cruces, altaria Christum ;
Emerat ille prius, vendere jure potest.

¹ "Vie de Jules II.," p. 30.

The declaration of the absolute nullity of the election of a Pope in case of simony, which is to be treated as "true and indisputable heresy" (*vera et indubitata hæresis*)—and simony is throughout the bull described as the *heresy of simony*—leads the author into a long digression on the cases in which the election of a Pope may become void. He mentions the case of Pope Joan, but with a qualifying word as to its truth. He shows that a mad Pope or an idiot one is incapacitated. Incidentally he alleges that a layman may be lawfully made Pope if he is of perfect integrity of life. He refers to the heretical Popes and to those who, having been heretical, have repented, as in the case of Marcellinus, and then considers the case of a notoriously criminous Pope—one

Who sells the priesthood or commits it to unworthy persons, or offers at a price the spiritual treasure of indulgences¹ or sacraments; who diverts the goods of the Church in the interests of his kinsmen or in enriching other discreditable and undeserving men, or for other evil purposes. For these crimes, by which the state of the Christian religion suffers reproach, the Roman Pontiff is to be admonished; and if he cease not, is to be subjected to the authority of a general council.

He points out the case of simony, as constituted by this law, a worse crime than heresy, the reason being that simony vitiates the very election of the Pope, whereas heresy only leads to his removal from the Papacy. And here he reminds us that by the bull, simony is treated as a heresy, which has been noticed already. For it compares a simoniacal Pope to Simon Magus the heresiarch, and declares him to be "not apostolical, but apostatical." It would be a question *invidiæ plena*, as our author writes, to bring the intrigues of the conclaves and the mysteries of the "antecamera" before the tribunal of history. From the time of Alexander VI. to that of Paul IV., and even Innocent X., the most terrible revelations have disclosed to us the internal weaknesses of the Papacy. The constitution or "extravagant" of Julius II. has laid the *baton sinister* over the shields of too many of his predecessors and not a few of his successors. For its clauses are so precise and stringent as to cover every possible case of undue influence, and to prove the extent and the depth of the evil which it was put forth to extirpate. The fall of the temporal power has done more than any other event to save the Church of Rome from the dangerous influences which were exercised within our own memory by France, Spain, Austria, and other Powers to prevent the freedom of choice so essential to every electoral body. The Pontificate is no longer the shuttlecock to be

¹ The author apparently held with Cardinal Contarini and all the highest authorities of that day that the words, "Freely ye have received, freely give," prohibited all such money payments.

thrown about between Spanish and French and imperial cardinals intriguing for their own countries and patrons. Let us hope that it may preserve the liberty it has acquired, notwithstanding the *sancta simplicitas* of the advocates of the temporal power, whom all the evidence of history and experience would be insufficient to convince.

Having briefly sketched the chief lines of Gammarus's "Commentary" in its early pages, I now offer to the reader a translation of the closing portion of it, which exhibits the opinions of an orthodox member of the Church and officer of the Court of Rome on the eve of the Reformation. The convocation of a General Council was then the aspiration of all but the members of the curia, and the relations between the Papacy and a council were a subject of vital importance. These are laid down by our author in the following terms:

The calling and convocation of a council belongs to the Roman Pontiff, whence the ecclesiastical rule was in use even in the earliest period, that councils are not ratified to which the Apostolic See has not imparted its authority. For to gather together a universal body, a college or any other assembly, belongs chiefly to him who is the head of it; and the Pope is the head of the Church, which no man doubts.

I. But this rule fails in the first instance—when the Pope is accused of heresy, for in that case, since the question is in regard to his punishment, the convocation of a council ought not to be left to the Roman Pontiff, since it is not likely that he would do anything against himself. For this exception this reason is usually alleged, that when, in a doubtful case, the consent of a prelate is required, if the cause relates to the prelate himself, that consent is not required. Thus also a monk who desires to accuse his abbot, is not required to ask the leave of his abbot to do so. This exception from the rule is laid down by Ant. de Butrio in a certain treatise, proving it by many similar instances, as those of a witness, a judge, a guardian, etc., who, through suspicion of partiality, are excluded by their official character.

This exception I think to be correct in the case when the heresy is notorious. Otherwise the Roman Pontiff could not be deprived of his privileges, according to what we have referred to in the previous gloss. For otherwise anyone without authority of the Pope could summon a council on the pretext that a charge of heresy was to be laid against him.

This exception we have extended to notorious simony on account of the constitution *cum tam divino*; but in heresy and simony of which there is no proof, it is to be decided otherwise, as I have shown already.

II. The second case to be excepted is when the Pope is found to be negligent in the convocation of a council, notwithstanding the necessity of such convocation. The Pope is to be admonished by the cardinals to do this, which if he neglects, the power is alleged to devolve upon the cardinals. Ant. de Butrio declares that there is then the greatest evidence of neglect when a schism oppresses the Church of God. For as in this case the law requires the convocation of a council in order to remove this evil, there would be an evident guilt in the Pontiff who neglected it.

But what if the cardinals were negligent and nevertheless the necessity for calling a council existed? Turrecremata and Petrus de Monte hold that the Emperor, or some other prelates of the Church, should call it. There are those who say that the prerogative of calling a council belongs in the second place to the Patriarch of Constantinople, as that Church is the next in rank to the Roman, and then to the other patriarchs in succession; afterwards to the Emperor, and, if he is negligent, to the kings, and then to the princes. I think, however, that those are of the truer opinion who hold that this right belongs to the Emperor, since he is the defender of the Roman Church and of religion generally, representing the whole Christian community. Nor is there any archbishop or patriarch or any holding universal jurisdiction after the Pope, except the Emperor. The doubt is frequently entertained whether this right of assembling a council belongs to the cardinals separately or as a college. And we must affirm that it devolves to them in their collective, and not in their individual, right. But what is to be done when the College of Cardinals is negligent? can one single cardinal call a council? Philip Decius thinks that the right belongs to every cardinal, since when the power devolves to a chapter through the negligence of the prelate, if the chapter is also negligent, any separate canon can exercise it. I think, however, that this opinion is improbable, since the interpreters cited by Decius speak of the case in which the power so devolves to the Bishop that it cannot pass to any other, which specially holds good in the recovery of the goods of his own Church. But in our case this power devolves to the Emperor, and, if he neglects it, to others. A single cardinal, therefore, being excluded in his collegiate capacity, cannot be admitted in his individual right. On this ground the controversy which arose in the time of Julius II. may be decided, viz., whether the two or three seditious cardinals who, when cited by him, were so far from obeying that they dared even to convoke a council against him, could do so on the pretext that the Pope and the rest of the cardinals had been negligent in the assembly of a council. At that time I was a public lecturer on Pontifical

Law at Bologna, and when consulted on the matter I replied that it could not lawfully be done—an answer which excited the hatred of the council (of Pisa) against me. I was moved by the preceding reasons, and two still stronger additional ones. For, even if we grant that this is lawful for individual cardinals, it can in no case be lawful to men who were under a criminal charge and are guilty of *lèse-majesté*. Secondly, no necessity existed for the assembly of a council which could not be met by the Pope—which only exists when the Pope is a notorious and incorrigible heretic, or proved to be simoniacally elected. For other matters, however difficult, might be expedited by the Pope himself.

III. The rule (*i.e.*, of the right of the Pope to call a council) fails in the third place when the Pope is implicated in some notorious crime which scandalizes the whole Church, for then inasmuch as he can be deposed by a council, it can be, even though he is unwilling, summoned and convoked. This opinion the Council of Basle approved, when it deposed Eugenius chiefly on the ground that he had been guilty of notorious simony in selling benefices and everywhere reserving them—committing them to unworthy persons, depriving electors of their rights, and doing other things by which the Church of God was scandalized by a notorious scandal. This opinion was held by John Gerson, who everywhere maintained the superiority of a council over a Pope.

This exception is generally rejected by theologians, who hold that the Roman Pontiff in only one case is subject to a council, *viz.*, when a crime is involved which would deprive him of the Papacy—when, for instance, he is a heretic. For it is impossible for one who is separated from the unity of the Church to be the head of the unity. Or it may happen when there is a schism, and it is not certain who is the true Pope. For then the council either deposes both or confirms one, since the authority of the pontificate can be legally claimed by no one. The same exception extends to our case (*i.e.*, of simony) also, since a Pope elected simoniacally is not a Pope according to this constitution (*i.e.*, *cum tam divino*). Wherefore the theologians say that a wicked Pope commanding unrighteous acts is not to be obeyed, but rather resisted to the face, as Paul resisted Peter. We must entreat God to give him a sane mind, even as St. Hilary is said to have prevailed, by his prayers alone, against Pope Liberius, who was tainted with the Arian heresy. For God Himself punishes evil Pontiffs.

This question (of a criminal Pope) presents on either side to him who defines it great difficulties (*vastæ rupes*). For we have experienced beyond question that by the too great license of the Roman Pontiffs, while they corrupt and dissipate all

things under their own will, and by the revelation of flesh and blood, not of the Holy Ghost, dispense spiritual things, promoting unworthy men to the rule over their people, the Christian religion has languished, the people fall away from the faith, the clergy is made the reproach of men and the humiliation of the people, and the yoke of this see, which was once sweet and to be desired, is now believed to be hard and full of unrighteousness, following the teaching of factious and wicked men, which perhaps would have been far otherwise if this excessive licence had been restrained by the frequent bridles of councils. For it is a perpetual scandal in the Church of God for wicked men to hold the primacy.

On the other hand, it may be said that to constitute the Church of God without a head, or without him who represents Christ in his manifold jurisdiction, is opposed both to nature and to Divine institutions. In this matter I embrace the opinion of Ægidius (Rom.), which is, that if a Pope notoriously sins in things prohibited by the Divine law, or should darken the honour of the Church, and being admonished should not reform, he should be punished and deposed by a council, and a council may be called against his will. For by persisting in such notorious crimes he effectually asserts that sin is not sin, and proves his disbelief in a future state, which is the worst of all heresies.

IV. Our rule fails in the fourth place when there are two Popes dividing the Church, for this is a case specially reserved for the judgment of a council, which has force even when one of the two is canonically elected.

V. It fails fifthly when a Pontiff is elected simoniacally, in which case the convocation of a council devolves to the cardinals, for it is only done for the purpose of providing a canonical pastor, and, as his election belongs to them, to them also belongs the calling of a council. In all these cases, however, in which it is lawful to call a council without the Pope his leave has to be asked, even though it is not obtained. But this, perhaps, is not needed in this particular case, where the legitimacy of the Pope is denied.

Such were the views of an important member of the Court of Rome at the period of the Reformation. The idea of Papal infallibility is not admitted for a moment. The heresies of Marcellinus, Liberius, Honorius, and many other Popes of a later day are clearly admitted, and the old remedy of the Councils of Pisa, Constance, and Basle recommended. The scandals which disgraced the Pontificates of Sixtus IV., Alexander VI., Leo X., and Julius II. are not dissembled, and the need of a thorough reformation of the Court and Church

of Rome are not obscurely indicated. Had Gammarus lived to see the reign of Paul IV., and to witness the tragedy of the Caraffa, he might have seen a sad illustration of the necessity of removing a Pope who had handed over the government of the Church to men who were guilty of the most horrible crimes, and who expiated them by their lives under the worthier Pontificate of Pius IV.

R. C. JENKINS.

ART. II.—"THE LAST WORDS OF DAVID."

2 Sam. xxiii. 3-6: "He that ruleth over men must be just, ruling in the fear of God: And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet hath He made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although He make it not to grow."

FEW portions of the Old Testament are more interesting than those fragments of ancient prophecy and song, which shine out here and there like sparkling gems from the narrative of the historical books. Many such are found in the Books of Samuel: the thanksgiving of Hannah over her newborn child, re-echoing day by day for us in the Holy Virgin's song; the lamentation over Saul and Jonathan; Nathan's prophecy of the everlasting kingdom, and David's prayer for its fulfilment; his thanksgiving for deliverance from his enemies, found also in the 18th Psalm—these are some of the voices of Hebrew poetry, which a Samuel and a Nathan and a Gad, all prophets themselves, have been careful to preserve in their writings.

But in none of these relics of sacred song are poetry and prophecy more richly combined, in none is the sense of natural beauty more closely mingled with the breath of holy inspiration, than in these "last words of David." That title need not mean that these words were spoken in the last hours of David's life and reign; for the history goes on to tell of later words and deeds: but these were his last words of prophecy and song, his last testimony for God, which he would hold fast unto his latest breath—his final confession of faith, in which he wished to die and depart out of this world. For here, as in a last will and testament, he sets, as it were, his hand and seal to all that he had sung and prophesied before concerning the eternal continuance of his kingdom, and the Son who should sit upon his throne for ever.

It is neither to be expected nor desired that such a passage should be exempt from the closest examination of modern criticism. For under the preliminary and sometimes tedious discussions of the grammatical sense and literary style, and date and authenticity, there lies the deeper question of a Divine revelation, whether holy men of old have indeed spoken as they were moved by the Holy Ghost, and whether those ancient Scriptures, in which their prophecies were recorded, do indeed testify of Christ, and help to prove the cardinal doctrine of our faith, that "the Word was made flesh, and dwelt among us, full of grace and truth."

In regard to the passage before us, it has sometimes been said that the language is difficult and obscure. That it is brief, abrupt and archaic, as becomes so ancient a prophecy, is very true; but complaints of its obscurity come chiefly from such as either refuse to see in it any prophecy at all, or, on the other hand, desire to find in its words a more direct prediction than they in fact contain.

It is satisfactory therefore to be assured by such a Hebraist as Ewald, that "The sense of the single words is not so doubtful as it seems without an accurate knowledge of the language": and for the encouragement of any who, like myself, have no such knowledge to rely on independently, I may add that some of the chief experts in Hebrew scholarship have furnished us with such abundant help, that with care and patience it is not difficult to ascertain for one's self that exact grammatical sense which is the indispensable basis of all sound interpretation; and on that basis, the more simply we interpret such a passage, the more likely we shall be to find its true prophetic import, if prophecy it be.

The inspired utterance, for such, at least, it distinctly claims to be, is introduced by a remarkable description of the author: "The oracle of David the son of Jesse, and the oracle of the man raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel." Whether we should regard this description of David as proceeding from himself, or from the historian who has recorded his "last words," is perhaps a question not of the greatest importance. It has been urged that if David were the writer he would seem to lavish too much praise upon himself. But, in fact, his language is as clearly marked by personal humility as by a lofty consciousness of a divine commission. For we observe how modestly he is first described as "David the son of Jesse." The old man, full of honours, goes back to the name by which he was known in his youth, as the keeper of his father's sheep.

His own name had long since become so famous as to make the mention of his father needless; yet he calls to mind the

low estate of his early years, and the goodness of God in taking him from the sheepfolds to feed His people Israel. And if, in his next words, "the man who was raised up on high, the anointed of God," begins to lift up his head, it is in thankfulness, and not in pride. If he speaks as another David, exalted far above "the son of Jesse," it is because he regards his kingly power as a gift bestowed on him not for his own merit, but for the good of his people, a mercy and a blessing for which he was bound to give God the glory.

