

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE
CHURCHMAN

DECEMBER, 1887.

ART. I.—THE PROPOSED SUPPLEMENT TO THE
CHURCH CATECHISM.

IN the Catechism which the Church of England has appointed to be learned of every person before he be brought to be confirmed by the bishop, the catechumen is taught what privileges as a Christian he has received, and what he is, as a Christian, bound to believe and to do; and he is further instructed as to the nature and effects of the two Sacraments of Baptism and the Lord's Supper. But he is not taught anything concerning the Church—neither what it is, nor in what relation he stands to it. This omission the Lower House of the Convocation of Canterbury regards as a great defect, and, with the object of supplying it, the majority of that House have agreed upon the following series of questions and answers, which they have submitted to the Upper House to be adopted as a supplement to the existing Catechism, and to form part of the teaching of the Church of England in future:

I. (Q.) What meanest thou by the Church?—(A.) I mean the Body of which Jesus Christ is the Head, and of which I was made a member in my baptism.

II. (Q.) How is the Church described in the Creeds?—(A.) It is described as One, Holy, Catholic, and Apostolic.

III. (Q.) What meanest thou by each of these words?—(A.) I mean that the Church is One, as being One Body under the One Head; Holy, because the Holy Spirit dwells in it and sanctifies its members; Catholic, because it is for all nations and all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

IV. (Q.) We learn from Holy Scripture that in the Church the evil are mingled with the good. Shall it always be so?—(A.) No; when our Lord comes again, He will cast the evil out of His kingdom; will make His faithful servants perfect both in body and soul; and will present His whole Church to Himself without spot, and blameless.

V. (Q.) What is the office and work of the Church on earth?—(A.) The office and work of the Church on earth is to maintain and teach everywhere the true Faith of Christ, and to be His instrument for conveying grace to men, by the power of the Holy Ghost.

VI. (Q.) How did Our Lord provide for the government and continuance of the Church?—(A.) He gave authority to His Apostles to rule the Church; to minister His Word and Sacraments; and to ordain faithful men for the continuance of this ministry until His coming again.

VII. (Q.) What Orders of Ministers have there been in the Church from the Apostles' time?—(A.) Bishops, Priests, and Deacons.

VIII. (Q.) What is the office of a bishop?—(A.) The office of a bishop is to be a chief pastor and ruler of the Church; to confer Holy Orders; to administer confirmation; and to take the chief part in the ministry of the Word and Sacraments.

IX. (Q.) What is the office of a priest?—(A.) The office of a priest is to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce absolution and blessing in God's Name; and to feed the flock committed by the bishop to his charge.

X. (Q.) What is the office of a deacon?—(A.) The office of a deacon is to assist the priest in Divine Service, and specially at the Holy Communion; to baptize infants in the absence of the priest; to catechize; to preach, if authorised by the bishop; and to search for the sick and the poor.

XI. (Q.) What is required of members of the Church?—(A.) To endeavour by God's help to fulfil their baptismal vows; to make full use of the means of grace; to remain steadfast in the communion of the Church; and to forward the work of the Church at home and abroad.

XII. (Q.) Why is it our duty to belong to the Church of England?—(A.) Because the Church of England has inherited and retains the doctrine and ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

I do not think it at all likely that the Upper House will adopt the proposal of the Lower, and therefore in the following paper I shall not enter upon the question whether it would be lawful for Convocation to impose upon the Church of England any such supplement to our present Catechism. But the fact that these questions and answers have been agreed upon by a large majority of the Lower House gives them of itself a weight and certain appearance of authority, which may cause many, both of the clergy and laity, to regard them as expressing the doctrine of the Church of England upon the subject to which they relate; whereas they are, as I shall endeavour to show, in one fundamental point directly opposed to the teaching of some of our most eminent divines, to the language of our Book of Common Prayer, and to the statements of our Blessed Lord Himself. In other particulars also the answers which the catechumen is instructed to give are such as would be strongly objected to by many who are loyal members of our Church.

I am well aware that, in speaking thus of what has been, after much discussion, deliberately approved by such a body of clergymen as the Lower House of the Convocation of Canterbury, I shall appear liable to the charge of great presumption and self-conceit. But the matter appears to me of so great

importance to the welfare of the Church that I cannot remain silent upon it; and I am confirmed in my view of it both by the eminent names to be found among those who voted in the minority, and also by the letters which have since appeared in the *Guardian* and other newspapers.

I propose, therefore, to submit to the readers of THE CHURCHMAN the reasons why I consider these questions and answers to be altogether unsuitable for the purpose for which they are designed—viz., that of teaching the children of Church of England parents what they are “bound to believe and to do” in their relation to the Church.

For their instruction herein they must obviously, first of all, be taught what the Church is; and accordingly the proposed Supplementary Catechism rightly commences with the question, “What meanest thou by the Church?” The answer, however, “I mean the Body of which Jesus Christ is the Head,” would not of itself convey to a catechumen any idea of what the Church really is—an *assembly* or *society* of persons separated from all others by certain “notes of distinction,” as Hooker says. The description of the Church as the Body of Christ (Ephes. i. 22; v. 3; and Col. i. 18), like the description of it as the Wife of the Lamb (Rev. xix. 7; comp. Ephes. v. 22-33), or as a Holy Temple, builded on Jesus Christ as the chief Corner-Stone, for an Habitation of God through the Spirit, represents only the spiritual relation of the Church to Christ, and of the members to one another. It does not tell us of whom the Church consists, and is therefore altogether unfit for a definition.

“The conception of the Church which has been handed down to us by the acknowledged masters of Anglican theology may be seen,” as the Rev. Brownlow Maitland has observed in an able letter to the *Guardian*, “in Hooker’s ‘Ecclesiastical Polity,’ Book III., and in Barrow’s ‘Sermon on the Unity of the Church.’”¹ According to it, the term *Church* taken absolutely and apart from particular uses, covers two entirely distinct bodies or communities—the one being distinguished as *mystical*, the other as *visible*. The mystical Church,” he adds, “is defined as the sum total, known to God alone, of all true members of Christ, whether passed away, still living, or yet to be born, who together make up the Body of Christ in its pre-ordained completeness. On the other hand, the visible Church is the aggregate of the various communities of baptized persons professing the faith of Christ which at any moment exist in the world, and is a body in con-

¹ Extracts from these works are appended to this paper.

tinual flux, full of imperfections, and comprising both the sincere and insincere, the good and the evil."

From this conception of the Church the proposed Supplemental Catechism, as Mr. Maitland remarks, "departs fundamentally." It entirely ignores the "distinction between the ideal and the actual" Church—the mystical body of Christ and the multitude of baptized persons in the various local Churches throughout the world. Omitting any express description of the Society which constitutes the Body of Christ, it teaches the catechumen to say that he was admitted into it at his baptism. "And of which (Body) I was made a member in my baptism." This answer, it must be observed, is followed by nothing to qualify it. It stands altogether by itself, and therefore implies that every baptized person was at his baptism made a member—and, consequently, that all who have been baptized are, or have been, members—of the Church which is the mystical Body of Christ. In other words, the proposed Supplemental Catechism teaches that all those who constitute the visible Church, in which, as is expressly affirmed in the fourth question, "the evil are mingled with the good," are the Body of which Christ is the Head; a doctrine directly contrary to that of Hooker and Barrow;—contrary also to the language of our Book of Common Prayer, which explains the mystical Body of Christ to be "the blessed company of all faithful people;"—and contrary to the sayings of our Lord Himself, who, in His Sermon upon the Mount, told His disciples that at the last day He should reply to many who would say unto Him, "Lord, Lord, have we not prophesied in Thy name . . . and done many wonderful works?" (*i.e.*, to many who had been members of the visible Church), "I never knew you;" a saying which certainly implies that they had never been members of His Body. Also, in the parable of the tares and the wheat, wherein He prophetically represented the visible Church as it should in future ages exist in the world, while He described the good, represented by the wheat sown by the Son of Man, as the children of the kingdom, He described the evil, represented by the tares mingled with them, as *the children of the wicked one*, who had been sown by the devil; and who, therefore, could never have been members of the Body of which Christ is the Head.

