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of dress. If we wish to guard the belief of the miracles of the Bible, we must refuse to give credence to any of a date later than the closing book of the New Testament.

ROBERT CUST.

January, 1892.

Correspondence.

LAYMEN OFFICIATING IN CHURCH.

To the Editor of the CHURCHMAN.

DEAR SIR,—There is a short paragraph about myself in the last page of your valuable Magazine for this month, to which I feel obliged to take exception. You inform your readers that I have “issued directions forbidding laymen to deliver addresses in the churches of my diocese.” Allow me to say that this is a very imperfect representation of what I have done. I ask you in justice to myself to accept and insert the following explanatory statement :

I have recently refused, and still refuse, to allow any layman to conduct the regular morning or evening services in church on Sundays instead of a clergyman, and to read the prayers or preach a sermon as the clergyman's substitute. I refuse to allow this, because it appears to me to contradict the spirit of the 23rd Article, and to nullify the ministerial office. I have no objection whatever to a layman reading the lessons in church, because custom has long sanctioned it. Yet the strict legality of even this practice is somewhat doubtful.

Whether at *any other times* than the two I have mentioned a layman, authorized and requested by the incumbent or curate, may hold a Bible-class or teach a Sunday-school class in a church, or give an address on missions, or evidences, or church history, or a revival of religion, or any kindred subject ; whether, I say, a layman may legally do any of *these things* in a church is a totally different question, and one about which I have certainly given no directions to my diocese. Whether such use of a church is strictly legal or not is a point which I shall leave others to settle. But I am certain that most of our churches might be made far more useful than they are. Of course, all liberty is liable to abuse. But I cannot forget the old Latin saying, “*Summa lex summa injuria.*”—I remain, yours faithfully,

J. C. LIVERPOOL.

January 5, 1892,

PALACE, LIVERPOOL.

The Bishop's letter, by a mischance for which we cannot account, did not come before us until the February CHURCHMAN was printed. We at once expressed to his Lordship our regret. Upon a most interesting subject, this letter, which we gladly print, has a significance and value of its own.—ED. CHURCHMAN.

Notes on Bible Words.

No. XVIII.—“DAYSMAN.”

IN Job ix. 33, “Neither is there any daysman betwixt us,” the margin runs: Heb., *one that should argue*: or, *umpire*.¹ “Daysman,” as we see in some ancient writers, stood for “arbitrator;” or, “judge.” Thus, Spenser (F. Queene, ii., 8, 28):

For what art thou,
That mak'st thyselfe his dayes-man to prolong
The vengeaunce prest?

In 1 Cor. iv. 4 “man’s judgment” is literally “man’s *day*,” human scrutiny or trial.²

1 Tim. ii. 5. Vulg., *mediator*, μεσίτης: “one mediator between God and men, *Himself* man, Christ Jesus.” This word μεσίτης (one who intervenes between two), “arbitrator,” is found once in the Sept., Job ix. 33. The Hebrew word, מַדִּי, elsewhere to reason, reprove, decide, is in Job ix. 33 (as in Gen. xxxi. 37), “to be arbiter between.”

Short Notices.

A Cyclopædia of Nature Teachings. A selection of Facts, Observations, Suggestions, Meditations, Examples, and Illustrative Hints, from all departments, for Man with Nature. With an Introduction by HUGH MACMILLAN, LL.D., F.R.S.E. Pp. 544. Elliot Stock, 1892.

A N interesting and useful book. The author of “Bible Teachings in Nature,” Dr. Macmillan, gives it cordial commendation.

Theodor Christlieb, D.D., of Bonn. Memoir by his Widow, and Sermons. Pp. 450. Hodder and Stoughton, 1892.

Of this interesting volume the Memoir takes up eighty-four pages. There are nineteen Sermons, translated chiefly by two friends of the eloquent and honoured preacher, Canons Kingsbury and Garratt.

The Society for Promoting Christian Knowledge, we notice with pleasure, has published a second edition of the Lectures on *The Authenticity of the Gospel of St. Luke*, by the Bishop of Bath and Wells.

The volume of the *Church-Worker* for 1891, published by the Church Sunday-School Institute, contains much that is useful. We are always pleased to invite attention to the *Church-Worker*, one of the useful Magazines of an excellent Society.

The *Thinker*, No. 2 (Nisbet), is an improvement on the first number ;

¹ An aspiration for a MEDIATOR; Arbiter ad componendam causam. St. Aug. See Chalmers’s fine sermon on this passage. (*Sp. Com.*).—The Sept. runs: Εἶθε ἦν ὁ μεσίτης ἡμῶν.

² “Man’s doom.” Conyb. and H. “This use of ‘day’ is peculiar to St. Paul; so that Jerome calls it a *Cilicium*.” See 1 Thess. v. 4.