Many years before he had been taught by the mouth of Nathan to regard his exaltation in this light: "Thus saith the Lord of Hosts, I took thee from the sheepecote, from following the sheep, to be ruler of My people, over Israel." And long after David himself lay at rest with his fathers another psalmist re-echoed those words, and bore witness to their abiding truth: "Thou spakest sometime in visions unto Thy saints, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David My servant: with My holy oil have I anointed him." "My hand shall hold him fast, and My arm shall strengthen him."

The greatness of David, as he well knew, lay in this, that as the king of God's own choice, he was to be the progenitor of One greater than himself, of whose kingdom there should be no end.

And now another title is added to that of "the anointed of the God of Jacob:" for the experience of God's love had filled His servant's heart with songs of praise, and made him the sweet psalmist of Israel. Had he not good reason to rejoice in this also, that in his songs he had been able to gladden the hearts of God's chosen people by showing them of His mercy and truth? But here again he claims not the work for himself: he calls them not *his* psalms, but the psalms of Israel. "He will have them received on the authority of Israel, that is, as Luther says, the Church of God; for "he would in this way unite himself with the Church, acknowledging her as the great teacher, and God's gift as bestowed on him for her benefit and through her ministry." He testifies that the God whom he worships is the God of Jacob, and the hope in which he trusts is the blessing which had been promised to the fathers, "to Abraham and his seed for ever." Again, he calls his Psalms "the songs of Israel," because he had written them for the service of the sanctuary, and therefore spake in them as the great congregation might speak before God, and because he trusted that these songs of praise might live in the remembrance of Israel as long as the same Spirit, which had moved

him to sing, should dwell in the Church, and stir the hearts of God's people to show forth his praise.

Accordingly, in his next sentence, David commends these his "last words" to future ages by a still holier Name than Israel, and by a higher sanction than even that of the Church: "The Spirit of Jehovah spake by me, and *His* Word was upon my tongue." Here we are taught by the best Hebrew scholars of our time that the phrase "spake by me" is never used of man speaking with his fellow, but only of God, or His angel, speaking in the closest and most intimate converse with man as His instrument or minister—speaking, in fact, by way of revelation to that inner ear which God Himself awakeneth in man's heart.

It is thus evident that David claims the highest degree of inspiration for this his last prophecy: speaking as one who has heard the words of God, and with those very words upon his tongue, he uses the same, or even stronger terms than those that are elsewhere applied exclusively to the living oracles which God "spake by the mouth of His holy prophets since the world began." And further, as if to show that the truth which he is about to declare is firm as the everlasting hills, and eternal as God Himself, he adds: "The God of Israel spake, the Rock of Israel said to me."

I cannot understand how a critic like Reuss can think that the language of this introduction is intended by a *less lofty* style to throw into relief the Divine utterance itself. The *Divine* utterance needs no foil to set it off: and David's words might more truly be said to resemble Isaiah's lofty style when, speaking of Jehovah as "the Rock of Israel," he adds that "the Lord shall make the glory of His voice to be heard."

After a preface so fitted to raise expectation and to strengthen belief, we may wonder what great revelation is to follow, what Divine utterance worthy of an introduction so sublime. And perhaps our expectation will hardly be satisfied when we read the next words in our Authorised Version: "He that ruleth over men must be just, ruling in the fear of God." No doubt the maxim is a wise and true one, and such as might naturally occur to an aged monarch looking back over a long and eventful reign. We cannot call it a trivial thought that all authority worthy to be upheld, respected, and obeyed, must rest upon those eternal principles of justice which, if written nowhere else, would still be written on the tablets of man's heart.

Nor is the further thought unworthy of a place in the last words of David, that human justice itself must be administered, and power exercised, in the fear of God. It is evident, however, that such a general and abstract principle savours more

of proverbial wisdom than of prophetic inspiration. And though we might well say in David's case that

Old experience doth attain
To something of prophetic strain,

yet any such interpretation of the passage falls far beneath the lofty claim with which it is prefaced: “The Spirit of Jehovah spake by me, and *His* Word was upon my tongue.”

When we find that a critic who puts this lower meaning upon the passage is careful to remind us that the words “must be put into the mouth of *God*, according to the express statement going before,” we cannot help suspecting some tendency, conscious or unconscious, to disparage the claims of Hebrew prophecy as a Divine revelation.

While the Authorised Version thus seems to fall short of a worthy interpretation of the passage, we must be careful, on the other hand, not to read into it a more literal and direct prediction of Christ than its words of necessity express. The fact is that the difficulty of determining its exact meaning arises from the singularly brief and abrupt style, which is part of the evidence of its great antiquity. In the first sentences there are no finite verbs, nor any certain indications of their logical connection. They sound like the description of a vision, told in brief disjointed words, just as each scene passes before the mind's eye. And what the prophet seems to see is this: “One ruling over men, righteous, ruling in the fear of God: and as the light of morning, the sun arising, a morning without clouds, from brightness after rain, tender grass out of the earth.”

Though the general meaning of such a passage may be clear, the particular turn of thought will evidently depend upon the words which a translator may supply in order to make the connection more definite and complete. The variations thus introduced may seem to be slight and unimportant, but they lend themselves, in fact, to very different applications of the passage, according to the bias of each man's mind. While some, as we have seen, can discover nothing more than a wise maxim of human government, others prefer such renderings as “The Just One shall rule over men,” or “There shall arise a righteous ruler,” and thus frame a *direct* prediction of Christ as the King of righteousness. I do not think we need resort to any such method of interpretation in order to find in the passage a less direct but not less real prophecy, such as we may suppose to have been granted to David ere he died.

If we look at the words in the barest possible rendering, without any addition, their general meaning cannot be doubt-

ful. There is first the description of one who rules over men righteously, and in the fear of God; and then immediately the blessings of his reign are presented in a fair picture—as the light of a cloudless morning, when sunshine following upon rain makes the tender grass spring up out of the earth. If we would know what the picture means we have but to pass on to the explanation which David has given in his next words.

In the Authorised Version they run thus: "Although my house be not so with God, yet hath He made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation and all my desire, although He make it not to grow."

In the Revised Version the marginal rendering, supported by the best modern scholars, gives a different turn to the thought: "For is not my house thus with God? For He hath made an everlasting covenant with me, ordered in all things and secured. For all my salvation, and all my delight, will He not make it to grow?"

In either version the main thought of the passage is the same—at the close of life David's heart and mind are fixed upon a solemn covenant which God has established with him and with his house for ever. The chief difference is, that in the Authorised Version David seems to be looking back upon the many troubles caused by his own sins and those of his sons, confessing that the fair ideal of a kingdom of righteousness has not been realized in his house; and though clinging to God's promise as all his salvation and all his desire, he is yet saddened by the thought that, so far, he sees no sign of its fulfilment. In the more recent, and, I think we may say, the better rendering, there is no such mournful reflection to dim the bright vision of the righteous Ruler and the blessings of his reign. On the contrary, the revelation now made by the Spirit of Jehovah is given to David to cheer him in his latter days; and however conscious he may be of failure and unworthiness this solemn renewal of a former promise to his house fills him with confident and grateful hope that God will bring it to pass.

With faith thus strengthened and renewed, the aged king looks onward to the future as one "whose eyes are opened," and sees as in a vision the fulfilment of God's covenant with him and with his house. Of what covenant he is thinking there can be no doubt; for if, as Ewald says, "we had only such Scriptures as the 7th chapter of the 2nd Book of Samuel and the 110th Psalm, we could at once understand from them what David here means, and what right he had so to express himself." We have but to remember how in years long past, when the king sat in his house, and the Lord had given him

rest for a time from his enemies round about, he desired to build a house for the ark of God. That pious purpose, though not to be accomplished by David, was rewarded with a gracious promise: “I will set up thy seed after thee, and I will establish his kingdom; he shall build me a house, and I will establish his throne for ever. I will be his Father and he shall be My Son: And thine house and thy kingdom shall be established for ever before Me: thy throne shall be established for ever.” Here was a new unfolding of that great purpose of redemption, which had been growing clearer ever since the world began. The seed, in which all nations shall be blessed, is David’s promised seed. He shall build a house for God’s name more glorious and more lasting than David had designed; for in *this* house of God, and in the kingdom of God, His throne shall be set up for ever. What wonder, if from such a promise there grew up in David’s soul the image of a greater King than David? What wonder that he had clung to that promise through all the trials and sorrows of his later years?

Let but this last prophetic vision be seen as he saw it in the light of that earlier promise, or rather as we see it in the light thrown back from subsequent events, and all its dimness disappears. We see in it a King who rules not only over Israel, but over man, “the Adam,” as it stands in the original, the whole human race. He is “righteous, ruling in the fear of God”: for of Him it is said, “He is of quick understanding in the fear of the Lord,” and “as a King shall He reign and prosper, and shall execute judgment and justice in the earth.”

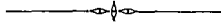
The reign of this King of righteousness was imaged before David in the brightest and purest scene that earth and sky can show—“the light of morning, when the sun ariseth, a morning without clouds.” We know that the morning never shines so fresh and fair as after a night of plenteous rain, when daylight dawns and the shadows flee away, and the sunbeams catch each sparkling drop on flower and tree, and the morning breeze comes rustling by,

Wakening each little leaf to sing.

At such an hour all nature seems to burst at once into new life and beauty, and we can almost see in fact what David saw in thought, “the tender grass grow up out of the earth.” We do not say that David knew the full meaning of his vision, or the time and mode of its fulfilment: but we do say that he foresaw an ideal Ruler, a King of righteousness and a reign of blessing, such as were and could be realized in none but Christ and in His kingdom. And for us, who have been taught by the fulfilment, *that* “light of the morning” is “the Day-spring from on high,” *that* rain is the refreshing grace of God’s Holy

Spirit, *that* sunshine is the brightness of God's love in the face of Jesus Christ, and the springing of "the tender grass" is the new life of righteousness growing up in the heart upon which the light of that love has shone. It is thus that Isaiah teaches us to interpret the like image: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My spirit upon thy seed, and My blessing upon thine offspring: and they shall spring up among the grass, as willows by the water-courses."

Such, we believe, were the spiritual blessings prefigured in "the last words of David the son of Jesse," seen, it may be, by himself but dimly and far off, yet not the less surely believed by him, and secured to his seed by "an everlasting covenant ordered in all things and sure." May God grant us grace to realize these blessings, as seen no longer from afar, but present with us in Christ's kingdom upon earth: and may His Holy Spirit kindle in our hearts that fervent longing with which David exclaims, "This is all my salvation and all my desire"; and that undoubting faith in which he asks, "Shall He not make it to grow?"



ART. III.—ARCHBISHOP MAGEE.

PART II.

THE measure of the gift of prophecy is the measure of the indwelling of God's Holy Spirit, and the predictions of Jeremiah, of Haggai, or of Malachi were neither obscure nor indistinct, nor did they arise out of some trivial cause or transient complication; nor, we may add, were they the utterances of mere statesmen or politicians, serving a temporary purpose. The life of the Jewish nation differed from that of other nations in that it rested upon the combined foundation of religious faith and hope—faith in a miraculous past, hope in a Divinely-ordered future—and the great work of prophecy was to sustain this life of faith and hope. The prophets, it is true, discharged this function mainly by instruction and by announcements many of which may be obscure and indistinct to us, but not necessarily so to them. Some were couched in terms homely and to us undignified, but not so to them; and in many cases they had reference to immediate circumstances, then important, however trivial in the distant retrospect. But neither trivial nor obscure were the prophecies of Jeremiah, as he spoke of "the King who should reign in righteousness," and "whose name should be

called the Lord our Righteousness"; nor those of Haggai and of Malachi predicting the advent of the messenger of the Covenant, and the future glory of the humbler Temple. It will be seen in a moment how serviceable were these and such as these to the maintenance of that life of faith and hope of which we spoke in the period of the nation's deepest humiliation, or the first struggles of its recovery. We are quite sure that in his reference to "the witch and the wizard" the Bishop spoke somewhat hastily, as was not his wont, and was actuated by a somewhat precipitate reaction from the narrow and unintelligent views prevalent in his youth.

The statement, however, which attracted most attention and gave most offence was that God sent His Son into the world "not to regenerate, but to redeem it"; and in illustrating this statement he proceeded to show how the laws and the morality of the Gospel and of the world must necessarily differ. It was true that human society must become influenced by the tone of Christianity—must in a measure adopt its principles and its standard so soon as Christianity had become in any degree dominant, and men should court its favour or fear its frown.

The laws, the methods of this Church can never be made the laws the methods of any earthly kingdom. *No nation governed on strictly Christian principles could continue to exist for a week.*

This last was the sentence which fell so strangely upon the ears of those who heard, and upon the eyes of those who read it as reported. And yet the sentence which follows is at the least very difficult to controvert:

What nation could survive the application to its offenders of the law of forgiveness until seventy-times seven? or to its invaders of the law of non-resistance of evil? or to its paupers the law of giving to those who ask of it? or to its would-be creditors the law that from him that would borrow it should never turn away? The kingdoms of the world are at best theistic. Christian, in the sense of being governed by the laws that govern the Christian Church, they can never be; and the attempts to make them so in the history of Christianity have been dismal failures.

The paradox, so far as it exists, seems to be solved by the consideration that there are certain implied reservations in those counsels which are stated here as laws of the Christian polity. The most saintly Christian is not required to give all to all that ask without any consideration of the legitimacy or of the consequences of the request; nor is he required to forgive his brother his trespasses in the sense of making no provision against injuries; whereas even a Christian State is forbidden to neglect distress or to punish vindictively. Indeed, could we imagine a Christian State in which every individual without exception was invariably acted upon by Christian motives, the most literal application of these laws would not be injurious. But that this is not the purpose of Almighty God in the present

dispensation is clear from the parables which predict the admixture of evil with the good, of the false with the true, even in the Church itself. And this it is which suggests and justifies the very remarkable words in which the Bishop sums up his position, that it is the purpose of God in the Gospel not to regenerate, but to redeem the world. And here we should leave this very remarkable sermon but for the lesson which these words convey, and doubtless were intended by the Bishop to convey.

There is in our days a growing danger lest the world should be intoxicated with its own success. The brilliant achievements of science, the multiplication of the comforts and refinements of life, and similar results of civilization are not only in themselves so striking, but are so manifestly connected with what we may term *Christian* civilization, that we are not unlikely to conclude that these were the results for which the Gospel was given; that God sent His Son to civilize and, in that sense, to regenerate the *World*. There is a growing danger of Christianity being absorbed into humanitarianism, and the work even of the clergy becoming secularized, and the doctrines of Redemption being lost sight of in those of philanthropy. Philanthropy is doubtless the necessary outcome of Christianity, and, indeed, it is Christianity which alone makes civilization philanthropic. The world has seen very high civilization and very marked intellectual refinement which was mainly and intensely *cruel*, at the same time that it was intensely vicious. It is Christianity which prevents civilization from being still intensely vicious, and saves us from the days of the later Empire; yet for all this the primary reference of the Gospel is to this world in its relation to the world to come, and its primary object is the sanctification, not the civilization, of mankind, the redemption, not the regeneration, or, as the Bishop might have more accurately termed it, the *social* regeneration of the world.