It may indeed be said that the latter part of this answer is in exact agreement with our present Catechism, wherein the catechumen is taught to say that he was, in his baptism, "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." But in our present Catechism this answer is followed by the question, "Dost thou not think that thou art bound to believe, and to do, as they have

promised for thee?" to which the catechumen is taught to reply, "Yes, verily, and by God's help so I will. And I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end." The two answers in the Church Catechism are so connected with each other, that the person who makes the first is assumed to be able to make the second; and whosoever can make the second may also rightly make the first, by which he expresses his assurance that he has been truly baptized by *the Spirit* into the Body of Christ.

The result of ignoring this distinction, so clearly and correctly pointed out by Mr. Maitland, appears in the next two answers of the proposed Supplementary Catechism upon the description of the Church as "one, Holy, Catholic, and Apostolic." The questions evidently relate to the visible Church, in respect to which the late Dean McNeil, in his valuable work upon the "Church and the Churches," says that what we commonly term the Church, being the "visible society which God has been pleased to institute of all baptized persons, has become the visible dwelling-place of the Church of God in its successive generations while militant here on earth, and is called by many of those titles (*used in a lower sense*), which in their high, true, literal sense, belong only to the Church mystical, comprised among the members of this society." To the same effect is the teaching of Hooker and Barrow (see Appendix).

But this proposed Supplement, in answer to the question (which, as I have said, evidently refers to the whole multitude of baptized persons), "What meanest thou by each of these words?" altogether ignores any such explanation of them, and, instead of teaching the catechumen that they are, all or any of them, to be regarded as "*used in a lower sense*," teaches him that they mean what they would if the Church of the baptized were identical with the Church of the elect, the *many called* identical with the *few chosen*. Now, when we reflect upon the present condition of the visible Church—the fundamental differences among the separate Churches of which it is composed as to their articles of faith and their modes of worship, and their feelings towards one another—would it be possible for us to teach our children that they all really constitute one Body under the One Head, that the Holy Spirit sanctifies all their members, and that they all "continue steadfastly" in the Apostles' doctrine and fellowship?

Upon the answer to the fifth question, "What is the office and work of the Church on earth?" that it is "To maintain and teach everywhere the true Faith of Christ, and to be His

instrument for conveying grace to men, by the power of the Holy Ghost," I have found it very difficult to form a distinct opinion. In an able letter to the *Guardian*, Canon Bernard expresses his "strong sense of its scantiness and inadequacy," and herein I perfectly agree with him. He proposes to substitute for it, "To glorify God by worship and service, to keep and teach the true faith of Christ, to be His instrument in His ministration of grace and salvation, and to preach His gospel to the world." This would certainly be a very great improvement upon that proposed by the Lower House of Convocation; for the special office of the Church is, as declared by it, to *glorify God* (Eph. iii. 10, 21); and this *by worship and service*. But both the one and the other answer appear to regard the Church rather as a human organization (which indeed every particular branch of the visible Church really is, but which is not the aspect in which the question leads us to regard it), than as a company of believers, or professed believers, in Christ, which is the character in which it is always represented to us in the Apostolical Epistles. There seems to me to be in them a confusion between the office and work of the Church as designed of God, and the duty of a particular Church as an ecclesiastical association. "The Church of God at Corinth," "the Churches of Galatia," "the Church of the Thessalonians in God the Father and in the Lord Jesus Christ," to which the Epistles of St. Paul were addressed, and the seven Churches of Asia, to which our Lord's messages were sent, were all local branches of the visible Church, such as is the Church of England at the present day; and we might expect that we should be able to learn from the Apostle's Epistles, and from our Lord's messages, what was their proper office and work. We could not, however, learn from them what it is proposed to teach the catechumen in the answer of the proposed supplement or in the latter part of that suggested by Canon Bernard. The Scriptures convey the divine idea of the office and work of a Christian community; these answers seem to express the human idea of the office and work of an institution founded for religious purposes.

The following five questions and answers are intended to instruct the catechumen as to what he is to believe concerning the provision which our Lord made for the government and continuance of the Church. The time does not allow me to examine them severally in detail; but I would observe that, if I understand their purport rightly (and I am confirmed in my view by the debate upon them in Convocation), they teach (1) that none but the Apostles, and those ordained by them for the continuance of the ministry, were in the primitive Church authorised "to minister His Word and Sacraments;" (2) that

the three orders of bishops, priests and deacons were instituted by the Apostles for the government and continuance of this ministry in all branches of the Church throughout all future ages, so that without them there could be no valid ministry, and no true Church; and (3) that the functions of bishops, priests and deacons have been substantially the same in all the Churches of Christ from the beginning to the present time.

Now I am aware that members of the old High Church School, many of them eminent for their holiness and their learning, have in former generations held, and do in the present hold, these opinions; but the members of the Lower House of the Convocation of Canterbury, who would impose this supplementary catechism upon the Church of England, must also be aware that those who belong to what is called the Low Church School, many of them also eminent for their holiness and learning, have in every generation regarded the same opinions as unauthorised either by the Scriptures, or by the earliest Christian writers, or by our own Church.

The Scriptures, while they tell us that our Lord, gave to the Church, together with Apostles, prophets, and evangelists, also pastors and teachers, do not tell us how these were appointed or what was the distinction between them. They tell us also that Paul and Barnabas, after they were expressly chosen by the Holy Ghost to be Apostles to the Gentiles, were ordained with the laying on of hands by "certain prophets and teachers" at Antioch; and they indicate that Apollos, whom the Apostle Paul called his *brother*, and whose ministerial work he distinctly recognised, was never ordained, but only received letters from the brethren at Ephesus exhorting the disciples at Corinth to receive him. The angels of the seven Churches, to whom the messages of our Lord, recorded in Rev. ii. and iii., were commanded by Him to be given, are supposed, with probability, by many commentators, to have been presiding bishops; but this is only a matter of conjecture.

Again, the Scriptures tell us that St. Paul "ordained elders in every Church" which he founded in Asia (Acts xiv. 23); and that these, who were called by him *bishops* (Acts xx. 25) were ordained by the laying on of his hands (2 Tim. i. 6), and the hands of *the presbytery*. Moreover, we read that he appointed Timothy and Titus to the temporary charge over the Churches at Ephesus and Crete, with what we should call episcopal authority as to ordination, and the maintenance of discipline; but we do not read of any similar appointments over other Churches, nor of the practice of any Churches as to confirmation and other matters.

Our own Church says, as the proposed Supplementary Catechism says, that from the Apostles' time there have been

these orders of ministry in Christ's Church: bishops, priests and deacons; but it does not say that they have been in *all* the Churches of Christ. They may have been, and probably were, in the Church of Ephesus, when they were not in the Church of Corinth. Our Church also ascribes the appointments of divers orders of ministers in the Church to "the divine providence" of Almighty God (Ordering of Deacons), and to His "Holy Spirit" (Ordering of Priests and Consecration of bishops); but it does not say that they have been so appointed for every particular Church, and that it is imperative upon all Churches to have them. Again, in the 23rd Article of Religion, "Of Ministering in the Congregation," our Church, while forbidding any man "to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same," says that "those we ought to consider lawfully called and sent which be"—not ordered by bishops, but—"chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard."

The "Excursus" of Bishop Lightfoot on the Christian ministry in his edition of the "Epistle to the Philippians," and his edition of the "Epistles of St. Ignatius," upon which is an able paper by an English Presbyter in the *CHURCHMAN* of last July, show that, in the judgment of one who combines in a remarkable degree a power of careful examination and freedom from prejudice with extensive learning and sound judgment, neither the Scriptures nor the earliest Christian writers warrant us in assuming that episcopacy was the only form of Church government in the primitive Church.

It is not, therefore, surprising that the proposal to impose upon us a catechism, which would teach our children that the Presbyterian clergy of Scotland and America, and of the Churches on the Continent of Europe, together with the ministers of all Wesleyan, Baptist, Congregational, and other Christian communities throughout the world, were none of them to be accounted true ministers of Christ, should have excited in a large number of loyal members of the Church of England the feeling expressed to me in a letter from an old friend, that "if these sentiments gain much hold upon the clergy, we shall be dŕestablished, and *deservedly*." The following extract from a sermon by the late Archdeacon Hare, sent me by the same friend, expresses the opinion of that eminent man upon the subject:

I can only express my regret that, where such strong arguments in favour of episcopacy may be drawn from the history and idea of the Church, many of its advocates, not content with proving that it is *the*

best form of Church government, have resolved to make out that it is the only one, and have tried to rest it upon Scriptural grounds, which, in fact, only weaken their case. For I cannot discover the shadow of a word in the Gospels to countenance the interpretation referred to. Feeble and flimsy as are the Scriptural arguments on which the Romanists maintain the inalienable primacy of St. Peter, they are far more specious and plausible than those derived from the same source, on the strength of which it has been attempted to establish the absolute necessity of episcopacy to the existence of a Christian Church. I am aware the interpretation I am controverting has been maintained by some very eminent divines in former times. But a greater weight of authority is against it. Our Reformers, and the still more highly gifted men whom God called up in Germany and France to awaken the Church out of her spiritual sleep, knew nothing of the absolute necessity contended for; although they, too, would gladly have retained the episcopal order in their Churches, if the course of events would have allowed of it. And need I remind you what is the argument of the noblest work our Church has produced, the *Ecclesiastical Polity*? You know that, instead of arguing that episcopacy is the only institution conformable to Scripture, the point Hooker undertook to prove was that episcopacy is not contrary to Scripture, as it was declared to be by the Puritans. He contends that, while in matters of Faith there must be unity because the object of Faith is one, in matters of polity and discipline there may be diversity; yet that every established form of ecclesiastical government is rightly to be esteemed ordained by God, even as every established form of civil government is ordained by God. On this foundation he raises his structure; and thus the arguments in favour of episcopacy, from the history and idea of the Church, become all the stronger, being freed from the strengthless props by which they are usually surrounded.

As evidence, also, of the opinion held by many learned men upon the subject, I would refer to a sermon upon the subject in a volume by the present Dean of Peterborough, entitled, "The Church, the Ministry, and the Sacraments."

On the answer to the eleventh question, "What is required of members of the Church?" I would observe that, according to our present Catechism, *all* which is required of a Christian is that he should fulfil his baptismal vows. The use of the means of grace (what these are is not mentioned in the proposed supplement) is requisite only for enabling him to fulfil them. To "remain steadfast in the communion of the Church, and to forward the work of the Church at home and abroad," are requirements which seem to have been suggested by the idea of a Church of human organization rather than one of divine institution. It describes the duty of a zealous Churchman rather than that of an earnest Christian.

The answer to the twelfth question, "Why is it our duty to belong to the Church of England?" implies that the Church of England has inherited and retained from its first settlement in this country the doctrine as well as the ministry of the one Catholic and Apostolic Church. If this had been so, there would have been no need of the Reformation of the sixteenth century; and, indeed, the rejection of the

Bishop of Colchester's proposal to insert a reference to the Reformation would almost seem to show that, in the opinion of the majority of the Lower House of the Convocation of Canterbury, there was no need for it. It would, however, be an evil day for the Church of England when this was made a part of the catechetical instruction of her children.

I have now finished my painful task. It has occupied much more time than I anticipated; and yet I am conscious of having performed it very imperfectly. I trust, however, that, notwithstanding I may have fallen into error in some particulars, the substance of what I have written will commend itself to an unprejudiced reader. I am aware that in writing so strongly in condemnation of this proposed catechism upon the Church, I shall myself be condemned for casting a grave stigma upon a body of men, many of whom are held in high estimation for their intellectual abilities, their learning, and personal piety. I am very sorry to have been constrained to do so; but their high position and great influence render the propagation of erroneous doctrine the more dangerous, and the obligation to withstand its progress upon those who so regard it the more imperative. I do not hesitate to say that I regard the doctrine of this proposed catechism as full of danger to the Church of England; and I have felt that, as an aged Bishop, holding no office which gives me a voice in the councils of the Church, I ought not to shrink from expressing my opinion in the manner that I have done.

CHARLES PERRY (BP.).

HOOKER, Book iii.

That Church of Christ, which we properly term His Body mystical, can be but one; neither can that one be sensibly discerned by any man; inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (albeit their natural persons are visible) we do not discern under this property, whereby they are truly and infallibly of that Body. Only our minds, by intelligent consent, are able to apprehend that such a real Body there is, a Body collective, because it is a huge multitude; a Body mystical, because the mystery of the conjunction is removed altogether from sense. Whatsoever we read in Scripture concerning the endless love and the saving mercy which God showeth towards His Church, the only proper subject thereof is this Church. Concerning this flock it is that our Lord and Saviour hath promised, "*I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hands.*" They who are of this Society have such marks and notes of distinction from all others, as are not objects unto our senses; only unto God who seeth the hearts and understandeth all the secret cogitations, unto Him they are clear and manifest.

And as those everlasting promises of Love, Mercy and Blessedness belong to the mystical Church, even so, on the other side, when we read of any duty which the Church of God is bound unto, the Church whom this doth concern is a sensible known company, and this visible Church

in like sort is but one, continued from the first beginning of the world to the last end. The unity of which visible Body and Church of Christ consisteth in that uniformity which all several persons thereunto belonging have, by reason of that *one Lord*, whose servants they all profess themselves; that *one Faith*, which they all acknowledge; that *one Baptism*, wherewith they are all initiated. The visible Church of Christ is therefore one, in outward profession of those things which supernaturally appertain to the very essence of Christianity, and are necessarily required in every particular Christian man. . . . Is it, then, possible, he asks, that the selfsame man should belong both to the Synagogue of Satan and to the Church of Christ? Unto that Church, which is his mystical Body, not possible; because that Body consisteth of none but only true Israelites, true sons of Abraham, true servants and saints of God. Howbeit of the visible Body and Church of Jesus Christ, those may be, and oftentimes are, in respect of the main points of their outward profession, who in regard of their inward disposition of mind—yea, of external conversation—yea, even of some parts of their very profession, are most worthily both hateful in the sight of God Himself, and, in the eyes of the sounder part of the visible Church, most execrable.

UNITY OF THE CHURCH.

EPHESIANS iv. 4: "One body and one spirit."

DR. BARROW writes:

We must observe that to the Catholic Society of true believers and faithful servants of Christ, diffused through all ages, dispersed through all countries, whereof part doth sojourn on earth, part doth reside in heaven, part is not yet existent; but all whereof is described in the register of Divine preordination, and shall be collected at the resurrection of the just; that, I say, to this Church especially, all the glorious titles and excellent privileges attributed to the Church in Holy Scripture do agree.

This is the Body of Christ, whereof He is the Head and Saviour.

This is the spouse and wife of Christ, whereof He is the bridegroom and husband.

This is the House of God, whereof our Lord is the Master; which is built "on a rock," so that the gates of hell shall not prevail against it. . . .

This is the "elect generation, royal priesthood, holy nation, peculiar people."

This is "the general assembly and Church of the first-born, who are enrolled in heaven."

This is "the Church which God hath purchased with His own blood;" and for which Christ hath delivered Himself, that He might sanctify it, and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it might be holy and unblemished.

Afterwards he adds:

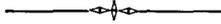
The same titles also, in some order and measure do belong and are attributed to the Universal Church sojourning on earth.

For, because this visible Church doth enfold the other; because, presumptively, every member of this doth pass for a member of the other (the time for distinction and separation not being yet come); because this, in its profession of truth, in its sacrifices of devotion, in its practice of service and duty, doth communicate with that; therefore

commonly the titles and attributes of the one are imparted to the other.

"All," saith St. Paul, "are not Israel who are of Israel," nor is he a Jew that is one outwardly ; yet in regard to the conjunction of the rest with the faithful Israelites, because of external consent in the same profession, and conspiring in the same services, all the congregation of Israel is styled "a holy nation," "a peculiar people."

So, likewise, do the Apostles speak to all members of the Church as the elect and holy persons, unto whom all the privileges of Christianity do belong ; although really hypocrites and bad men do not belong to the Church, nor are concerned in its unity, as St. Austin doth often teach.



ART. II.—"THE LIFE OF THE WORLD TO COME."