That the two works are capable of being carried on beneficially at the same time, and that to a certain extent they are inseparable, the experience of our missionary efforts shows. There are elementary habits of decency and of comfort which are essential to the establishment of Christianity, and Christianity is an essential element in civilization of, at any rate, a European standard, consistent with freedom and humanity. But the same experience shows that in their essence the two things are distinct, that there is a point at which civilization in the extreme of luxury and vice which it tends to produce becomes actually hostile to Christianity, and for the happiness of mankind requires to be directed and controlled by higher principles. By all means let the ministers of religion exercise

their influence in the maintenance of civil right and "social regeneration," but it is fatal to their position to forget their primary character and their primary duties.

Concurrently with the sermons has appeared a selection of the speeches and addresses of the Archbishop. These also are, from a different point of view, extremely characteristic of the man. If the sermons reveal to us the divine, the speeches display the politician and the statesman. If we have devoted almost all our space to the sermons, it is because the subjects of which they treat are of wider and more permanent interest. The philosophy of religion and morals can never cease to interest mankind. But none who wish to see the force of reasoning and the power of rhetoric will omit to study the greater of these speeches, notably that upon the overthrow of the Irish Church and that upon the danger of disestablishment. But besides intellectual power there was a display of no small amount of moral courage in the passage in which the speaker described the new democracy in the second of those speeches. When one remembers the sickening adulation at that time, and, indeed, still addressed to the "new constituency," and the intoxicating effect which such flattery had upon those who were unaccustomed to it and wholly unable to measure its sincerity or see through its astounding exaggerations, one can respect the boldness of the man, and that man a bishop, who could use language such as this :

King Demos has come of age, and is being crowned. I believe him to be a youthful monarch of much promise, with the best intentions, generous in the main, kindly and honest. But I see him, like other youthful monarchs, already surrounded by a crowd of fawning and flattering courtiers, offering for their own ends to indulge all his desires, to minister to all his passions, and assuring him, as others have done before, that he is the best, the wisest, the noblest of all monarchs. Nay, I see his court already so fully completed that he is provided even with court chaplains as cringing and obsequious as court chaplains have been of old, and who are just now busy preparing for his use a new edition of the old Church Catechism, in which he shall read that his duty to his neighbour is to covet and desire other men's goods, and *not* to keep his tongue from lying.

The whole passage is worth studying, and loses less than most from the absence of the voice and manner which through the whole address held the audience entranced ; but the effect of which culminated toward the close, when amid breathless silence the Bishop gave utterance to the following sentences :

We have been plainly and honestly told of late, by more than one candidate for Parliament, that should Mr. Gladstone's departure from Parliamentary life take place during this session, the question will be assuredly raised.

I respect the rough honesty of such a candidate. He reminds me of a rough man long ago, who, being on bad terms with his brother, was heard

to say : "The days of mourning for my father are at hand, *then will I kill my brother Jacob.*"

It is impossible to describe the thrill that passed through the audience as the Bishop spoke these words, or the mingled humour and pathos with which he spake them.

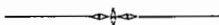
We do not propose to criticise the speeches in the House of Lords. Our space has vanished, and that assembly is not supposed to be the most inspiring one for oratory, but its dignified solemnity could not repress the spirit or the wit of the "Right Reverend Prelate," and we doubt whether any Bill ever brought in there could survive the incident of "The Three Old Women of the Channel Islands."

It has been a work of great interest to review so far the writings of so great a man, for Archbishop Magee was undoubtedly a great man. His predecessor in the See of York was a Prelate of conspicuous ability : Archbishop Magee of as conspicuous genius. He had the brilliancy and all the charm of genius ; perhaps he was not altogether free from its defects. An intellectual vision so keen and rapid, and that high-strung nervous system which was in part the secret of his eloquence, and which indeed was necessary to it, produced no doubt a certain impatience of character. So great a preacher was, it must be confessed, but an indifferent hearer, and unless attracted by a subject akin to his own line of thought, his inattention was sometimes conspicuous. There are preachers who are masters of words, there are others of whom words are masters. Verbosity was his abhorrence, and some of his most pungent witticisms were provoked by its infliction. For his own part he was entirely free from pomposity in style or manner ; he had no need of that disguise of weak or shallow minds, and such men tried him severely. Perhaps also he too easily betrayed his impatience of that boredom to which Bishops of all mankind are most easily subject. He ranked it as almost an Apostolic grace to suffer fools gladly. Yet the Archbishop had a singularly humble estimate of his own powers. "I am no writer," was his reply to an editor who applied to him for a contribution ; "I was never satisfied with anything that I wrote. I am essentially a speaker." In this doubtless the Bishop judged rightly. He spoke with marvellous effect, and yet with a most unwonted accuracy, which was the result partly of his logical turn of mind, partly of that caution which a man acquires who knows that every word will be reported and read the next morning throughout England.

But it is perhaps time that we recall for our own warning an anecdote which the Archbishop was fond of telling of John Bright, whom he accounted the prince of contemporary

speakers: "I hear, John," said an old relative to the rising orator, "I hear that thou hast a gift of speaking—let me advise thee to be always ready with thy conclusion, for thou never knowest how soon thou mayest want it."

Here, then, is ours. The whole earth is the monument of her eminent sons, and carries their epitaph upon her breast. In these days names are soon forgotten, and reputations fade, but the Church and Diocese of Peterborough will be ungrateful indeed if she soon forget the memory of one who, coming from the sister island, adorned her with its peculiar graces, and raised into eminence a somewhat obscure diocese, once well-nigh buried in the Fens.



ART. IV.—SAYINGS OF JESUS.

SPIRITUAL DEFILEMENT.

THERE are sayings of Jesus which sweep the whole field of sacred worship and reach down to the roots of eternal life. Few are more notable than the sentence, "Not that which goeth into the mouth defileth a man." It is impossible for us to realize the feelings with which it must have been heard by the religious Jews. They were either offended, like the Pharisees, who bated Jesus, or perplexed, like Peter, who loved Him. When we recollect the importance that was attached to the distinctions between clean and unclean meats by the Hebrews, and remember that these were no late inventions, but repeatedly enjoined in their Scriptures, it is startling to find Jesus say with emphatic precision: "Hear and understand, not that which goeth into the mouth defileth a man;" or, as it is put by St. Mark, "There is nothing from without a man that entering into him can defile him." In these words He challenged the entire fabric of those religious observances with which His disciples were most familiar; and they were gravely disturbed. Nor did they soon recover themselves, and see what their Master really meant. Long afterwards, even the most courageous of His followers, Peter, said of himself (with gratulation), "Nothing common or unclean hath at any time entered into my mouth." The sentence of Jesus, like some other of His sayings, was hid from those who heard it, "neither understood they the things which were spoken."

And there are some who do not apprehend it now. Not only does the whole Hebrew race still preserve a distinction between clean and unclean animals, and, on religious grounds, believe that certain food is forbidden to the faithful, but we

cannot hear these words of Christ without feeling that they bear upon the Christian also. Christendom is not wholly freed from the old Hebrew sentiment about the religious significance of the food we eat. In the Roman Church, for example, certain meats are virtually unclean on fixed days, and their use at such times entails the necessity of dispensation or penance and absolution. Among ourselves, moreover, though we must not saddle our Church with responsibility for minute regulations about abstinence, it does appoint fasts, and thus recognises some ecclesiastical restraint about that which goeth into the mouth; and there are those who periodically abstain from flesh food on conscientious grounds. Again, though they have no official authority for their scruples, and though Christ gave the first communion to men who had just eaten a meal, those who do not communicate except fasting, who on no day touch any food at all before they partake of the Lord's table, virtually assume that that which entereth in by the mouth can disqualify, or in some measure "defile," them in their most sacred acts of worship.

What, then, shall we make of the emphatic sentence of Christ about defilement? If it was anything it was vital. It aggrieved His fellow-countrymen, perplexed His friends, and offended His enemies, the Pharisees. And the report of their reception of His saying drew from Him one of the severest sentences He is recorded to have uttered. "Let them alone." They were incapable of seeing what He would really teach. They were blind leaders of the blind. Both should fall into the ditch.

This is terribly severe. And it is not merely severe: it is disturbing, and thus full of danger. Anything which loosens a man's hold on what he has held, or confuses his view of that which he has learnt, is full of risk. I do not mean to imply that on this account it should be avoided. Spiritual danger meets everyone who comes within the influence of Christ. Christ is, in one sense, the bringer of a sword which cuts knots which had seemed to be firmly tied. The stroke of His saying about uncleanness is one such blow. It staggered those who heard it. And it may have much effect now.

Some, for example, are tempted to see, or seek in it a deliverance from unwelcome subjection. They have not seen beneath the guidance of regulations. Their religion has been a system of good rules. These have been their chief restraint from the indulgence of thought and action. But to them Jesus seems to put this restraint in a new light. He says: "There is nothing from without a man that entering into him can defile him." They are keen enough to see that this saying affects the whole use of religious observances. Then the

froward shallow spirit leaps to a conclusion which opens the door of license. "Here," it thinks, "is emancipation from the tiresome antique prohibitions of old-fashioned propriety." Pious customs lose their force. The rites and ordinances of religion are undervalued or despised. The man thus affected fancies that he has discovered agreeable liberty provided by Christ Himself. That has been the case with many. The misfortune is that they read only half of what Christ says about uncleanness. There is really no escape from the danger of defilement. Only the source is changed. "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." Our sight is shifted from an outward visible spring of mischief to an inward one—the heart itself. And thus those who are looking out for greater liberty get nothing by the change. Nay, they lose. It is comparatively easy to obey when we are told precisely what to do. But when we are to be preserved from danger, not by a punctilious keeping of rules, but by continually using great principles of life which they involve, we have fresh responsibility laid upon us. He who relies on the devout observance of external ordinances can observe them scrupulously, and then feel that he has done his duty. He says: "All these things I have kept from my youth up, what lack I yet?" What, indeed, has he to learn? He has to learn the spirit of self-sacrifice in whatever shape it may be most needful for him. The inner law, the Divine demand, takes one form with this man, another with that. But it always touches him in the most sensitive spot of his conscience. He is never free from its pressure.

For this new obligation is never relaxed, never dormant. The man knows no parenthesis in his obedience. There are no gaps, no pauses, in its operation. The heart, out of which comes the danger of defilement, is never still. It beats with the continuous pulse of warning, rebuke, and prohibition. The old atmosphere of precise instruction, and periodical compliance, which to some seem so galling, is really by far the easiest to breathe. Those who discard it carelessly, without asking what it means and what it leaves to be observed, throw away the one protection which they had against defilement, and are likely enough to fall into errors which they find eventually disastrous.

When, therefore, we read the first half of Christ's sentence, let us go on to the second, with a feeling that it draws us closer to our Guide. As many as are led by the Spirit of God, they are the sons of God. That marks the interpretation which Christ gave to ordinances, and which is touched in the sentence about formal defilement. This is the aim of which

He speaks in another place, saying, "Except your righteousness exceed that of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." And the excess is seen, not in doing more things of the same sort which they did, but in shifting the test of righteousness from the mouth to the heart.

The sentence of Christ, moreover, has a double effect. It is unfairly used, as we have seen, by some who seek for license, but as it perplexed His disciples who loved Him eighteen centuries ago, so it may now. There are devout persons who cannot dismiss a feeling of unsettlement when they come across such sayings as those we are considering, and see how wide an interpretation they admit or demand. These good people have a profound regard for the religious ordinances which they observe; and they resent anything which seems to throw a slight upon them, or to detract from their value. What shall they do? How shall they reconcile their reverential customs with the interpretation which was given to worship by their Lord?

I would ask them to remember that Christ did not come to destroy the law, but to fulfil it, and to show how it must be fulfilled by His followers. He would not blot out the letter, but would have them read between its lines. Because He would have them see what was within, He does not forbid a seeing of that which is without. A descent below the surface does not condemn that which is outside. We must not degrade the word "superficial." The skin is peculiarly sensitive and essential to life; though it be not the body. There is a covering to the richest possessions; and more, there are channels for conveying them. Words, for example, in themselves are merely verbal, but without them we could not give expression to what we feel. The ordinances which the Jews kept were not in themselves reckoned to be as wrong. Far from it. They had been divinely appointed. But those whom Christ rebuked had made the word of God of none effect by their traditions. This is most notable. It does not follow that because a custom is of Divine origin that therefore it should always remain in force. Sometimes it may be superseded, but a more excellent way does not show that the former ways were bad. The food of riper years may not cast blame upon that of infancy. The risen sun does not put shame upon the candle. Meat does not condemn milk.

And, again, we can understand and appreciate the withdrawal of an ordinance when it has been misapprehended or misused. Certain customs and prohibitions had been divinely ordained among the Hebrews. They had their purpose in being symbolical or distinctive. They separated the Hebrews

from idolatrous neighbours, or they set forth deep truths. But the people made them of none effect by their traditions. They missed the real meaning of what they were ordained to observe. And when the fulness of the time was come, and the Church of Christ rose out of Judaism, these ordinances were set aside—they were left behind.

But others came in their place. Such as we call outward and visible signs of inward and spiritual grace. And it is to the use of these that our Lord's words now apply. We, in our turn, as Christians, have to take heed lest we mistake the ordinances of Christ, seeking to invest them with an efficacy which they do not possess, however divinely ordained. "There is nothing from without a man that entering into him can defile," or, by parity of reasoning, "sanctify" him. The Hebrews of old misused Divine ordinances by giving them a material interpretation instead of a spiritual. Thus they came under the judgment of Christ. And now it is possible to spoil or frustrate the purpose of God in providing outward means of grace by using them amiss. Take prayer, for instance. The privilege of laying our wants before God is incalculably valuable, and we are taught to believe that He is more ready to hear than we to pray, but there are still those who think that they shall be heard for their much speaking.

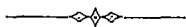
Warnings about the efficacy of that which entereth by the mouth, are, however, most closely applicable to our use of the Supper of the Lord. We are tempted to let our reverential and spiritual participation of this become materialistic. Christians are all invited to communicate, to their great and endless comfort; and yet they may fall into the same error that the Jews did, with respect to what they had been unquestionably bidden to observe.

Here we are in the face of a large matter; and yet we are driven to it by the saying of Christ. This, indeed, covers the whole field of Christian worship. We cannot tell what is in the heart of the individual worshipper, nor how he secretly uses the Christian customs, or ordinances of religion, such as prayer, private or public, the reading of the Bible, and the sacraments of the Church. It is not for us to pronounce judgment on any individual. He may gratify us by an intelligent acquiescence in our views, and all the while be spiritually untouched. His devotional habits and rules may seem perfunctory and superficial, and yet he may be in essentially genuine accord with the most liberally-minded worshipper.

To his own master he standeth or falleth. But I would steadily point to the profoundly significant words of Christ which we have been considering, in the hope that Christians will still more bravely read, mark, learn and inwardly digest

them. It may, with some, require courage to do so, and yet they stand as the key to all true worship, and the interpretation of it, by Him who said, "It is the Spirit that quickeneth, the flesh profiteth nothing."

HARRY JONES.