THE familiar confession, so often made in our modern congregations, "*I look for the resurrection of the dead, and the LIFE OF THE WORLD TO COME,*" has been avowed, though not always in those words, by the very noblest saints in bygone ages. "The elders," in a long course of centuries, "all died in faith," not having received *the promise*;¹ and when we study their biographies (many of them inspired), in order to ascertain the object to which they were looking on, we have strong ground for concluding that they expected *a perfectly recovered human existence on man's earth renewed.*

That expectation, if it *was* the end which they foresaw, would be in accordance with human nature's deepest needs. Amidst the groanings, the disappointments, the perplexities of this revolving globe, nothing could be more reasonably attractive to men or women intelligently pious than the prospect of vigorous health of body, mind, and spirit, with surroundings exactly adapted to gratify it, in the visible presence of the Redeemer.

And the conduct of those ancient worthies justifies the inference that the future before their mind's eye corresponded accurately to the truest longings of man ; because their whole being was unmistakably stirred, purified, and refreshed by it. In times of tribulation or of wealth they patiently wrought righteousness ; they waxed valiant in fight, and out of weakness were made strong, through their faith in a resurrection to "a better country."

Nevertheless, the very future which appears to have so constantly cheered and improved those former generations is not the usual object of expectation with large numbers of godly folk in the present day. The ancient hope has vanished from very many hearts. The complaint of Dr. Chalmers, about

¹ Heb. xi. 39.

half a century ago, that most professing Christians anticipated "a being transported to some abode of dimness and of mystery, so remote from human experience as to be beyond all human comprehension,"¹ is not inapplicable to myriads who call themselves disciples of the Lord Jesus now. Even readers of the CHURCHMAN, familiar with canticles in our Liturgy which echo the ancient aspirations of the godly, may require a vindication of the doctrine that "the life of the world to come" will consist, at least partly, in a happy restoration to man's original home. I therefore submit, for calm consideration, a series of references to the recognised "Rule of Faith," which may aid a devout inquiry as to the real meaning of "the promise" to which multitudes now at rest in Hades, when "instantly serving God day and night" during their earthly pilgrimage, hoped to come.²

In order to exhibit distinctly the gradual expanding of the Bible's teaching on this topic, I have arranged most of the following twelve paragraphs in chronological order:

1. The very earliest whisper of the Gospel (in Gen. iii. 15), that the seed of the woman shall bruise the serpent's head, may be understood to imply a complete uplifting of the curse which followed sin *from the terrestrial scenes* which Satan's subtlety had blighted. Apostles seem to have drawn this inference from it when they wrote to fellow-believers, "For this purpose was the Son of God manifested, that He might *destroy* the works of the devil."³ The God of Peace shall *bruise* Satan under your feet shortly.⁴

2. Eighteen centuries later ABRAHAM was more plainly taught that he and "the Israel of God"⁵ would re-inhabit the earth. The Lord said to him (as to its metropolitan portion), "To thee and to thy seed will I give this land;"⁶ and that remarkable promise is explained by St. Paul to mean, not only that Abraham would himself be "the heir of the world,"⁷ but that there were included in his "seed," as co-inheritors with him, all, whether Hebrews or Gentiles, who should be at any time partakers of his faith.⁸

3. After another eight hundred years there came the further revelation to DAVID that the long-expected Saviour, as "*his* son, shall have an earthly throne which will be everlasting."⁹

¹ Chalmers' "Astronomical Discourses."

² Acts xxvi. 7.

³ 1 John iii. 8.

⁴ Romans xvi. 20.

⁵ Gal. vi. 16.

⁶ Gen. xiii. 14-16.

⁷ Romans iv. 13-16.

⁸ Gal. iii. 29. Abraham's purchase of a tomb, *within the sacred limits*, is suggestive that he expected hereafter to *possess* the Holy Land, though he had never, until he died, been more than a sojourner on it. For a fuller argument as to the union of believing Jews and believing Gentiles in "the Israel of God," see my article in THE CHURCHMAN, of February, 1887, pp. 243, 244.

⁹ 2 Sam. vii. 13.

Accordingly, "the sweet Psalmist" of Messiah's people repeatedly taught the true Israelites to sing of a coming time, when they, under the promised King of Israel, shall have a ceaseless dominion from sea to sea. "Yet have I set My king upon My holy hill of Zion." "The expectation of the poor [humble-minded] shall not perish." "The Lord is King for ever and ever." "The heathen are perished out of His land." "The righteous shall dwell therein for ever."¹

4. Two hundred and fifty years later ISAIAH foresaw the human yet superhuman King as supreme over the earth everywhere happy. "The sure mercies of David"² (interpreted by St. Paul as the blessings which Messiah's resurrection secures³) were by him once more promised for all believers, who shall awake from their graves to enjoy world-wide peace, world-wide holiness, and world-wide fertility. "Jehovah shall swallow up death in victory." "The rebuke of His people shall He take away from off *all the earth*;" "for the Lord hath spoken it."⁴

5. EZEKIEL'S prophecies are unquestionably "hard to be understood." But, amidst the sacred haze which surrounds them, are distinct indications that they relate to marvellous blessedness in store for the Lord's people *on this earth*. It is "the land of *Israel*" to which the prophet is carried in vision. It is "the Prince of the house of David," whose dignity, on man's home, he foresees. And the last verse of his book reiterates an utterance, originally heard at the consecration of Solomon's temple, *as to a definite spot on our globe*, "The name of the Lord shall be there."⁵

6. DANIEL, who, much about the same time, had "visions of his head upon his bed"—though he foresaw that a succession of Gentile monarchies would, for a time, disinherit the Davidic dynasty—could also foretell "Messiah, the Prince;" and a time, after an awakening of many that sleep in the dust of the earth, when not only dominion shall be given to "the Son of

¹ Psalms ii. 6, ix. 18, x. 16, xxxvii. 29. See also Psalm lxxii. 8-17. Dean Stanley could not but observe, concerning David's psalms, that "they have swept the mind of the Jewish nation onward towards that mighty destiny that awaited it."—"History of the Jewish Church," ii. 130.

² Isaiah lv. 3.

³ Acts xiii. 34.

⁴ See Isa. xxv. 8, vi. 3. Compare the prediction of the whole earth "full of His glory" with St. John's comment (John xii. 41), "Esaias saw His [Jesus Christ's] glory, and spake of Him." See also, among many *terrestrial* promises, by the same Old Testament prophet, Isaiah xi. 9, "The earth shall be full of the knowledge of Jehovah;" lx. 21, "Thy people also shall be all righteous, they shall inherit the land for ever;" lxxvi. 23, "It shall come to pass that from one new moon to another . . . shall all flesh come to worship before Me, saith the Lord."

⁵ Ezek. xl. 3, xxxvii. 25, xlvi. 35, compared with 1 Kings viii. 29.

Man," but when he, the captive prophet, shall, as one of Messiah's people, "stand" in his lot of the promised land, and when "the greatness of the kingdom, *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."¹

7. That "good time coming" on the earth was never lost sight of by true worshippers in the second temple at Jerusalem.²

The latest psalms, which were composed or collected in the days of Ezra, still pointed on to the uprising of a Divine yet visible monarch, under whom the true Israel shall be thoroughly redeemed; the soil shall be universally productive; the sea-waves shall twinkle with gladness; and all the trees of the wood shall rejoice *before* the Lord, because of a world ruled by Him in righteousness.³ The learned and devout Christopher Wordsworth explains the close of Psalm civ. as "a prospective view of that future sabbath when, by the removal of evil men from communion with the good, God will be enabled to look on His works as He did on the first sabbath, before the Tempter had marred them, and see "everything very good." So also the eloquent Bishop of Derry remarks (as to the quotation from Psalm xcvi. 7 in Hebrews i. 6: "When He shall have brought again the First-begotten into the world, He saith, and let all the angels of God worship Him"): "*The reference here is not exactly to Christmas, but to a future time—to a second ushering of the Messiah into a renovated universe.*"⁴

8. When, at length, the sufferings of the long-expected Messiah had been victoriously endured, New Testament Apostles and Prophets confirmed, by fresh brilliancy of prediction, the ancient expectation of this *earthly glory* which, in due time, would follow Messiah's woe. The writer of the Epistle to the Hebrews, for instance, whilst acknowledging that an Old Testament prophet's anticipation, in the eighth Psalm, has been only partially fulfilled, exults in the heavenly enthronement of JESUS the Son of God, as a pledge of the complete triumph over evil on man's earth; when He, as Son of Man, shall be supreme. "We see *not yet*," is the substance of this portion of the epistle (Heb. ii. 5-9), "ALL things put

¹ Compare Daniel vii. 13, 14, 27, and ix. 25, with xii. 2-13.