ART. V.—THE GOSPEL ACCORDING TO PETER, AND
THE REVELATION OF PETER.¹

IN November, 1892, M. U. Bouriant, Director of the French Archæological Institute at Cairo, published the ninth volume of the "Memoirs of the Institute." The larger part of the volume is taken up with an account of the text of, and a discussion of the problems raised by, a papyrus containing a treatise on Greek arithmetic. The latter part gives the contents of a vellum MS. of thirty-three leaves, containing portions of no less than three lost Christian works, viz.: The Book of Enoch, the Gospel of Peter, and the Apocalypse of Peter. The characters and spelling in the MS. are not earlier than the eighth century, nor later than the twelfth. The first page contains the figure of a Coptic cross, each of the arms of which has a smaller cross; on the right and left is a Greek Alpha and Omega. "At the end of the volume," writes Dr. Bratke, who has given us a more detailed account than any English writer so far (January 27th), "is a piece of parchment attached to the inner side of the leather binding, containing, in uncial characters, a section from a Canonical Gospel." He does not say which. "Finally there is a leaf, also in uncials, clearly forming a fragment from the Acts of the Martyr Julian." The text of the Greek of Enoch still waits for minute treatment and comparison with the existing fragments and the Ethiopic version already well known in the edition of Archbishop Laurence.

¹ "The Gospel according to Peter, and the Revelation of Peter: Two Lectures on the Newly-Recovered Fragments, together with the Greek Text." By J. Armitage Robinson, B.D., and Montagu Rhodes James, M.A.; London: C. J. Clay and Sons.—"A Popular Account of the Newly-Recovered Gospel of St. Peter." By J. Rendel Harris. London: Hodder and Stoughton.—"The Apocryphal Gospel of Peter: The Greek Text of the Newly-Discovered Fragments." Edited by H. B. S[wete]. London: Macmillan.—"Bruchstücke des Evangeliums und der Apokalypse des Petrus." Von Adolf Harnack. Leipzig: J. G. Hinrichs'sche Buchhandlung.—See also: *Theol. Liter. Blatt.*, December 2nd and 9th, 1892. Article by Dr. Ed. Bratke, of Bonn.—Rev. J. O. F. Murray on "Evangelium Secundum Petrum" in *Expositor*, January, 1893. An interesting account of the Gospel of Peter will be found, as far as then known, in Baring Gould's "Lost and Hostile Gospels."

The Apocalypse of Peter, of the text of which Mr. James and Prof. A. Harnack have both given us good editions with comment, is well known to have existed early in Christian history. The Muratorian Fragment (*cir.* 170—200 A.D.) says: "The Apocalypses of John and Peter only do we receive; which (in the singular) some of our number will not have read in the churches" (quoted by James, p. 41). There seems good reason for rejecting Zahn's conjecture that this should read: "And of Peter one epistle, which alone we receive; there is also a second epistle, which some of our number will not have read in church." It is mentioned also by Eusebius as being one on which Clemens Alexandrinus had commented, Eusebius terming it "the so-called Apocalypse of Peter." In his catalogue of sacred writings, Eusebius first names it among the spurious writings of Peter, grouping it with the Acts, the Gospel, and the Preaching, and then, in the well-known passage (*Eus. H. E.* iii. 25, 4) places it among the spurious and disputed books. Mr. James is probably right in thinking that "spurious" represents Eusebius' own opinion, and "disputed" his concession to the opinions of many of his contemporaries. So that only, and that not without some doubt, the Muratorian Fragment regards it as Canonical, while Clement commented on it, though how we know not. It presents many points of interest. In Mr. James's edition will be found a translation of it as far as recovered, the known part representing probably about one half the original. And it is worth while noting in passing that Mr. James himself had hypothetically reconstructed the missing document some time before it was found; while the text justifies his critical acumen, and brings credit to him and the band of scholars with whom he is associated in the excellent "Texts and Studies" (see "The Testament of Abraham," p. 23 ff. The whole book is worth study). To begin with, we see very clearly from the Apocalypse of Peter why it was refused a place in the Canon, and why that of St. John was put there. It compares only with the "Inferno" of Dante, though there is a rough and ready spiritual allegorical meaning, like that of the greatest of Italian poets, running through it to justify its brutal horror and crude cruelty. Some of it is unfit for public reading, yet it was read in the Churches of Palestine on Good Friday in the time of Sozomen, and it has probably had a wider influence than we have hitherto imagined on the growth of the notion of physical torture in a material hell. Canon Browne has since indicated it as the probable source of Bede's description of hell. Let two brief extracts suffice, and they are typical of the whole. The first is the description of the righteous:

Their bodies were whiter than any snow, and redder than any rose, and the red thereof was mingled with the white; and, in a word, I cannot

describe the beauty of them, for their hair was thick and curling and bright, and beautiful upon their faces and their shoulders like a wreath woven of spikenard and bright flowers, or like a rainbow in the sky, such was their beauty.

The other is of the lost :

And there were some there hanging by their tongues : and these were they that blaspheme the way of righteousness : and there was beneath them fire flaming and tormenting them. . . . And in another great lake full of pitch and blood and boiling mire stood men and women up to their knees : and these were they that lent money and demanded interest on interest.

It may be no longer, perhaps, matter of wonder that men like Julian the Apostate preferred to study the milder story of Virgil if this teaching were very much pressed upon them, as Sozomen seems to imply, nor matter for wonder either that the Church eventually used only the spiritual Apocalypse of the divine St. John, so real because so true, and in harmony with the spirit and word of Christ Himself.

There are other points that might be dwelt upon, but suffice it to mention that the inquiry into the origin and text of the new portion opens up some fresh problems of language and style relating to the connection between it and our Second Epistle of St. Peter. Mr. James thus sums up the coincidences : "Either the author of the Apocalypse designedly copied the Epistle (as St. Jude may also have done), or the Apocalypse and Epistle are products of one and the same school, or the resemblances do not exist." We still look for more light on this point. The discovery is of great importance also as bearing on the whole question of Apocalypses. Once we realize that St. John's is one of a class, we learn two things : First, how to interpret it rightly ; and, secondly, how immeasurably superior it is to all the others.

Turn we now to the third document, the newly-recovered Gospel of Peter (not St. Peter, as Mr. Rendel Harris has it in his first edition, though corrected later). Here, again, Eusebius is our main original authority for our previous knowledge of the work. In H.E. vi. 12 he quotes a letter of Serapion, Bishop of Antioch (190-203 A.D.), written to the church of Rhossos, on the coast just below Antioch, in which Serapion warns them against reading the Gospel of Peter, on the ground that it was Docetic and contained some things which were additions. If, then, this document be the same, it cannot be placed later than the middle (or thereabouts) of the second century. It is apparently Docetic. It certainly contains additions to, and some modifications of, the Gospel narrative. The best translation is the revised one of Mr. Armitage Robinson, first published in Mr. Murray's *Expositor* article, and then in the second edition of Mr. Robinson's own

book. The best text, perhaps, is Swete or Harnack; but all texts still await the facsimile reproduction of the original, which is eagerly looked forward to, as there are many points in the text of M. Bouriant that are obscure. The story begins at the account of Pilate washing his hands, and extends in more or less detail down to Simon Peter and Andrew taking again to their nets and going away to the sea, where it abruptly ends. To note the points of chief divergence from the four Gospels is the best way of realizing its main value to us. It is an anti-Jewish document throughout, and this bias determines many of the changes made. Thus, in the first verse, Pilate is exonerated and Herod made to bear the blame. Hence, too, Herod has to be consulted about the granting of the body of our Lord to Joseph for burial. We note the entire absence of the use of the name "Jesus" throughout the document; and we do not remember that any of the writers quoted at the head of this article have observed this fact, which is not without its bearing on the date and character of the book. The Four Gospels do not scruple to speak of "Jesus." The Epistles rather speak of "the Lord Jesus Christ," and but seldom of "Jesus," showing that the custom was growing up of speaking and thinking of Him as "the Lord." And this fact alone, though not absolute—for the New Testament use varies—yet is, so far as the Gospels are concerned, sufficient to separate this one from our four by a very wide chasm of time. They belong to an earlier period, this to a later. Its date is probably A.D. 160 or 170. The use of the phrase "the Lord's Day" also suggests a late date, it being doubtful whether, in the Apocalypse, St. John refers to Sunday or the judgment day, the day of the Lord, and the general use of the phrase being not earlier apparently than the Didache.

In the third chapter there is a curious change in the story. "And they clothed Him with purple and set Him on the seat of judgment, saying, Judge righteously, O King of Israel." Here it is our Lord that is set on the judgment-seat, not Pilate, with the Lord before him; this rendering is also in accordance with Justin Martyr (Apol., i. 35), and may be the correct translation of our own Greek text.

In ch. 4 we have the first indication of the Docetic tendencies. When crucified, "He held His peace, as having no pain." This is clear enough, especially when we find the "Father, forgive them," omitted. Whether the remarkable variation in ch. 5 is Docetic also is, we think, doubtful. It reads: "And the Lord cried out, saying, My Power, My Power, Thou hast forsaken Me. And when He had said it He was taken up." The translation is Mr. Robinson's. But may not *ἡ δύναμις μου* be equally well rendered "My strength" without any personal reference such as is implied in "My Power"?

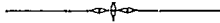
Moreover, the possibility that behind the word there lies a various reading in the Hebrew as yet undiscovered is by no means slight. We know that Aquila translated *ἰσχυρέ μου*, and Eusebius, in commenting on this, says (as quoted by Robinson from Dem. Ev., x. 8, p. 494) that the exact meaning was "My strength, My strength" (*ἰσχύς μου*). It may be a personification of "the power" so often spoken of in St. Luke, but we think it very doubtful. Nor, again, are the words "He was taken up" conclusive. They may be only another way of saying, "He gave up the ghost," or "He died." And this receives support from the further fact that the narrative goes on still to speak of "the hands of the Lord," "and he took the Lord and washed Him," etc., where a change would almost certainly have been made, or the words "the Lord" omitted, if the thought of the departure of the Divinity had been so prominently in the mind of the writer, as the Docetic view of the meaning of the words implies. So that in the fragment we have of the Gospel of Peter the Docetic element may be after all but very slight, though sufficient to condemn it as heretical in the one phrase, "as having no pain," and in the omission of the "I thirst." It is possible, too, that the word "trouble" would better render the Greek than "pain," the idea then being that it was no source of annoyance to our Lord to be crucified between two robbers.

When we look not at doctrinal alterations, but at alterations of the nature of legend or of unsupported statements, they are very marked indeed. The cry of the Jews, "Woe for our sins: for the judgment and the end of Jerusalem draweth nigh," and the seeking for the Apostles "as malefactors and as wishing to set fire to the temple," are not improbable; the former is found in Tatian and in varied form in the old Syriac Version and in one Latin Codex (S. Germanensis, g). Longinus, the centurion, mentioned in the Acts of Pilate becomes, in the pseudo-Peter, Petronius. What a Christian legend is really like we see from chapter 10, and it is not, we observe, of the kind supposed by some to be embedded in our Gospels. It is detected at once, even by the casual eye. "As they declared what things they had seen, again they see coming from the tomb three men, and the two supporting the One and a cross following them. And of the two the head reached unto heaven, but the head of Him that was led by them overpassed the heavens. And they heard a Voice from the heavens saying, Hast Thou preached to them that sleep? And an answer was heard from the cross, Yea." Then, again, the ascension is placed immediately after the resurrection. "He is risen and gone away thither, whence He was sent." And, if so, then it is difficult to see how the Gospel ended. There

are resemblances to the last twelve verses of St. Mark, which are by no means the least interesting part of the document, and await further elucidation, but these resemblances do not help us to conjecture what conclusion there could have been. The human Christ had ascended, the Divinity had ascended, if the ἀνέληψθη of the fifth chapter really means this, and so nothing was left. The "disciples of the Lord wept and were grieved: and each one grieving for that which was come to pass departed to his home. But I, Simon Peter, and Andrew my brother, took our nets and went away to the sea; and there was with us Levi, the son of Alphæus, whom the Lord . . ." How there could have been any appearance of the *ascended* Christ to the Apostles, or how the doubting Thomas was convinced, from the pseudo-Peter, as yet, we do not know. The gap is unfortunate, as in many ways it leaves a sense of greater loss on the mind than the gain from what we actually have. How did the Docetists (if Docetic it be) account for the belief in the resurrection? and for the subsequent history in the Acts of the Apostles? It seems to us they could not account for either the one or the other except by the acceptance of the story as told in our canonical Gospels, and not as told in pseudo-Peter.

We observe, next, the value of the Gospel of Peter in relation to our existing Gospels. It is based on all four. In Rendel Harris's edition and in Robinson's the references are placed in the margin, so that readers can see for themselves the sources of the narrative. In Robinson's first text references are only put to "those lines in which some statement or phrase occurs which is *peculiar to one* of our four Gospels;" and the evidence gathered by this means is instructive. It draws from all four, from St. Mark the least, then from St. Matthew and St. Luke, and from St. John most of all. The proportions are, roughly: St. Mark 5, St. Matthew 6, St. Luke 9, St. John 14, taking only the points peculiar to each Gospel. So that St. John's Gospel is used more than twice as much as that of St. Mark. And this, be it remembered, in the middle of the second century, giving another backward thrust to the date of the Fourth Gospel, already pushed nearly back to the conventional date of 90-100 A.D. by the growing force of modern critical discovery. The Shepherd of Hermas, as the Master of St. John's has so acutely pointed out, also implies the four; so does Tatian's "Diatessaron"; and therefore are we justified in accepting the four as equally genuine, equally authentic, equally historically true. By contrast with the Gospel of pseudo-Peter our Gospels shine with a new lustre, one that will not dim, but grow in luminous power and brilliancy with the advancing years.

Then, further, the figure of the Christ is substantially the same. There is no denial of the fact of the rejection by the Jews, of the crucifixion, the actual death, the burial, the resurrection, the ascension. The particular conception of some of these is heretically varied, but the historic fact behind the heresy is plain enough. To support some modern views of the end of our Lord's life, we ought to have read of the two men supporting the One, because He was too weak to walk alone, crawling out of a sepulchre in which He had been interred when only half dead. Not so the legend. The head of the Third overpassed the heavens. He is the Lord throughout, and in the resurrection strong, while on the Cross He is called by one of the malefactors, "the Saviour of men." Pilate, too, is made to say: "I am pure from the blood of the Son of God." So that knowing, as we probably now do, the worst that heresy could devise to explain differently certain parts of the Passion narrative that did not harmonize with preconceived ideas, we know also that it embedded the fundamental facts and conclusions substantially as we have them, and the "Evangelium Secundum Petrum" is all unconsciously, and therefore the more powerfully, a "Gospel of the Son of God." FREDERIC RELTON.



ART. VI. — THE UNREASONABLENESS OF HOME
RULE; OR, WHAT SHALL WE DO FOR IRELAND?

PART I.

SHORT as it is, hardly a more interesting or suggestive voyage could be made than a row on a fine day between Tor Head, in the county of Antrim, and the Mull of Cantire, in the county of Argyll. It is but twelve miles across, and the huge headlands which face each other are of the same formation and have the same look. Or it is not very different if you take the steamer which plies every day of the year between Larne and Stranraer. The nearest points there are but twenty-two miles apart, though the necessity of going into good harbourage on either side makes the way a few miles longer. As you look out from the middle of that passage, the hills of England, Scotland, Ireland and Man surround you; the basalt cliffs of Antrim, the peaks of Cantire and Arran and Ayr, the beautiful points of the Stewartry, and the towering heights of Man. You feel that such a group of islands, spreading from that point north, south, east and west, must have a common history, a common past, a common future, and common interests. And when you inquire further, you remember that they have a common race and a common language. In Ireland, as well as in Scotland and in England, the vast majority of the inhabitants are of English stock and of

English tongue. In Scotland and in England there are Celts as well as in Ireland, of the very same race. In Scotland and in Wales there are communities who know no English, as well as in Ireland; even Cornwall and Cumberland but a few generations ago had Gaelic dialects of their own. There is no sort of shadow of a reason for speaking of an Irish nation rather than of a Highland nation, or a Welsh nation, or a Cumbrian nation, or a Cornish nation. All are mixed up together, in different proportions, from Cape Clear to Dunnet Head, and from Dungeness to the farthest points of Donegal and Galway. All have common duties to perform to the whole group of lands and seas where Providence has planted them.

When you sail between Dover and Calais, you have no such thoughts. The chalk is white on Cape Grisnez as well as on Shakespeare's Cliff; but the one is the vanguard of a closely-set series of hundreds of islands, large and small; the other the outpost of the vast continents of Europe and Asia. The Celts of France have been separated for two thousand years from the Celts of Wales and Scotland and Ireland. They have received vast admixtures of blood from east and from south. With the exception of a few villages in Brittany, they speak one tongue, which, except to the educated in the British Islands, is entirely unintelligible. The race which conquered England from Normandy were only accidentally settled on the southern coasts of the English Channel for a few generations; they were Northmen; the language which they had adopted was lost after their migration. The same processes of history which have made the British Islands a separate whole have made the provinces and races of France a separate whole; and though the Straits of Dover are not wider than the North Channel, the Straits of Dover separate two countries, two empires, two nations, two races; the North Channel unites two parts of the same land and the same people.

How, then, is it that we find a large number of the inhabitants living in one of the groups of the islands at feud with the rest? There are a great many reasons, and I must briefly touch upon them. In answering them I desire to recall attention by way of epitome to the well-known work of Mr. Albert Dicey. *First*, it is by far the largest area of land not joined to the main body. Until steam was invented, communication was slow and tedious, and there was little free interchange of population of their own accord. This induced a feeling of separateness. This view is borne out by the fact that the parts of Ireland and Great Britain which are in sight of each other, and where communication has always been easiest, have the best mutual understanding, and are likest in all characteristics. *Secondly*, it is a conquered country, which

cannot be said of any other part of the group. When made a dominion of England, it was inhabited by wild tribes under different warlike kings, who were perpetually fighting each other. It did not learn unity, like England or like Scotland, by a community of interests, but by the stern law of the sword and the hard teaching of adversity. *Thirdly*, it has been governed until the present century with little intelligence or sympathy. No doubt both England and Scotland were in different ways governed as badly, but there the circumstances were favourable. In Ireland the sense of conquest prevented the government from being appreciated or improved from within. *Fourthly*, no pains were taken to spread the Reformation in Ireland when England and Scotland adopted the Reformed Faith. Queen Elizabeth, indeed, even forbade the Scriptures to be translated into the native Irish language. The difference of religion has in past times increased the sense of separateness, and is still working in that direction. It is not to the point to say that some Protestants are Home Rulers, and that some Unionists are Roman Catholics. The vast majority of Home Rulers are Catholics; the vast majority of Protestants are Unionists. The Roman Catholic hierarchy are for independence; the governing bodies of the Protestant Churches are for union. *Fifthly*, the feudal land system introduced into the Celtic parts of Ireland as an improvement by King Henry VII., as it was introduced into the Highlands of Scotland by King George II., was little suited to either region. The tribesmen remembered their former rights and privileges, and forgot the oppressive duties by which they had been accompanied. They forgot, also, that it was only by the old tribal wars that excessive numbers had been kept down. They recognised neither the advantages of the new system, nor the disadvantages of the old, nor the impossibilities of the increasing population. They fixed their eyes alone with poetic fondness on the one single fact that they had once, in whatever way, been in some sort connected with the soil. *Sixthly*, the landlords themselves, especially in the last century, isolated from the wiser and happier practices of England, pursued the unfortunate policy of vying with each other in reckless hospitality and in disproportionate display. It was the fashion to build huge houses, to plant great parks, and to keep open house. In England the more propitious climate and the better trade would have made such practices less disastrous; but in Ireland, where the climate is a permanent bar to any great prosperity, and the trade undeveloped, such extravagance became the curse and the ruin of all but the very largest proprietors. The result was in some cases absenteeism, which is the cruellest and most unreasonable of all territorial relation-

ships; in some cases the sale of the estates to land-jobbers, who cared for nothing but to extract the best rents which they could get; in other cases it led to the landlords living on in their impoverished properties, unable to improve or to care for the people whom Providence had entrusted to them. *Seventhly*, it is in vain to deny that the Celtic race as found in Ireland has the prevailing quality of imaginativeness and a poetic fancy which leads them to dwell on an ideal past which never existed, to conjure up an impossible future which never will be, and to refuse to look facts in the face. This tendency makes it a matter of common experience that it is very difficult to trust the Irish, or to pin them down to dry statements of fact. They do not understand the difference between the ideal and the real, and their all-pervading Celtic humour prevents them from serious argument. Every race has its own characteristics. It is not to the point to say that the Irish have no more original sin than other races. They have their own peculiar qualities, fascinating but perplexing; and these qualities form a very large item in the causes which I am enumerating of their disaffection. It is a fallacy to say that race can have little to do with the question, because so many of the families in the north and east of Ireland have English and Scotch names. These English and Scotch settlers have for centuries married in the freest manner with the Celtic and purely Irish tribes, and it is a well-known law of physiology that hereditary tendencies and characteristics are mainly derived from the mother's side.

You have, then, to begin with, territorial disconnection, which, before the days of steam, was a serious fact. You have the ancient sense of conquest, ingrained by centuries of unhappy reprisals. You have a marked absence of intelligence and sympathy in the Government up till the present century. Even now you have the miserable fact that this question of such overwhelming importance is still allowed to be the football of parties. You have the checking of the Reformation in Ireland, and long jealousies between the reformed and unreformed religions. You have an imaginative people undervaluing the introduction of an unaccustomed landed system, and yearning for a connection with the soil which could only have been possible under the condition of constant depopulation by war. You have the disaffection intensified in many different way by the extravagance of former generations of landlords. And, lastly, you have the fact that the Irish as a race are peculiarly difficult to approach on the side of reason.

The cry for Home Rule grew out of all these different causes. Its immediate origin was, perhaps, the fact that the

land system was out of joint, and that there were certain real grievances—such as the fact that the landlords did not make the improvements as they do in England and Scotland, and the fact that the tenant could be turned out without value given for his own improvements. But all the causes which I have mentioned contributed to the popularity of the movement. It derived force from several considerations :

I. The elasticity of the name Home Rule, which covers many different and contradictory meanings, all of which the advocates of Home Rule incorporate and defend in turn.

Such as (a) complete independence of Great Britain, which is what the American-Irish mean, and most of the sentimental politicians in Ireland ; and that out of pure hatred of England as a country.

(b) *A Federation* of equal and mutually independent states, as examples of which are quoted the United States and Switzerland.

(c) *Grattan's Parliament*, which was the exponent of Protestant ascendancy.

(d) *The Colonial Constitutions*, which can be overridden at any moment by the Privy Council, and by the Imperial Parliament, and which leave certain subjects entirely to England.

(e) *Mr. Gladstone's Constitution*.

(f) *Local Government*.

All these forms are included under the generic name Home Rule, and almost all its votaries borrow some of their arguments from other forms than the one which they really intend.

II. Another reason of the force given to the cry for Home Rule is the fact that the British Parliament is tired of the presence of eighty-one disaffected Irish members, who are constantly obstructing.

III. The fact is overlooked that much of the seeming preponderance of Irish opinion in favour of Home Rule is owing to intimidation, and the half-heartedness of the protection of the law.

IV. Another fallacy giving force to the cry is the notion that because we have governed Ireland badly in the past, therefore we must continue to govern it badly in the present and in the future.

V. Again, there is the fallacy that if you give the Irish the right to govern themselves, therefore all the blessings will accrue to Ireland which Great Britain has derived from self-government. It is forgotten that in Ireland there are two broad divisions of the people, by race, religion, and politics, and that these will be less likely to coalesce than they would under the protection of England, without a bloody struggle which England could never permit.

VI. Again, the Home Rule cry derives force from the fallacy connected with the word coercion. In one sense it means that all subjects of the Queen must be protected from violence and intimidation, and that it may be necessary to take special measures to prevent such lawlessness; in the other sense it means forcing laws on an unwilling people. In the first sense, no reasonable man on reflection could oppose it. He might stipulate, however, that such measures should be applicable to the whole empire. Where they were unneeded they would be simply unemployed.

VII. Again, the Home Rule movement derives force from the party system of British government. Mr. Bright spoke plain, simple, downright truth when he said that, apart from the duty of following Mr. Gladstone as a political leader, not twenty British members of the House of Commons would have voted for his Bill.

VIII. There is the general benevolent notion of kind-hearted people who are too busy to analyze, who repeat to each other that something must be done for Ireland. Home Rule is the thing which is most talked about at the moment, so they say that they must give Home Rule. They do not trouble to think what it either means or involves.

IX. Lastly, there is the fallacy which is very common in minds which have allowed themselves to be swathed in Benthamism, that what a large body of people wish for they should have, without regard for what is best for the great whole of which that body of people forms only a part.

I have hitherto traced the causes of Irish disaffection, and the reasons why the cry for Home Rule has gathered strength. I have now to show that in none of its many forms would it be the panacea which its supporters allege, and that it would work more harm than good to the British Empire.

1. Complete independence of Great Britain is what is meant by the Irish Americans and by the Parnellite party. They have said so over and over again. It is the very height of simplicity to point to their present moderation. They are sufficiently clever tacticians, when so vast and unexpected an offer is made them by an historic British party and a fluent and popular British politician to suit their demands to the gaining of so great a step. To blink the fact that they would not be content with that step, is to trifle with facts and truth. But to grant independence would be to double our army and navy, to give a fatal blow to British honour all over the world, to give up in despair the accumulated responsibilities of six centuries, and to abandon the loyal and prosperous population of Ireland to oppression, to plunder, and possibly to extinction. To remain loyal to such a nation as Great

Britain would then have shown herself to be would be a task beyond the goodwill of the great colonies; and the independence of Ireland would be the signal for the dissolution of that beneficent empire of Britain, which is the strongest bond of the peace of the world. Already the simple and the unsettled amongst the Scotch and Welsh have been taught to talk about Home Rule for themselves.

2. *A federation* between Great Britain and Ireland would be even worse. In every instance federation has been adopted between independent units towards cohesion; never has it been suggested when cohesion has once become complete, for it would be a retrograde step towards disunion. The parallels adduced are strikingly inappropriate. The kingdoms of the German Empire are held together by a strong, pathetic, historic yearning for the unity of the Fatherland, and by the preponderating strength of the great military monarchy of Prussia. Ireland, on the contrary, yearns to be away from England, and England has no thought of making herself a military autocracy. Austria and Hungary are only held together by the strength of the crown of the Hapsburgs, and by the same military force. Cavour did for Italy what Pitt and Castlereagh did for Great Britain and Ireland. Bulgaria was allowed Home Rule, and she is now practically separated from Turkey. Neither the United States nor the Swiss Republic have preserved their unity without bloody and devastating wars, which we ought to do everything to avoid. Norway and Sweden are perpetually on the eve of a disruption. Denmark allows Iceland to govern herself because there is nothing to govern, and because Iceland is too far, in any case, to be inconvenient.

3. *Grattan's Parliament* was possible only because it solely represented the Protestants. It had no constituents except those who were favourable to the English connection. But even thus it was a source of disunion and weakness to England, and the great statesmen who brought about its incorporation into the British Parliament felt compelled, in the interests of the empire, to override its separate political existence. Whether they took the best means to effect their object is a point which cannot affect our general view of the whole question.

WILLIAM SINCLAIR.

(To be continued.)

ART. VII.—THE LATE DR. PHILIPPS BROOKS, BISHOP
OF MASSACHUSETTS.

THE undoubted fact that Philipps Brooks, at his death, was the greatest of American preachers, is in itself sufficient reason that the man and his work should excite more than ordinary interest and call for more than passing notice. The future of the English speaking race is too closely bound up with the fortunes of the United States; the Reformed Faith has too much at stake in that New World to admit of our being indifferent either to its material or its moral welfare. That a man of the type of Philipps Brooks should exercise for Christ and His kingdom the influence which in America he most certainly possessed, must be a source of profound thankfulness, however we may dissent from certain points—rather negative than positive—in his theology. That he was not moulded in orthodox English fashion is matter neither for regret nor for surprise. God works by means best adapted to His all-wise ends. Mr. Bryce, in his "American Commonwealth," writes: "America is no doubt the country in which intellectual movements work most swiftly upon the masses, and the country in which the loss of faith in the invisible might produce the completest revolution, because it is the country where men have been least wont to revere anything in the visible world." Grateful indeed to God should we be that the same impartial critic feels constrained to add, "Yet America seems as little likely to drift from her ancient moorings as any country in the Old World." Must we not therefore confess, that under God, it is to religious leaders, like him of whom we now write, that this blessed result is largely due? At Boston, for at least the last twenty-five years of his life, the lot of Philipps Brooks was cast, as minister of Trinity Church. About two years ago he was consecrated Bishop of Massachusetts, amid the strongly expressed disapproval of the extreme High Church party, with whose views and practices he had no sympathy whatever. A man of wide and varied culture, he had been offered, some time previously, a professor's chair, but declined to abandon pastoral work. In America the Church seems to possess a much wider and more true conception of her sphere and duty than is common amongst ourselves. It was not, therefore, altogether owing to the magnetic influence of her great minister—far-reaching though it was—that Trinity Church proved an active centre of social, intellectual, as well as religious life. At the commencement of Philipps Brooks' ministry, the Unitarian Creed held the field in Boston, as also in many other parts of New England. To-day, largely owing