² I ought not altogether to omit from the series of Scriptures, which suggest the earthly glory of the saints' future home, the exquisite stories of Simeon and Anna (Luke ii. 25-38), "waiting for the consolation of Israel;" "looking for Redemption *in Jerusalem*," yet content to die peacefully, after seeing the *Infant CHRIST*, because assured of His day of glory in the time to come.

³ Psalm xcvi. 3, 7-9.

⁴ Bishop Alexander's "Bampton Lectures on the Witness of the Psalms to Christ and Christianity," p. 283.

under Him, but, by the eye of faith, we see Him crowned with glory as an earnest of the time when under Him shall be set sheep and oxen; the beasts of the field, the fowl of the air, and the fish of the sea, with every other work of God's hand, so that nothing shall be left which shall not be put under Him."¹

9. ST. PAUL, in like manner, has a *fourth* note, in his grand gospel, beyond the *three* with which some modern evangelists content themselves. He announces not merely *justification*, by God's grace,² through faith in Christ's blood; *sanctification* by "the law of the Spirit of life in Christ Jesus;"³ the *redemption of believers' bodies* at Christ's reappearing, in proof of their full adoption into the family of God⁴—but also a *sharing of all creation* around the raised saints, *in their deliverance* from the bondage of corruption into glorious liberty.⁵

10. ST. PETER'S forecast of the same earthly future is connected, as are several other prophetic Scriptures, with terrible judgments on Christ's foes, which shall precede the tranquil occupation of man's proper home by Himself and His saints. The Apostle foretells (without stating the extent of the world's surface which will be reached by it, or the precise position it will occupy in the series of calamities which will occur immediately before the everlasting age), a terrific *deluge of fire*; as effectively destructive as was the awful *flood of water* by which the earth of the Antediluvians was "destroyed;" but not an annihilator of the globe, any more than was that watery overflow, for he immediately adds: "*Nevertheless*," we, according to

¹ Dr. McNeile, the late Dean of Ripon, remarked ("Bloomsbury Lectures for 1849," p. 93) on Heb. ii, 5: "His words signify, literally, the habitable earth that is to be, τὴν οἰκουμένην τὴν μέλλουσαν; and the thing intended is the state to which it is the revealed will of God to bring this earth as man's dwelling-place at His own appointed time; that is, at the Second Advent of Jesus Christ."

Canon Westcott, in his "Christus Consummator," calls this quotation from the Psalter a description of "the destiny, the position, the hope of man."

² Rom. iii. 24, 25.

³ Rom. viii. 2.

⁴ Rom. viii. 23.

⁵ See Romans viii. 21. Note also that St. Paul's prophecy of the Resurrection of the Saints, in 1 Cor. xv. 23-28, is connected with the fulfilment of the eighth Psalm, in the universal dominion of the Second Man, the Lord from heaven. The *supposed spirituality* which shrinks from matter, as if it were, of necessity, defiling, is infinitely spurious. True meditation on matter discovers *divine magnificence* in the prospect of man's renovated Home. "O Jehovah, our Lord," exclaims an inspired Psalmist, "how excellent is Thy name in all the earth." "It is not without significance that St. Paul, in what is, perhaps, the solitary reference in his writings to this book (Ecclesiastes) uses the word which the LXX. employs here, when he affirms that 'the creature was made subject to *vanity*,' and seeks to place that fact in its right relation to the future Restitution of the Universe."—Dean Plumtre on Eccles. i. 2.

His promise, look for new heavens and a new earth, wherein dwelleth righteousness.¹

11. ST. JOHN, when reporting the final prophecy, which God gave unto Jesus Christ, "to show unto His servants things which must shortly come to pass;" amidst many predictions, which have given rise to widely-varying interpretations, is quite distinct as to the possession hereafter of man's globe by man's Redeemer and His "peculiar people." The seventh angel sounded, and "there followed great voices in heaven, and they said: The kingdom of the world is become the kingdom of our Lord and of His Christ: and He shall reign for ever and ever." "I heard, as it were, the voice of a great multitude, and as the voice of many nations, and as the voice of many thunders, saying, Hallelujah, for the Lord, our God, the Almighty, reigneth. Let us rejoice and be exceedingly glad, and let us give glory to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."²

12. But on some accounts more conspicuous than all other inspired predictions (which have reached us only through men of like passions with ourselves) are the prophecies which fell directly from the lips of *Christ Himself*, when He was visible on the earth: and how frequent, in the days of His flesh, are His distinct references to the glorious recovery hereafter of the very globe which the sin of the first Adam ruined. He bade His disciples pray to the Heavenly Father, "Thy will be done *on the earth*, as it is in heaven." Among His "beatitudes" (or descriptions of the happiness prepared for His true disciples in His future kingdom), He said, "Blessed are the meek, for they *shall inherit the earth*." He reminded profane worshippers in the temple at Jerusalem that God's house there shall one day be "a house of prayer *for all nations*." He solemnly forewarned His hearers that hardened triflers with truth shall be forgiven "neither in this world, *neither in the world to come*."³ And in His parable of the tares when He had described the world as the Son of Man's field—foretelling that the angels shall at the judgment-day weed out of it all which do iniquity—He also foretold that *that cleared field of Christ* shall ever afterwards be the scene of undisturbed dominion for true Christians. "Then shall the righteous shine forth as the sun in the kingdom of their Father."⁵

¹ 2 Peter iii. 5-7, 12, 13.

² Revelation xi. 15, xix. 7 (Revised Version). The Bishop of Ossory (Sermon on Psalm civ. 33-35), when comparing with the close of that Psalm the last of these two quotations from the Revelation, says of the Doxology heard by St. John, "It sounds like the Hallelujah Chorus of the new heavens and the new earth, welcoming their Creator and Redeemer."

³ St. Mark xi. 17. ⁴ St. Matthew xii. 22. ⁵ *Ibid.*, xiii. 38-43.

Doubtless the earth renewed will not be the only portion of the universe to which the Redeemer will admit His people, but it will be the portion on which the wondrous change, wrought by His great humiliation, will be specially manifest. Therefore His loyal subjects should long for the time when, on the very scene of His soul's travail, He shall rejoice with them in the final banishment of all evil.

It is true that certain topics which may be connected with these clear predictions of the life on the habitable earth to come, are either very mysterious, or open out a field for contemplation of infinite extent. That remarkable title of the glorified saints, "the royal priesthood," *may* imply that there will be human subjects of these "kings and priests." The thought of these human subjects multiplying through thousands of generations, *may* suggest that the earth, after a time, must be overstocked with population. Moreover, students of science may anticipate that, unless there shall be the interference of a direct miracle, the physical tendencies of our planet must ultimately issue in its destruction. But all such difficulties are met by St. Peter's "*Nevertheless we, according to His promise, wait for the new earth.*" The remote morrow shall take heed of the things of itself. And, meanwhile, such Scriptures as Col. i. 19, 20;¹ Phil. ii. 10; Ephes. i. 23 (if they may be interpreted as foretelling the gradual preparation of distant planets and stars for the residence of a human population), provide a boundlessly magnificent reply to the thoughtful question of Anselm, *Cur Deus Homo?*—*Why did God become man?*²

But when we consider how numerous, in book after book of the Holy Bible, have been the plain prophecies as to a glorious future in the world to come; when we remember how constantly the saints of olden days were stimulated and refreshed

¹ See Bishop Ellicott's meditation on this text in his "Destiny of the Creature." See also, in the "Speaker's Commentary," a very suggestive note on 1 Cor. vi. 10, by Canon Evans, the Professor of Greek in Durham University, which closes with a remarkable quotation from a homily of Chrysostom's, and an earlier part of which contains these pregnant sentences: "The mystical Canaan which was promised to Abraham and his spiritual seed . . . is in fact the *cosmos* (Rom. iv. 13), the glorified and transfigured world of the future. This twin world of heaven and of earth . . . comprising probably the . . . gradually subjugated world, when in the heavenly places, the saints shall inherit, *i.e.*, shall 'hold in lots' . . . in proportion to their faithful service in this life . . . then shall 'the Kingdom of the Heavens' become the actual possession of the manifested sons of God."