to his many-sided power, the Christian Faith is there vital and progressive. This fact should never be forgotten in estimating his way of looking at things and the *proportion* of doctrines in his writings. His chief aim in his own city was to vindicate historical Christianity apart from any particular aspect of it. He was persuaded—a belief which thoughtful apologists are coming to hold more and more—that the moral miracle of the life of Jesus, when fairly looked at, must be powerful to convince of His divinity, even in the case of those who instinctively shrink from the evidence of His supernatural signs. Philipps Brooks' strong point lay—if one may be allowed the expression—in *applied* rather than in *theoretical* Christianity, *e.g.*, his application of some of the words and works of our Lord to the wants and difficulties of the present day. In England he is probably chiefly known by his sermons. He preached from MSS. with a rapidity of utterance which sorely tried the reporter's skill. His "Sermons Preached in English Churches" are models of their kind; not indeed as ordinary parochial addresses, for they apply to the thoughtful few rather than to the impressionable many, but on account of their wealth of suggestiveness and deep views on the relation of the Faith to the needs and woes of this restless, unsatisfied age. It was his custom in later years to spend his holiday, at least in part, in England, and thus many to whom hitherto he had been but a distant voice were privileged to see and hear him face to face. Never shall I forget one summer evening in Westminster Abbey, when it had been announced that Philipps Brooks was to preach. The gray old church was filled from end to end. Men of every grade were there, from the Primate to the humblest curate, the merchant prince and the artisan. His text was taken from the wondering reply of the boy Jesus to His virgin mother, upon whose soul was gradually dawning the mystery of the life He bore. When the sermon was ended and the benediction given, all felt constrained to say, "This man is a preacher indeed." The towering massive form, the kindly intellectual face, the brilliant eloquence, the Christ-like spirit of each thought and word, all combined to hold us as though beneath a spell, as he spoke to us of the great possibilities of life, lived in the love of God by the grace of Christ. But apart from his sermons there are two books by which Philipps Brooks must ever be remembered; his "Yale Lectures on Preaching," and "Bohlen Lectures on 'The Influence of Jesus.'" So fresh and unconventional are they, so full of strong spiritual force, so abounding in common-sense, that they leave one braced and cheered, convinced—if it were possible—yet more and more, of the inherent *reasonableness* of Christianity. To Philipps Brooks was it given, as to few

others, to extract the living kernel from the too often dry husks of theology, to summon us back from the changing accidentals of the Faith, to its abiding realities, to be himself a perfect specimen of the completest union between culture and religion, deemed irreconcilable by so many. His "Lectures on Preaching" are full of striking, pregnant phrases. "We cannot all be great preachers, for we are not all great men, but we may all be good preachers, if we be good men." "There are many preachers who are always discussing Christianity as a problem, instead of announcing it as a message." "To apprehend in all their intensity the wants and woes of men, to see the problems and dangers of this life, then to know all through us that nothing but Christ and His redemption can thoroughly satisfy these wants; that is what makes a man a preacher." "The best thing in a minister's life is the action of his faith and his works on one another, his experience of the deeper value of the human soul making the wonders of his faith more credible, and the truths of his faith always revealing to him a deeper and deeper value in the soul." Few such champions of toleration has our age witnessed, albeit his own faith was deep-set in the very foundation of his being. His toleration was not the offspring of mere fashion or sentiment; as in all his actions, a principle lay beneath. "To see the positive truths that underlie the Roman Catholic errors, that is the only way to be cordially tolerant of Romanism, and yet to keep clearly and strongly one's own Protestant belief." Philipps Brooks insisted on the oft-forgotten truth that it is our duty to love and serve God not only with heart and soul, but with the understanding also—that it is the want and not the fulness of faith which shrinks from the use of the powers that God has given us. He advocated Christianity in practice much more than in theory, and so he valued action, not emotion, as the true test of spiritual life. "One's influence in life," he says, "is his 'idea' multiplied by and projected through his personality." The Christian's 'idea' is that he is a son of God, redeemed by Christ, and so his influence must be the power of that conception uttering itself through the varied forces of his individual life. In the "Influence of Jesus" Philipps Brooks discusses the sway of the Master over the moral, intellectual, emotional and social life of man. "To tell men that they were, and to make them *actually to be*, the sons of God; that was the purpose of the coming of Jesus, and the shaping power of His life." This book is certainly in entire contrast with much of the light and superficial religious literature of the day. He writes, not to say something, but because he has something to say. It is a book worthy of deep and repeated study; indeed, only to such

does it yield its wealth of harvest. We feel that we are in the company of a sincere, masculine, Christian mind, steeped through with love to his Lord, with an earnest desire to make all men know and love Him better. He shows that all life can be divine, and no department of its many-sided activity need necessarily be kept apart from the influence of Jesus. Thus he sums up all he has to say on this great theme: "The idea of Jesus—the relation of childhood and fatherhood between God and man—is the illumination and inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play, a stupid drudgery. Without it the world is a puzzle and death a horror and eternity a blank. More and more the wild, sad, frightened cries of men who believe nothing, and the calm earnest patient prayer of men who believe so much that they long for perfect faith, seem to blend with the great appeal which Philip of Bethsaida made to Jesus at the Last Supper: 'Lord, show us the Father, and it sufficeth us,' and more and more the only answer seems to come from His blessed lips, 'Have I been so long time with you, and yet hast thou not known Me? He that hath seen Me, hath seen the Father.'" Such is the man whom the Church, whom America, whom Christendom mourns to-day; of him, indeed, it is most true "He was not, for God took him." To many of us another star has set, another light has faded, and life must be in some degree all the darker, all the poorer. His people mourn him as orphans mourn their father. The other world is the richer for our loss, and shall be one day all the more a familiar meeting-place. "For all such we bless and praise Thy holy name, beseeching Thee to give us grace to follow their good examples."

RICHARD W. SEAVER.

Reviews.

William Law: Characters and Characteristics. Second edition. Pp. 328. Price 9s. Hodder and Stoughton. 1893.

The celebrated non-juror and mystic, William Law, is chiefly known by his "Serious Call," which appeared in 1729, and was one of the earliest impulses to the great Evangelical movement. The present volume, which is printed in Messrs. Constable's best style at the Edinburgh University Press, contains forty-eight well-chosen passages from his numerous works, chiefly on devotional topics; then follow thirty-two characters taken from the "Christian Perfection" and the "Serious Call."

These are full of the most delicate touches of humour and spiritual insight. There is an able and interesting introductory lecture by Dr. Alexander Whyte, of St. George's Free Church, Edinburgh. The volume concludes with some valuable rules and prayers, not printed during the life of the author. There is nothing in the English language superior of its kind to the writings of Law, and the readers of the present selection will certainly desire to be better acquainted with the writer.

The Confessions of St. Augustine. Books I. to X. A revised translation. Pp. 227. Price 1s. and 1s. 6d. Griffith, Farran and Co. 1893.

This is a volume of the re-issue of the Ancient and Modern Library of Theological Literature. The volumes are brought out at intervals of a fortnight. The old familiar red cloth has had to be abandoned on account of the increased cost of binding, and the books appear now in gray paper boards with a pasted label. It is very satisfactory that this great, immortal and most instructive work should be brought in this clear and well-arranged form, within the reach of the working classes. There are few works which breathe greater spiritual reality, or suggest loftier aims in religious life. To young men particularly it is full of encouragement and suggestions of self-denial, purity and true elevation of soul.

The Biblical Doctrine of Sin. By Professor Candlish, D.D. Pp. 128. T. and T. Clark, Edinburgh.

This is a very valuable and thoughtful treatise by one of the ablest Scottish theologians of the age, on a subject which modern optimism is too much inclined to neglect. The point of view may be indicated by the following sentence: "When it is said that man's native depravity is total it is not meant in any sense that there is no good in him. . . . Depravity may be called total in the sense of affecting all the parts of our being, producing an entire alienation from God, and leaving in us no recuperative power or tendency, if left to ourselves, to return to God." The treatise is throughout profoundly learned, thoughtful and scientific. It is one of what appears to be a very valuable series of handbooks for Bible classes and private students by Scottish writers, edited by Professor Marcus Dods and Dr. Alexander Whyte.

The Sacrifice of Praise. A Manual for Communicants. Pp. 430. Price 2s. Griffith, Farran and Co.

The object of this work is thus stated: "The widespread and successful effort that has been made to restore to us our long-discarded inheritance of Catholic ritual is likely to be rather harmful than beneficial to the cause of Catholic truth unless the why and wherefore of the ornaments and ceremonies be understood of the people." The theological standpoint is indicated by the following brief extracts: "The Sacrament is not valid unless consecrated by a priest, *i.e.*, one chosen out of the people to serve the Altar, and ordained by Christ through His representative the Bishop, to feed His flock. . . . consequently the communions of those sects which have no duly ordained ministry are not real communions of the Body and Blood of the Lord, but simply 'love feasts,' commemorative of His death and passion; and as such blessed to the souls of the communicants, in proportion to their faith and innocence of schismatic intentions."

The Super-Human Origin of the Bible. By Henry Rogers. With a Memoir by R. W. Dale, LL.D. Eighth edition. Pp. 359. Price 5s. Hodder and Stoughton.

Mr. Rogers was head of a Congregational College at Highbury, and he died in 1877. He was a very fertile writer, and, besides numerous

important publications, constantly contributed to the *Edinburgh Review*, the *British Quarterly*, the *London*, the *Fortnightly*, *Good Words*, the *Encyclopædia Britannica*, and *Kitto's Encyclopædia*. The present volume consists of a very interesting biography by Dr. Dale, of Birmingham, with nine lectures on the Eternal Evidence of the Bible to its own superhuman character. As may be seen by the number of editions, the work has been accepted as a really weighty contribution to the proper estimation of Holy Scripture. In the first chapter, for instance, the following sentence indicates an important line of thought: "That the Christians were as little capable as the Jews of originating such books as the Gospels, or rather such pamphlets—for all put together make less than 100 quarto pages, though they had made such a prodigious noise in the world—is very distinctly shown in the Apocryphal Gospels. All that the Christians of after-time could do with the original delineation of Christ was to spoil it." The scope of the third chapter may be gathered from the following words: "I think that taken altogether the conduct of the Apostles, as contrasted with that of the generality of those who have propounded systems of religion to the world, and as contrasted also with what might have been reasonably expected from such men from their origin and antecedents, does exhibit a considerable paradox to be added to the many others I have dwelt upon, and which justify the presumption that the New Testament is not simply a book of man's origination." The fourth lecture draws out the impressive argument of the unity of the books of the Bible, though by so many writers, and extending over 2,000 years. Mr. Rogers goes on to answer objections to the form and structure of the Bible on the part of those who arbitrarily assume that it should have been different. The lecture on Scripture Style has some very acute and eloquent passages. The Exceptional Position of the Bible in the World, and a lecture on Analogies between the Bible and the Constitution and Course of Nature, conclude a very important theological argument, which should be in the hands of all students and preachers, and which will greatly increase the interest of all pleading for the circulation of the Scriptures.

Short Notices.

The Everyday of Life. By J. R. Miller, D.D. Price 3s. 6d. Pp. 283. Hodder and Stoughton.

THIS dainty and beautiful volume consists of twenty-two short papers or meditations on carrying the religious temper into every department and phase of life. It takes its title from the first meditation, and the others are in sequence. Some idea of its gist may be gathered from the following sentence: "There is glory everywhere in life, if only we have eyes to see it. The humblest lot affords room enough for the noblest living. There is opportunity in the most commonplace life for splendid heroism, for far higher than angelic ministries, for fullest and clearest revealings of God." Amongst the topics treated are, "Our Debt to the Past," "Making Life a Song," "Loving the Unseen Friend," "The Duty of Speaking Out," "The Influences of Companionship," and "The Cost of being a Friend." Others are on "Ill-success," "Quietness," "Peace," "Loneliness," "Experience," "Patience," and "Endurance." Almost every page has some choice and appropriate lines from the religious poets; and the witness of great thinkers and workers is frequently added.

Dante's Pilgrim's Progress, with notes on the way. E. R. Gurney. Pp. 421. Elliot Stock, 1893.

The revival of the study of Dante in England during the last half century is a fact of great importance in our contemporary literary history. That wonderful creation, which will always be one of the few greatest poems in the world, and which has been well described as like some vast inheritance fallen into the hands of a feeble and impoverished posterity, which cuts it up in order to cultivate it, has become more than ever a stimulus to the religious and spiritual imagination. To have the reflections of a refined, cultivated, and devout mind on some of the most important passages is, as the Bishop of Ripon describes it, helpful and exhilarating. The Bishop is no mean authority on the subject, which he has made one of the principal studies of his life, and on which his brilliant lectures are well known. Dante himself said that his poem was to be taken in many senses, and marked out four amongst the many: the literal, the allegorical, the moral, and the mystical. To understand the immortal thoughts of the great poet properly, a key is necessary for the ordinary reader to supply leading ideas and interpretations. The meaning is so deep, and the application of it so wide, that it is like the music of some sublime sonata—different minds will supply different explanations according to their mood. At any rate the literal sense is not the final intention of the poet; as the Bishop of Ripon says, "The letter killeth, but the spirit giveth life." Mrs. Russell Gurney's plan is to take short leading important passages and print them in the Italian on one side of the page, with the comments and explanations in English on the other. For those who do not understand the original, she recommends Longfellow's almost literal translation (Routledge: 1s.). For the interpretation, she expresses her acknowledgments, to Dean Plumtre's Notes; Mr. Wicksteed's "Lectures and Six Sermons"; and Mr. Harris's "Spiritual Sense of Dante." The book is printed with admirable taste, and most daintily bound.

John Drummond Fraser. By Philalethes. Pp. 343. Price 5s. Cassell and Co.

This is an invaluable and most timely book, and should be in the hands of every young clergyman and every candidate for Orders. It is in the form of a religious novel; but its object is to introduce temperate and well-informed discussions on the questions at issue between Sacerdotalists and the adherents of the principles of the Reformation. It contains materials for many a wise and temperate controversial sermon, lecture, or argument, and sets forward with admirable clearness the point in which the Church of England is at present weakest—the practical training of the clergy. This should be, not in theological seminaries, but in an active apprenticeship of lay work amongst the poor. Possibly it may be thought that too much influence on the Sacerdotal movement is attributed to the intrigues of the Jesuits; but if all were known about the Order of Corporate Union, and another secret society to which 1,600 clergy belong, the grounds on which the statements are made would be considered worthy of attention.

Sir John Stevenson. By John S. Bumpus. Pp. 75. T. B. Bumpus.

This is a welcome biographical sketch of an eminent and popular musician in Ireland, and is an important addition to musical libraries. Mr. John Bumpus, who is a member of the St. Paul's Ecclesiological Society, has already written on the "Organists and Composers of St. Paul's Cathedral"; "Christ Church and St. Patrick's Cathedrals, Dublin: their Choral Services and Musical Traditions"; "The Composi-

tions of Sir F. A. Gore-Ouseley"; and "A Short History of English Cathedral Music." All singers of the famous glee "See our Oars with Feathered Spray" ought to know something of Sir John Stevenson. Amongst his other glees are "Give me the Harp of Epic Song"; "Here, let's join in Harmony"; "With tender Lambkins let us Play"; "Born in yon blaze of Orient Sky"; "O stay, Sweet Fair"; "'Twas a Sweet Summer's Morning"; "They Played in Air"; and "Hail! to the Mighty Power of Song." His madrigal "Come, let us Play"; his round, "Come, buy my Cherries"; and his duet "Tell me, where is Fancy Bred?" are well known. His religious music is characterized by the same tone of thankful cheerfulness as that of his great master Haydn. He wrote eight Services, twenty-five Anthems, and many Chants. The book is written in sympathetic and scholarly style, and has several valuable notes. The artistic printing of the book is in keeping with the matter.

Home Weal and Home Woe. By Mrs. Baily. Pp. 367. Price 5s.

The authoress of "Ragged Homes and How to Mend Them" will be cordially thanked by all parish workers for this very useful manual. It consists of a series of fifteen papers on topics affecting the lives of the working classes from the religious and social point of view. The first part is on "Home-making," the second on "Home-destroyers," and the third on "The Workman's Fall." The papers are partly historical of Mrs. Baily's personal work; and as it is thirty years since her first book was published, these pages are naturally full of interesting experience.

At the Holy Communion. By H. C. G. Moule. Pp. 180. Seeley and Co.

The Principal of Ridley Hall deserves the gratitude of all faithful members of the English Church for this helpful and spiritual manual. At a time when sacerdotal works of the kind are so numerous, a devotional handbook which is loyal to the principles of the Reformation and written by a scholar of eminence ought to have a wide circulation.

Expository Lectures and Sermons. By Professor Elmslie, D.D. Pp. 303. Price 6s. Hodder and Stoughton.

The popular lectures and sermons of a conspicuous scholar we may expect to find full of striking thought and treatment. The present volume consists of seven lectures on Old Testament characters—Gideon, Samuel, Samson, Hosea, Joel, Habakkuk, and Zechariah—together with five Sermons on Old Testament subjects and eight on the New Testament. The treatment of the experienced expositor is present in all these papers; the learning is kept in the background; and the applications are wise, simple, and popular. In the Old Testament subjects, while there is a certain recognition of the assumptions of liberal criticism, the tone is orthodox and conservative. In the sermon on "The Incarnate Word," from the opening verses of the first Epistle of St. John, the Professor imagines St. John detailing the experience of his intimacy with our Lord, and expressing the reasons of his inference about His divine being. He is speaking of the woman that was a sinner: "As my heart rises within me with exultation, and I am ready to cry, 'Oh, generous heart! oh, noble loving man!' a hand falls on my shoulder, and a solemn finger points and a great voice says, 'That was no man—that was God.'" A passage also may be quoted from the sermon on "Forgiveness and Fear": "Look what it means, for God so to forgive men and release them from sin—it is for God to suffer the punishment of sin. . . . It reached its complete climax and triumph when Christ on the cross died, bearing the horror, pain, shame, and punishment of our world, through His love for us that bound Him to us, and made our sin like the fire of hell to His holy heart."

The Pillar in the Night. By DR. MACDUFF. Pp. 336. Price 3s. 6d. Hodder and Stoughton.

This is a series of thoughtful meditations for every day in the month, by the author of "Morning and Night Watches" and "The Bow in the Cloud." It is full of consoling suggestions for those in affliction, and will be a useful gift for those who desire to bring comfort into desolate families. The paper on "Future Recognition" will be read with great interest.

Prayer Thoughts. By the Rev. U. A. GARLAND. Pp. 100. Elliot Stock.

The writer has given us a series of eighty devotional poems on the names and titles of Christ, with a few additional religious verses. The author says, "they are but prose-poetry without any pretensions to the pathos or fire of genuine verse; but they present weighty truths in an abbreviated form, and they may furnish hints and serve to set the mind in motion." The book will be welcome to many minds which have a difficulty in thinking consecutively for themselves.

Some Australian Sermons. By JOHN W. OWEN. Pp. 216. Elliot Stock.

Speaking of Christ and sectarianism, the writer says, "My hope and prayer is that good men from all the denominations will throw their accursed trammels off, by God's help, and get together to found in these lands a National Church; to found a Church to lead the national life to all that is good; a Church which, while carefully guarding, and insisting on, all essential truth, incontestably shown to be such, will yet be able to grant the fullest liberty in matters non-essential, leaving it to each man in such respects to be fully persuaded in his own mind." The thoughts are manly and sincere, and the style direct and simple.

Faith—Eleven Sermons. By the Rev. H. C. BEECHING. Pp. 120. Price 3s. 6d. Percival and Co.

These thoughtful sermons treat of Faith, historically and experimentally, from different points of view; its object, worship, righteousness, food, eye, ear, activity, gentleness and discipline. There are also suggestive chapters on "National faith, taking the individual members of a kingdom as branches of the True Vine"; and "Faith in Man, as capable of Christian and Spiritual development." The writer carries the principle of faith into every relation of life and thought. His words are an opportune warning when religion is so often represented as an intellectual acceptance of certain dogmas and an obedient submission to certain rules.

The Romanes Lecture, 1892. By the Right Hon. W. E. GLADSTONE. Pp. 47. The Clarendon Press.

The wonderful versatility of our phenomenal Prime Minister is illustrated by the fact that when he had just concluded a difficult electoral campaign, and led his composite party back to office, he found time, in his 83rd year, to compose and deliver this comprehensive survey of English University life.

Thoroughness. By DR. THAIN DAVIDSON. Pp. 96. Price 1s. Partridge and Co.

A collection of thirteen bright and epigrammatic papers addressed to young men with that hearty sympathy for which the writer is so deservedly popular. They will be alike useful to young men themselves and to those who address them.

MAGAZINES.

Blackwood has a pleasant account of the Island of St. Vincent, by the Rev. J. R. Mozley. "The Council of a Nation" is an amusing sketch of the Parliament of King George of Bonny. "With the Woodlanders" is a charming paper on the folk who live in districts which may still merit the title of "forest" in this country. The number ends with a powerful indictment of the ministry.

The Thinker has a temperate reply to Mr. Keir-Hardie's paper on "The Church and the Labour Problem" by Dr. Marshall Lang. He says "the Church throws her power away if she meddles too much with special questions—questions with which working men, by their combinations and unions, have the instruments to deal; but in regard to all that pertains to life and its conditions, to the home and its conditions, to the demands of truth and justice, to well-being in its several aspects, the voice should be lifted up with strength." The fourth number of Dr. Reynolds' papers on "The Early Contact of the Christian Faith with the Roman World" touches on Cyprus and Pisidia. Mr. Alexander, the newly-appointed reader at the Temple, has an able and sympathetic critique on "Ancient Asceticism."

In *The Leisure Hour* the third instalment of Miss Bishop's paper about Thibet, and of Mr. Gordon's on "The Way of the World at Sea," both sustain the high interest of the series. Prebendary Harry Jones has wise and witty remarks on the sixth of the Shakespearian "Ages of Man." What promises to be a valuable succession of sketches on "Peoples of Europe" begins with a paper on France. There are important biographical sketches of Archbishop Tait and Lord Aberdeen. The papers on the "Polar Problem," "Current Science," and "Natural History" are full of attraction.

In *The Sunday at Home* a third group of hymn-writers includes James Montgomery, John Mason Neale, Horatius Bonar, and Whittier. There is a capital paper on old Kensington Church by Dr. Stoughton, with a sympathetic notice of his old friend, the late Archdeacon Sinclair, the builder of the magnificent new parish church. The papers on "The Migration of Birds"; "The Religions of India"; "A Fijian Coral Reef"; and "Quaker Women" are all worth careful reading. Multitudes will welcome the portrait and biography of George Williams, the honoured and beloved founder and president of the Y.M.C.A., which now numbers between four and five hundred thousand members in all parts of the world.

In *The Critical Review* Professor Davison notices Canon Kirkpatrick's "Doctrine of the Prophets," and defines his position with regard to Old Testament Criticism as central and moderate. He regrets, however, that while amplifying the meaning of the prophets with regard to contemporary events, he has not set out more clearly their preparation for the kingdom of the Messiah which he acknowledges. Mr. C. A. Scott, in reviewing Schaff's "Swiss Reformation," says that the impartiality with which he has treated this important subject, the wide field of authorities on which he has drawn, and his just appreciation of the work of the several reformers, give his volumes a claim on the respect and gratitude of the Evangelical Church. Among the other books reviewed are Ryle's "Ezra and Nehemiah," Spencer's "Moses and the Pentateuch," and Caird's "Evolution of Religion."

The Fireside has admirable readings by the Rev. E. A. Stuart, Dr. Bonar, Prebendary Gordon Calthrop, Dr. Samuel James, and Mr. Andrew Symington. In "Present-day Topics" is quoted Mr. Abbot's paper for *THE CHURCHMAN* of March on "The Bible and the Church."

In *The Cornhill* there is one of those charming natural history papers which are so popular, treating of the neighbourhood of Christ Church Bay. "Actors and Actresses in Westminster Abbey," dealing particularly with the seventeenth and eighteenth centuries, has a curious interest. "Our Arctic Heroes" touches a chord which will never cease to vibrate in English hearts.

The Religious Review of Reviews has a sympathetic paper on Bishop Phillips Brooks; a wise and useful plea for the sojourn of home clergy with the Church in the Colonies; the sixth instalment of Canon Fleming's admirable series on "The Art of Reading" (dealing with the "pause"). There is probably no more impressive reader in the Church of England than Canon Fleming. The Home Missions and philanthropic institutions, of which accounts are given, are the Clergy Pensions Institution, the Curates' Augmentation Fund, Dr. Barnardo's Homes, the North London Hospital, and the National Epileptic Hospital.

In *The Quiver* the Dean of Windsor writes a powerful and impressive paper on "One Thing I do." Prebendary Gordon Calthrop contributes a touching and pointed sermon preached at St. Paul's on "The Virtue of Considerateness" from the text of "The Brother's Pledge"; Mr. Blathwayt gives an interesting interview with Mr. Ballantyne on "The Composition of Boys' Books," and there is a natural history paper by Mr. Johns on "Spiders' Webs and Silk-Spinning."

In *Cassell's Family Magazine* the master of Downing College writes on "Vacation Reading-Parties"; Mr. Robbins on "Parliamentary Whips"; and there are the usual number of other pleasant social and domestic papers.

The paper by Mr. Skinner in *The Newbery House Magazine*, calling attention to the primitive constitutional position of the laity in Church Councils, is timely and useful. "A Layman's Recollections" deals chiefly with the developments of Mr. Wagner and his brothers at Brighton. The paper on "The Revised American Book of Common Prayer" will be read with interest. A Eucharist Hymn, by the Countess of Cavan, concludes with the following verse:

"Thyself in Bread and Wine,
We worship and adore,
O Holy Triune God,
Be near us evermore."

Church Bells sends a useful special number with Canon Body's course of six sermons on "The Life of Repentance."

The Boy's Own Paper has interesting articles on "Study and Health," "Notable Coins of the Present Century," "The Boys' Own Alpine Garden," "Characteristics of Birds' Nests," and "St. Paul's Cathedral Choir School."

In *The Girl's Own Paper* may be noticed an account of Jane Wren's Monument in St. Paul's Cathedral; and Miss Tytler's biography of Sophia of Zell, the unhappy wife of George I.

The Church Missionary Intelligencer is a most interesting number; with biographical notices of the late Bishop Horden; the journal of Bishop Tucker en route to Uganda; accounts of Bishop Bickersteth's work in Japan; a report from Mr. Eugene Stock on the C.M.S. Deputation in India; and a thoughtful paper on England's work in India by Mr. Mackworth Young, C.S.I.

The Church Sunday School Magazine continues its various series on "The Work of the Sunday-school Institute," on "Spiritual Husbandry," "How to Start a Teachers' Museum," "A Visit to Egypt," "Educational Progress in England," "The Training of the Apostles," and "Leaves from an Indian Note-Book." In his paper on "Christian Doctrine and

Christian Life," Mr. P. V. Smith points out the danger in the swing of the pendulum towards the neglect of preaching.

We have also received *The Bible Society's Reporter*, *The Anglican Church Magazine*, *Little Folks*, *Our Work*, *India's Women*, *The Speeches of the Special General Synod of the Church of Ireland on Home Rule*, *The Church Missionary Gleaner*, *Trinitarian Quarterly Record*, *The Dawn of Day*, *Open Doors*, *Light in the Home*, *The Child's Companion*, *Our Little Dots*, *The Cottager and Artizan*, *Friendly Greetings*, *The Boys' and Girls' Companion*, *The Church Worker*, *The Parish Magazine*, *The Evangelical Churchman* (Toronto), *Awake! The Child's Pictorial*, *The Sunday Closing Reporter*, *The Children's World*, *New and Old*, *The St. Andrew's, Battersea, Parish Magazine* (one of the largest and poorest parishes in London), and two admirable cards to hang up in the house, from Messrs. Griffith, Farran and Co., on *First Aid in Cholera* and *First Aid in Poisoning*.

THE MONTH.

THE appointment of the Rev. John Sheepshanks, Vicar of St. Margaret's, Liverpool, to the See of Norwich had not been expected. Mr. Sheepshanks was Scholar of Christ's College, Cambridge, and took a second class in the Theological Tripos in 1856. In 1857 he was ordained Curate to Dr. Hook at Leeds. From 1859 to 1867 he was Rector of New Westminster and Chaplain to Bishop Hills in British Columbia. On his departure he took a very interesting and romantic journey through China, Tartary, Turkestan, and Siberia. From 1868 to 1873 he held the parish of Bilton, near Harrowgate, where a beautiful church had been built by his family. During the last vacancy in the See of London he was offered by Mr. Gladstone the new Evangelical church of Holy Trinity, Stroud Green, which was finally accepted by Father Linklater. He has written a work on Sacramental Confession and published a volume of occasional sermons. It is stated that he has been offered more than one colonial bishopric and a Crown parish. He has been an ardent promoter of Church education in Liverpool, and built the first Higher-grade Church Schools in that city. He is a stout Liberal and is reckoned a strong High Churchman. The Bishop of Norwich has ninety-four parishes in his gift.

The Bishop of London has appointed the Rev. Robinson Thornton, D.D., Vicar of St. John's, Notting Hill, as Archdeacon of Middlesex, in succession to the late Archdeacon Hesse. Dr. Thornton, who is a brilliant scholar and has quite a polyglot gift for languages, was educated at Merchant Taylors'; was a Scholar of St. John's College, Oxford; took a first class in classics and second in Mathematics in 1847; and was ordained in 1849 to the curacy of St. Thomas's, Oxford. From 1846 to 1855 he was Fellow of his college, and, for a time, Lecturer and Assistant Tutor. Like the Bishop of London, he has been a Headmaster—from 1855 to 1870 at Epsom College, and from 1870 to 1873 at Glenalmond. In 1881-82-83 he was Boyle Lecturer. In 1878 Bishop Jackson

appointed him to the Vicarage of St. John's, Notting Hill; and he subsequently became Secretary to the London Diocesan Conference; Prebendary of St. Paul's Cathedral, and Examining Chaplain to the Bishop of London. He has published a "Commentary on the Book of Judges" and a "Life of St. Ambrose" for the S.P.C.K., as well as other works. The new Archdeacon will continue to hold his parish, the stipend of the Archdeaconry being £333, taken from the Archdeacon of London's Stall at St. Paul's Cathedral.

The S.P.C.K. has determined to offer Studentships for the training of medical missionaries, not exceeding £150 a year.

Bishop Selwyn has been appointed Master of Selwyn College, Cambridge. He is the son of the eminent Bishop of New Zealand and Lichfield, in whose honour the college was founded.

The Bishop of Ripon is endeavouring to raise £2,000 a year to meet the clerical distress in his diocese. He has 22 benefices the net value of which averages £71 a year, and 112 where it reaches only £152.