² In this connection the famous debate between Whewell in his "Plurality of Worlds," and Brewster, in his "More Worlds than One," etc., is very interesting: although the predictions of Revelation are needed, to supplement the reasonings of Philosophy.

by looking on to that age;¹ when we recollect how accurately it is adapted to stimulate the truest yearnings of the human heart; and when we reflect that some of the very canticles, in which Old Testament worthies and early Christians expressed their hope in that good time coming, have been embalmed in our Reformed Liturgy²—intense surprise may be awakened by the undeniable fact that later generations have, to a large extent, let slip from them the very future which, to earlier believers, was an object of eager desire.

Was it the spurious representation of Christ, by His so-called Vicar, the Pope, which, in the mediæval times, withdrew attention from the true Messiah and His coming kingdom?³ Or did popular ideas about the torments of Purgatory lead some advocates of the priceless truth that full pardon for sin is obtainable freely by those who die in the Lord, into an exaggerated account of the present happiness of departed believers; as if they were already in possession of "the glory," only to be bestowed at the resurrection of the just, in the day of Christ's reappearing?

Not improbably an unwise manner of vindicating the precious Gospel (that those who sleep in Jesus "are in joy and felicity") encouraged the composition of the familiar couplet:

There is a land of pure delight,
Where saints immortal reign.⁴

¹ It is well to remember that whilst the Article in the Nicene Creed (or rather, in that portion of it which was added at the Council of Constantinople) may be literally translated, "I believe in *the life of the age to come*," ζῶην τοῦ μέλλοντος αἰῶνος, the reference is evident to such Scriptures as Heb. ii. 5, where the language may be as literally translated, "Not unto angels did He subject *the inhabited earth to come*," τὴν οἰκουμένην τὴν μέλλουσαν. See margin of Revised Version. The same expression is used, Heb. i. 6, with reference to the scene of Christ's second appearing. See there also Revised Version.

² I have endeavoured to prove this in a small pamphlet (Hatchards, 1883), entitled "Isaiah's Vision of the World to Come, considered as the Basis of the *Te Deum* and other Hopeful Songs of the Prayer-book."

³ John Henry Newman, in one of his sermons in St. Mary's, Oxford, wrote a few sentences, which (though he may have included them in his recantation, when he became a Romanist) may still repay the attention of Anglican Churchmen. He compared the yearning in *the Middle Ages* for a visible representative of Christ (in the Pope) to the reprehensible wish of the Israelites, in the days of Samuel, to anticipate the promised appearance of Messiah, by making to themselves a king. See the "Sermon for the Tuesday in Whitsun-week," vol. ii., p. 251. *Did their gazing at the counterfeit Lord induce a forgetfulness of the real Priest on His coming throne?*

⁴ Of course Dr. Watts, the author of this hymn, may have intended "There is a land" to mean "There is, in God's purpose, a land." But, as his language is commonly understood as if the saints had already put on immortality, and were already reigning, it contrasts very strikingly with St. Paul's language in 1 Cor. xv. 52-54, "The trumpet shall sound, and

Or the well-known commencement of another hymn,

Come, let us join our friends *above*
Who have obtained *the prize*.¹

But, whatever may have been the origin of such spiritual songs, which differ so widely from the ancient doxologies of the saints, it should be steadily borne in mind that *the ancient doctrine about the world to come was never wholly lost*; and that in recent years, with increased facilities for Bible study, the "blessed hope" of believers in the former ages (that the righteous shall inherit the earth) has signally revived.

Even in mediæval times, when the darkness of Romanism was nearly at its thickest, there were thoughtful souls who waited eagerly for a refreshing future on man's world restored. The Latin hymn of Bernard of Cluny (so well known through Dr. Neale's translation, "Jerusalem the Golden") was not intended (by its author) to describe a city already built. It is misunderstood if those who use it suppose that

They stand, those halls of Sion,
All jubilant with song,

is an account of things *existing*, but unseen. When Bernard wrote it, in the twelfth century, he was fixing the eye of hope on "the good time coming" which prophecy reveals. And as the earlier St. Bernard (of Clairvaux) sang of Christ Himself:

Jesu, the very thought of Thee,
With sweetness fills the breast,

so did this Bernard sing of the home which Christ will bestow on His "good and faithful" servants *at His coming*.²

The expectation of more recent divines has corresponded just as closely with that which seems to have cheered the hearts of the patriarchs Abraham and David; of the prophets Isaiah and Daniel; of the apostles Paul, and Peter, and John. To name only a few out of numerous modern examples, and those few beloved brethren in the Lord who now rest from their labours, the robust intellect of Thomas Chalmers,³ the

the dead shall be raised. When this mortal *shall have put on* immortality, *then* shall be brought to pass the saying which is written."

¹ St. Paul, on the contrary, says: "Not as though I had already attained I press toward the mark for the prize we *look for* the Saviour, the Lord Jesus Christ, Who *shall change*," etc. (Phil. iii. 12, 14, 21).

² The poet's own account of his work, which originally consisted of 3,000 Latin lines, and was called "De Contemptu Mundi," is as follows: "The *subject* of the author is the Advent of Christ to Judgment; the *joys of the saints*; the pains of the reprobate. His *intention*, to persuade to contempt of the world. The *use*, to despise the things of the world, to seek the things which be God's."

³ "By the convulsions of the last day may the earth again become without form, or void, but without one particle of its substance

powerful eloquence of Hugh McNeile,¹ the subtle reasoning of Professor Birks,² and the scholarly diligence of Dean Alford,³ were exerted alike to fix attention on the same attractive goal. They all looked forward to the reigning of Christ and His people, for at least a period, on a scene as veritably earthly as that on which man originally failed. Their feelings and their wishes, when they thought of the second advent of the great Redeemer, very nearly, if not quite, resembled those of Cowper when he addressed to Christ Jesus the glowing lines :

Come Then, and, added to Thy many crowns
Receive yet one, the crown of all the earth,
Thou Who alone art worthy ! It was Thine
By ancient covenant, ere nature's birth ;
And Thou hast made it Thine, by purchase since,
And overpaid its value with Thy blood.
Thy saints proclaim Thee King, and in their hearts
Thy title is engraven with a pen
Dipp'd in the fountain of eternal love.

Some Bible students in the present day are, I am aware, not *thoroughly* inclined to the conclusion so frequently reached by prayerful searchers of the Bible in previous generations. Here and there Christian men, as pre-eminent for devoutness as for ability, prefer to leave their decision on this point unsettled, or at least undeclared.⁴ And I have ventured to submit a

going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise a new materialism and the world peopled as before, with the varieties of material loveliness."—Dr. Chalmers's "Astronomical Discourses."

¹ See the lecture which he delivered at Liverpool, in 1851, to thousands of hearers, crowding the Royal Amphitheatre, on "The World as it shall be ; or, the good time that's coming."

² See repeated statements in his numerous works on prophecy, or on Biblical criticism.

³ In his prolegomena and commentary on the Revelation, he says, "On one point I have ventured to speak strongly I mean the necessity for accepting literally the first Resurrection and the Millennial reign." "Those who lived next to the Apostles, and the whole Church for 300 years, understood them [the words of Rev. xx. 4-6] in the plain, literal sense."

Alford's own verses are quite as enthusiastic as the poetry of Cowper, which I suppose he would have endorsed. See (in his beautiful hymn, "Ten thousand times ten thousand")

What rush of Hallelujahs
Fills *all the earth* and sky.

O day for which Creation
And *all its tribes* were made ;
O joy, for *all its former woes*
A thousand fold repaid.