Archdeacon Freer announces that in the Archdeaconry of Derby there are now 100 benefices of less than £200 a year, and 22 of less than £100.

The London Diocesan Conference carried by an enormous majority the following resolution:

That, as the great majority of the scholars in the Board schools are the children of Christian parents, who have a right to demand that proper provision should be made in those schools for giving instruction in the faith of our Lord Jesus Christ, this Conference declares that no settlement of the religious question can be final which will not guarantee to those children the teaching, by Christian teachers, of those Christian doctrines which are common to all Christian denominations.

A meeting of Oxford graduates was held recently in London in reference to a proposal to establish in Oxford an Evangelical pastorate for University men. As a result of that meeting an appeal has now been issued, signed by Archdeacon Sinclair (Balliol), Principal Chavasse (Corpus Christi), Canon Christopher (Trinity), Canon Girdlestone (Christ Church), the Rev. the Hon. W. Talbot Rice (Christ Church), the Rev. J. F. Kitto (Merton), and others, for a capital sum of £20,000 for the establishment of an Evangelical pastorate in Oxford. The appeal says:

The need for such a pastorate is very acute. The number of clerical Fellows is diminishing. In some colleges there is no direct religious supervision. In others it is not of a character to commend itself to those who adhere to the principles of the Reformation. High Churchmen have realised the position and have started the Pusey House, where a band of clergy are working devotedly amongst undergraduates on advanced Church lines. Our own school of thought is represented by five churches, whose clergy are doing what they can; but their time is occupied with the calls of large parishes or congregations, and they can only make work amongst University men a by-work. Wycliffe Hall, which trains graduates for the ministry, is a mile away from the centre of the city, and its staff, though anxious to help, cannot adequately fill the gap. It is, therefore, proposed to plant in the heart of Oxford two clergymen of special gifts, whose one aim shall be to take up the spiritual side of the ideal tutor's work, and to look after some three hundred University men, who would welcome their help. They will form a centre round which undergraduates may rally.

and will be a source of inspiration and of guidance. They will be accessible at all times. They will be given to hospitality. They will act as the friends, advisers, sympathizers of those commended to their care. They will hold services and Greek Testament readings, and give lectures and preach in the city churches as opportunities occur, and will distribute sound Church literature.

The honorary secretaries of the fund are the Rev. A. E. Barnes-Lawrence and the Rev. the Hon. W. Talbot Rice, and the honorary treasurer is Mr. John Deacon.

PHILANTHROPIC WORK OF BRITISH WOMEN.

The Baroness Burdett-Coutts, at the request of the President of the Ladies' Committee of the British Commission (H.R.H. Princess Christian), last year became the President of the "Section" charged with the duty of preparing for the Chicago Exhibition a report on the Philanthropic Work of British Women. The Baroness's first object was to collect authentic information about all philanthropic work originated or carried on by Englishwomen, and for this purpose she addressed a letter early last year to the heads of all religious bodies, large charitable organizations, and private individuals. In response to this letter, several hundred interesting and ably-written reports were received. These have been carefully arranged and classified, and have now been sent to Chicago. They form five large volumes, which at the close of the Exhibition will be deposited in the Free Library in that city. These reports would, of course, have been far too voluminous for general perusal, and the Baroness's next object was to reduce the mass of information thus obtained into a readable form, so that it could be presented to the Exhibition in a printed and published volume. Reports received upon each subject, or group of kindred subjects, were placed in the hands of some lady of acknowledged authority upon that special branch of philanthropic work. The result has been the production of a series of valuable papers covering nearly the whole field of the philanthropic work of women in Great Britain, the colonies, and other parts of the world. These form a volume of unique interest, as no such comprehensive record of charitable endeavour has hitherto been attempted. The book will shortly be published by Messrs. Sampson Low, Marston and Co. H.R.H. Princess Christian writes a paper upon the work done by the Royal School of Art Needlework. In addition to a preface, the Baroness contributes two Congress papers, and Analytical Notes on the whole of the original reports. The book will also contain articles by Miss Hesba Stretton and Mrs. Molesworth on Women's Work for Children; by Miss Sellers and the Hon. Maude Stanley upon Movements for the Benefit of Girls; by Miss Sumner on the Responsibility of Mothers. Miss Brooke-Hunt writes on Clubs for Young Men; the Countess Compton on Women's Work in the Ragged Schools; the Hon. Mrs. Stuart Wortley on Emigration; Miss Marsh and Mrs. C. Garnett on Navy Mission Work; Mrs. Boyd Carpenter on the Work of Women in connection with the Church of England; Miss Emily James on the Associated Work of Women in Religion and Philanthropy generally, and Miss Mary Steer upon Rescue Work; while

Miss Anne Beale and Miss Weston describe What Women have done for our Soldiers and Sailors. The authoress of "The Schomberg-Cotta Family" writes upon Homes of Peace for the Dying; Miss Florence Nightingale, Lady Victoria Lambton, and Mrs. Malleson upon Nursing; and "Rosa Mulholland" upon the Philanthropic Work of Women in Ireland. Miss Louisa Twining and Miss Lidgett write upon subjects connected with the Poor Law, and Miss Petrie and Miss Fanny Calder also make valuable contributions. Mrs. Cashel Hoey gives a general account of the Philanthropic Work of Women in the British Colonies and the East, which, especially in the case of the Australian colonies, presents many remarkable and interesting features. The other papers in the volume will be found of no less value. It may interest our readers to add that the Baroness has devoted nearly a year's work to the fulfilment of this object.

RECENT PROCEEDINGS OF THE CHURCH SANITARY ASSOCIATION
AND THE FUNERAL REFORM ASSOCIATION.

The following papers have lately been read at the meeting of these societies. At the monthly meeting of the Church of England Sanitary Association, at the Church House, Westminster, on Wednesday, April 5, under the presidency of Major Edward F. Coates, the Rev. J. F. Kitto, Rural Dean and Vicar of St. Martin's, Trafalgar Square, read a paper on "One-roomed Homes." He said that the cost of land in many parts of London was so great as to be absolutely prohibitive of any private scheme of building for the accommodation of the poor which would secure an adequate return for the outlay incurred. Not even rent equal to the fifth part of the working man's total earnings would represent a sufficient interest for the capital sunk in housing him properly. The provision of houses for agricultural labourers in country villages at a price which is not remunerative to the landlord, was regarded as part of the obligation which the landowner must fulfil to secure tenants for his farms. Similarly, a great city like London must house its poor labouring classes by itself providing the land free of cost, and then letting the dwellings built thereon at a rent which would just pay an adequate interest for the outlay incurred in such building. The terrible evil of overcrowding could not be allowed to continue. Human beings could not be suffered to grow up under conditions which rendered religion and morality, and even common decency and obedience to the ordinary laws of health, hopelessly impossible. A way out of the difficulty would certainly be found when the conscience of the community had been brought to recognise the existing conditions as intolerable. A paper on "Workmen's Dwellings," written by Mr. T. Wrightson, M.P., who had introduced a Bill into the House of Commons upon the subject, was read by the Hon. Sec. Mr. Perry F. Nursey, C.E., read a paper on "Non-poisonous White Lead." He said that the persons who prepared white lead for the market were chiefly women and girls of the poorest class, who, to earn their bread, deliberately faced disease and death. The White Lead Act was inadequate, there

being nothing which could effectually prevent particles of white lead, as ordinarily made, from entering the system and poisoning the blood; but a new process had been discovered. It was now possible in place of the poisonous carbonate to make a harmless sulphate. The Home Secretary had, in connection with the Board of Trade, instituted an inquiry into the matter. The proceedings terminated with votes of thanks to the readers of the papers.

The Rev. Rabbi Michael Adler read a paper upon "Jewish Modes of Burial." The Rabbi said that interments among Jews were conducted with rigid simplicity. Attached to every synagogue, as an important part of its organization, was a Burial Board, which arranged all the details of every funeral—so that among Jews undertakers were unknown. The ancient custom was to bury in the earth without coffin, but for some considerable period a wooden coffin had been used, of the simplest character, unpolished, without ornaments, except, perhaps, brass handles, and without even a memorial plate. No leaden or inner sheath was ever used. No corpse was allowed to remain unburied more than two days. No second interment was permitted in the same grave. All expenditure beyond the synagogue charges, which were fixed and moderate, was strongly discountenanced. No velvet trappings, gaudy hearses, feathers, nor flowers, were permitted, and no unusual eating and drinking. Storing up the dead in vaults was utterly unknown among Jews—family plots being used surrounded by stone coping, such as the Rothschild family plot at Willesden. The burial-ground was sometimes called "The House of Life," analogous to the ancient Jewish usage of calling a blind man "one who possesses a most brilliant light." The whole of the burial service was said in the chapel, the only words used at the grave-side being, "May he come into his place in peace." As all religious ceremonies were conducted with covered head, no Jew was ever in the cemetery bareheaded, thus avoiding dangerous risks. Women were not allowed at the graveside. Immediately upon the coffin being lowered into the grave, the mourners standing round, beginning with the nearest relatives, cast three spades full of earth upon the coffin. When death had arisen from an infectious disease, the greatest precautions were taken, the service being then said in the open air and not in the chapel. Upon leaving the cemetery each person carefully washed his hands. In moving a vote of thanks to the Rabbi, which was carried, Mr. John Leighton called attention to a model of a tent devised for the protection of mourners at the graveside.

Lord Brassey, presiding at another meeting, said that this society had been founded to secure for all healthy dwellings, pure air, pure water, unadulterated food, and the greatest possible immunity from infectious diseases; and, generally, to cultivate such conditions of life as to ensure for the individual the highest possible standard of health. While conscious of the objections to the multiplication of societies, the promoters of this society submitted that its formation was not merely justifiable, but imperatively demanded, because the extent of preventible illness and mortality, and the appalling amount of sorrow, the degeneracy of race, and the vast pecuniary loss con-

sequent thereupon in this country constituted a national disgrace ; because also the parochial system of the Church afforded an ideal, and, indeed, the only competent, organization for carrying on the work of sanitary reform on an adequate scale. Mr. Ernest Hart, editor of the *British Medical Journal*, in the course of a paper upon "The Work of the Clergy in respect of Sanitation," said that the main objects of sanitary science were (a) purity of air, soil, water and food ; (b) isolation of infectious diseases and disinfection ; and (c) thorough personal hygiene. The fact that the Hebrew clergy, living still under the old Mosaic dispensation, taught as part of their official religious duty the observance of sanitary laws, had resulted in the Jews being preserved to an astonishing extent throughout all the great epidemics of past and recent times. Indeed, their preservation from disease had been over and over again the very cause of their persecution, and they were still the healthiest people in Europe. The death-rate in the East End of London was now 30 per cent. below that among the Gentiles. The Black Pest, and other plagues of mediæval times, and our modern zymotic diseases, with their death-roll of millions, were to be traced to the neglect of the laws of health which came after the new religionists, who taught that the sanitary laws of Moses were only dead ceremonial. The eminent sanitarian concluded by urging the clergy of the Church of England to adopt as a strict ecclesiastical mandate the duty of teaching their people to keep earth, water, food, and air absolutely pure. He also expressed an earnest hope that the Church organizations would be used for the purpose of promoting sanitary knowledge, and of forming sanitary committees in every parish in the land. A resolution was then moved by Dr. Farquharson, M.P., seconded by Dr. Norman Kerr, and carried unanimously, congratulating the Church upon having taken up sanitation as a special feature of her work. Votes of thanks to Mr. Ernest Hart for his paper, and to Lord Brassey for presiding were spoken to by General Lowry, C.B., Canon Barker, the Rev. T. B. Paynter, Mr. J. Furley, and Rev. F. Lawrence, Hon. Secretary.

At another meeting Mr. Fred Scott, of Manchester, read an important paper on "The Church, the great Sanitary Agency," in the course of which he said :

"Of course I do not presume to dogmatize on the duty of the Church in relation to sanitary reform. On the contrary, I submit my views with the full consciousness that many of the clergy are earnest sanitarians, and that in one way or another the Church is already doing a great deal for the physical and general temporal welfare of the people. I venture, however, to say that even to the partial extent to which sanitary reform is now undertaken by the Church, the results fall far short of what they might be if it were carried on in the systematic and uniform methods essential to a central organization. That, however, is not enough. The object of this association is to enlist as widely as possible the organization of the Church in this important crusade. I have tried to show that the work is too great for existing agencies, all of which are practically local in operation, even when not so in design, and cover only a very small portion

of this country in the aggregate. The parochial system of the Church affords an ideal organization for sanitary propaganda; the work seems a necessary part of the discipline of imitation of the life of Christ, and undoubtedly it would aid materially the spiritual ministrations of the clergy.

"I do not for a moment suggest, however, that the weight of the proposed work should fall upon the clergy. They are asked to help only in such a way as will impose scarcely any new burden upon them. The following statement of proposed methods shows that most of the channels of work are for the central organization :

1. By the circulation of authoritative literature.
2. By the provision of popular lectures, illustrated, when practicable, by lantern views, experiments, etc.
3. By the exercise of personal influence in encouraging the formation of healthy habits, and to this end, the promotion of increased association of those whose social position enables them to live under sanitary conditions with less favoured members of the community.
4. By recommendation of inexpensive and trustworthy agencies for the sanitary inspection of houses at minimum fees.
5. By scientific inquiries to assist in the solution of difficult problems, such as disposal of town's refuse, purification of rivers, prevention of smoke, etc.
6. By the promotion of improved legislation on any matter affecting the public health.
7. By notifying to sanitary authorities the existence of nuisances, or other insanitary conditions observed or reported.
8. By securing efficient administration of the Public Health Acts and Local Health Bye-laws.
9. By co-operation with existing health and kindred societies,
10. By sanitary conferences and meetings in London and the provinces for the reading and discussion of papers on questions of public health and kindred subjects.
11. By influencing public opinion through the press.
12. By subsidizing a journal."

Obituary.

THE Rev. Uriah Davies, Vicar of St. Matthew's, Canonbury, died on March 22 in his seventy-second year. He was formerly Scholar of St. John's, Cambridge, and took his degree as Sen. Opt. in 1847. His first curacy was at St. John's, Hull, and he afterwards became Chaplain of the Additional Clergy Society in the diocese of Madras. He was appointed to St. Matthew's in 1861, and was one of the oldest and most respected of the Islington clergy.

The Rev. W. R. Blackett, Principal of the Home and Colonial Training College, whose death is greatly regretted, only held his office for two years. As Superintendent of the Liverpool Scripture Readers' Society, in his work in India, and in his late position, he endeared himself to all who knew him, and who came under his influence. His strong point was Bible-class and teaching work, and there he had few equals. He took honours at Dublin in 1859, and was Vicar of Holy Trinity, Nottingham, from 1885 to 1891.

The Rev. Charles Anderson, Vicar of St. John's, Limehouse, died on Palm Sunday. He was a man of remarkable intellect, great tenderness of heart, wide sympathies, and a simple and delicate gift of speech. He was curate of St. Anne's, Soho, from 1871 to 1874, when he was appointed to St. John's, Limehouse.