⁴ Professor Milligan, conspicuous for intellectual power and brotherly-kindness, has written in the Preface to his "Baird Lectures on the Revelation" (a book which *must* be highly appreciated, even by those

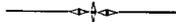
line of argument in proof of what I have reckoned to be the ancient conclusion, without any wish to be unduly positive, but with the humble intention of weighing, gratefully as well as carefully, any thoughtful reasoning which may be rendered in reply. The best searchers after truth now see only "in a mirror darkly." To dogmatize on a mysterious topic would be as far from my purpose as it would be unbecoming.

But let none of us forget that our Bible was intended to awaken a *definite* expectation;¹ that the correct hope in Christ, whatsoever be its real nature, is a hope which invariably purifies;² and that when *the end* for which Christ Jesus has apprehended us³ shall at length arrive, the enriched receivers of it will have a heartfelt conviction that in the Book, written long before for their learning, it had been *already foreshadowed*.

If, like the Queen of Sheba, when she *knew* the courts of the monarch whom she had diligently sought for, they shall rapturously own to Christ Jesus, visible in His Kingdom, "the half was not told," "Thy wisdom and prosperity exceedeth the fame," will they not also have occasion to say, with one of old who beheld (1 Kings viii. 56) a completed type of Christ's Church in glory, "Blessed be the Lord, Who has given rest to His people *There hath not failed one word* of all His *good promise*?"

DAVID DALE STEWART.

COULSDON RECTORY, near CATERHAM
4th November, 1887.



ART. III.—THE SAIDA DISCOVERIES.

A NUMBER of splendid marble sarcophagi have just been deposited in the Imperial Museum at Constantinople. These were brought to light in some rock-cut tombs lately discovered in Saida, and are likely to prove of considerable value to Biblical students and savants of Oriental literature. The present *find* reminds us of the celebrated discovery of royal mummies in a desecrated tomb at Western Thebes, made in 1881; while the Phœnician inscription on a royal sar-

who cannot *always* assent to its arguments), "It appears to be the lesson of Scripture that the glory of her (the Church's) hope shall be associated with that manifestation of her Lord, for which she waits and longs. *Amidst what scenes her glory shall be realized is a point of subordinate importance, and one which he has not attempted to discuss.*"

¹ Rom. xv. 4.

² 1 John iii. 3.

³ Phil. iii. 13.

cophagus is likely to turn out to be the most important lapidary epigraph that has been found in Phœnicia since the discovery of the well-known inscription on the sarcophagus of Eshmunazar in 1855.

The coffin of King Eshmunazar was found in a tomb excavated in the limestone rock which formed the necropolis of ancient Sidon. The sarcophagus is made of a solid block of bluish-black basalt, beautifully polished, and displays in bold relief, after the mode of mummy coffins in Egypt, the figure of the deceased person. A long inscription, consisting of twenty-two lines, is cut on the surface, and the letters display both boldness and precision in cutting. This splendid monument was purchased by the Duc de Luynes for £400, and presented to the Louvre Museum, where it now lies. The noble donor published in 1856 the first translation in a work entitled "*Mémoire sur le sarcophage et l'inscription funéraire d'Esmunazar roi de Sidon.*" Since that date about fifty scholars have deciphered the inscription; but, for the English-speaking people, the best translation is that by Dr. Julius Oppert, in "*Records of the Past,*" vol. ix. It is as follows:

In the month of Bul, in the fourteenth year of the royalty of King Esmunazar, king of the two Sidons, son of King Tabnit, king of the two Sidons, King Esmunazar, king of the two Sidons, said as follows:—
"I am carried away, the time of my non-existence has come, my spirit has disappeared like the day, from whence I am silent, since which I became mute. And I am lying in this coffin and in this tomb in the place which I have built. O thou reader, remember this. May no royal race, and no man open my funeral couch, and may they not seek after treasures, for no one has hidden treasures here; nor move the coffin out of my funeral couch, nor molest me in this funeral bed, by putting another tomb over it. Whatever a man may tell thee, do not listen to him. For the punishment of the (violators) shall be—Every royal race and every man who shall open the covering of this couch, or who shall carry away the coffin where I repose, or who shall molest me in this couch: they shall have no funeral couch with the Rephaïm (the dead), nor shall be buried in graves, nor shall there be any son or offspring to succeed to them; and the sacred Gods shall inflict extirpation on them. And whosoever thou art who wilt be king (hereafter), inspire those over whom thou wilt reign, that they may exterminate the members of the royal race, like those men who will open the covering of this couch, or who will take away this coffin, and (exterminate) also the offspring of this royal race, or of those men of the crowd. There shall be to them no root below nor fruit above, nor living form under the sun. For graced by the Gods I am carried away, the time of my non-existence has come, my spirit has disappeared like the day, from whence I am silent, since which I became mute. For I, Esmunazar, king of the two Sidons, son of King Tabnit, king of the two Sidons (who was) the grandson of King Esmunazar, king of the two Sidons, and my mother Amastarte, the priestess of Astarte, our mistress the Queen, the daughter of King Esmunazar, king of the two Sidons. It is we who have built the temple of the Gods, and the temple of Ashtaroth on the seaside Sidon, and have placed there the image of Ashtaroth, as we are sanctified (of the Gods). And it is we who have built the temple of Esmun and the sanctuary of

the Purple-shells River on the mountain, and have placed his image, as we are sanctifiers of the Gods. And it is we who have built the temples of the Gods of the two Sidons, on the seaside Sidon, the temple of Baal-Sidon, and the temple of Astarte, who bears the name of this Baal. May in future the Lords of the Kings give us Dora and Japhia, the fertile corn-lands which are in the plain of Saron, and may they annex it to the boundary of the land, that it may belong to the two Sidons for ever. O thou, remember this : may no royal race and no man open my covering, nor deface (the inscription of my) covering, nor molest me in this funeral bed, nor carry away the coffin where I repose. Otherwise, the sacred Gods shall inflict extirpation on them, and shall exterminate this royal race and this man of the crowd and his offspring for ever."

With regard to this inscription a few points ought to be noticed. The repetition of the words, "I am carried away, the time of my non-existence has come," etc., seems to indicate that they are quoted from some ancient hymn or funeral-chant. It appears from Judges x. 6, "The children of Israel served Baalim and Ashtaroth" (both plural forms); and from this inscription that "Baal" was applied to every solar god of the Phœnicians, and "Astarte" was likewise applied to every lunar goddess. Dora and Japhia, are Dor and Joppa, on the north coast of Palestine; and the hope that these cities, together with the cornfields of Sharon, might form part of the dominion of Sidon, indicates that Eshmunazar lived at a time when Sidon was independent and extending her borders.

The sarcophagus was found in a field about a mile south-east of the city, where there are many sepulchral caves near the base of the mountains. It measures 8 feet in length by 4 in width, and the hard basalt of which it is composed is known as black syenite, a material abundant in Egypt. The lid is in the form of an Egyptian mummy, and the features of the colossal face are decidedly of the Egyptian type. The nose is flat, the lips are thick, and the ears large; but still, the countenance wears a pleasing expression. The head-dress composed of numerous folds of linen, and pendent at the sides behind the ear, is also Egyptian. The head of a bird is painted on the right and left shoulders. There can be little doubt that either the sarcophagus was made in Egypt, and transported to Sidon, or was made in Phœnicia in imitation of the highly-decorated royal coffins common in Egypt. The letters of the inscription afford a type of Phœnician writing of a later period than that of the foregoing inscription, and probably date from about 400 years before the Christian era.

We return now to the recent discoveries.

The only exhaustive account hitherto given of these important discoveries appeared in the *Bachir*, a journal published in French and English at Beyrout, a town on the coast of

Syria, about twenty miles north of Saida. From a translation given in the October *Quarterly Statement* of the Palestine Exploration Fund, we are enabled to furnish our readers with some interesting particulars respecting the recent successful excavations at Saida.

The present town of Saida occupies the site of ancient Sidon, and is situated on the sea-coast of the Levant, about twenty miles north of Tur, or Tyre. The inhabitants number about ten thousand people. Around the town, on the land side, are many gardens and orchards, in which flourish palms, bananas, and pomegranates. Eastward stretches a green, fertile plain; while above the lower spurs tower the snowy peaks of Lebanon. The neighbourhood is more important than the town itself; for in the surrounding gardens important discoveries have been made from time to time, consisting of Phœnician antiquities, such as sarcophagi, statuettes, inscribed tablets, tear-vases, and jewellery. One mile south-east of Saida is the site of an ancient necropolis, where several tomb-chambers containing sarcophagi have been brought to light; and here, above thirty years ago, was found the magnificent sarcophagus of the Sidonian king Eshmunazar. About a mile north-east of Saida two hamlets, Helalîyeh and Baramîyeh, distant only about a thousand yards from each other, lie on the lower spurs of the mountains. A series of tombs cut out of the limestone-rock extends from one hamlet to the other, and some of the grottoes are painted, the finest being known as that of Psyche. Renan thinks that the ancient Sidon once extended as far as the tombs, which unfortunately are now much exposed to damage. Situated between the tomb-caverns and the gardens of the town is a field, only half a mile from the sea-shore. The proprietor is a rich Mussulman named Mohamed Sherif, who, having noticed that many quarried stones were found on the spot, gave orders to clear away an accumulation of rubbish, with the view of exposing the foundations of ancient buildings. In the progress of excavation the workmen came upon the top of a pit, measuring 13 feet by 16 feet, cut through the rock that forms the substratum of the field. The proprietor gave orders to clear out the pit, the sides of which face the four cardinal points. Passing through a yard of rubbish mixed with earth, the workmen dug through 10 feet of a conglomeration of flint and limestone, and continued the excavations to a floor 36 feet below the surface. On each side of the pit was found a small door set in masonry and closed by a slab. Each door proved to be the entrance to a sepulchral chamber hollowed out of the white limestone, and it was found that the four chambers contained many massive sarcophagi. According to the Ottoman law, the proprietor of land where

antiquities may be found is obliged to report the discovery to his Government within eight days, and thus becomes entitled to half the discovered treasures, or their value in money. Should he neglect to make the legal declaration, not only does the proprietor forfeit his share of the treasures, but he is, further, liable to a fine. Although tempting offers were made to the proprietor by local *virtuosi* in search of antiquities, he thought it prudent to conform to the law of the land, and accordingly he gave notice of the discovery to the Kaimakam of Saida. The official engineer of the villayet of Syria was sent by his Highness to inspect the excavations. At the end of March of this year (1887) he sent to the Government a full account of the explorations, accompanied with a plan of the place and an accurate description of the archæological treasures, and a special commissioner was despatched to Constantinople to report at headquarters. The Sultan forthwith commissioned Hamdi Bey, founder and keeper of the Imperial Museum, and Baltazzi Bey, a learned archæologist of Smyrna, and inspector of public monuments, to proceed to Saida and recommence excavations on a more extended scale. These were carried on throughout the month of May, and the results of the explorations will be read with interest by our readers.

In the sepulchral chamber on the east side were found two large sarcophagi of white marble lying on the same level, and separated from each other by the short space of little more than half a yard. They are of the same dimensions, each being $8\frac{1}{2}$ feet long, 4 feet wide, and 4 feet high without reckoning the lid, which is $1\frac{1}{2}$ feet in height. The coffin on the left as one enters is quite plain, whilst that on the right is covered with sculptured ornamentation, forming a miniature portico of Ionic columns, with Doric pilasters at the four corners. In each of the eighteen bays is a statuette of a female figure clad in Greek robes, and carved in high relief; and each figure assumes a different pose. The lid, in form of a roof, is surmounted by a wave-shaped cornice adorned with sculpture representing a funeral procession. A male figure dressed in Greek fashion leads the way; then follow two horses led by hand; after which appears a triumphal car, followed by a funeral car bearing the coffin. Behind the car is an attendant, and finally a horse walking alone. Inside this sarcophagus were found the bones of women and seven heads of dogs.

The chamber on the south side likewise contained two coffins—one in black marble, the other in white. Although the entrance is on the same level as the other three entrances, the floor of the vault was found to be 6 feet lower than that of the others. The tomb of black marble (sometimes called black syenite) is not adorned at all; but the coffin of white

marble, on the left side as the visitor enters, is richly adorned, and bears a peculiar shape. It is 8 feet long, 4 feet wide, and 5 feet high. The enormous lid, about 5 feet high, forms an ogee arch; and the whole sarcophagus bears the form of a Lycian tomb—named from Lycia, a province of Asia Minor, the only place where tombs of this shape have hitherto been found. Six Lycian tombs are now at Constantinople, and one at Vienna. The upper surface of the lid is smooth; but at the upright extremities are Greek sphinxes with wings, female busts, and graceful human heads. There are also two griffins, with heads of birds and bodies of mammals, one male and the other female. Two chariots, each drawn by four horses abreast, and led by two Amazons, are also found on the coffin. The horses very much resemble those on the Parthenon, executed by Phidias. The *Bachir* says: "The finest thing is the expression of the horses' heads: they are living, speaking, and of most exquisite finish. The muscles, the veins, the movements of the nostrils, and the folds of the skin are represented with matchless perfection." His Excellency Hamdi Bey on seeing them was so much struck with admiration that he exclaimed, "I would give one of the other sarcophagi in its entirety for a single one of these horses' heads." A wild-boar hunt is represented on the opposite front, and two centaurs adorn each end. This colossal sarcophagus is about 10 feet high, and one of the largest white marble coffins in existence. The coffin proper weighs thirteen tons, the lid nearly five tons, making in all a weight of about eighteen tons.

The vault on the west side contained only one white marble coffin, shaped like a mummy-chest; but it was found that this vault was merely the vestibule to an inner sepulchral chamber on the south side. This inner chamber was larger and more carefully constructed than the others. Small gutters run along the bottom of the walls for collecting oozing water, and at the top of the walls are holes arranged in couples for holding the beams with which the coffin lids are kept in their place. A red horizontal arrow on the wall has been employed by the workmen as a bench-mark. In this inner chamber were found four sarcophagi. The largest and most beautiful of the four occupied the south-west angle. It is 11 feet long, above 5 feet wide, and 4 feet high, without the lid, which is 2½ feet high. The *Bachir* says:

It is a masterpiece of sculpture, architecture, and colour, the discovery of which will mark an epoch in the history of art. All the museums of Europe will want to have a cast of it. This tomb is a piece of Greek art, the figures of which lie between the conventional archaism of the former ages and the realism of the last centuries of ancient art. Its naturalness, nobleness, and grace make it worthy to rank with the finest masterpieces known. Everything is painted in natural colours; the different tints of

purple predominate, and go from poppy-coloured red to blue, passing away to the deepest violet.

Sidon was famed for the making of purple, and large piles of purple fish-shells may still be seen on the old citadel hill. The ochre colours found in abundance on Lebanon are largely used on this coffin, and the various tints are admirably arranged. Sculpture in bold relief is displayed on the four sides. On two sides is depicted a battle in which Greek warriors, armed with shields and bucklers, engage with Persians—wearing the long head-dresses used by the companions of Darius, and the wide trousers peculiar to the people of Asia in ancient times. The Greeks never wore trousers, and the Romans did not adopt them until the times of the emperors. It appears that the arms of the combatants were of gold, but these have been stolen by tomb-breakers. We read :

In the centre of the battle there is a ghastly mass of horsemen, foot soldiers, and dead and dying ; one perceives a hand, which has been cut off, thrown on one side and crushed under foot. The persons are excited by a fury which contrasts with the calm intrepidity and martial serenity of the Greeks. One understands on which side will be the victory ; almost everywhere the Greek plunges his sword into the breast of the barbarian before the latter has struck him with the club, the hatchet, and the lance with which he is armed, and which he brandishes in the air. Great beauty of figure and pose is seen here. The animation of the combatants, the grief and terror of the dying, as well as the fright of the horses, is simply admirable.

At each end of the picture, according to Greek custom, is a conspicuous figure on horseback, clothed with purple. One bears a martial air, and is probably the prince buried in the sarcophagus, while the other, bearing a Greek head of beautiful type, and wearing thereon a lion's skin, may represent Alexander the Great. A second picture represents a lion hunt, wherein men and animals are depicted with considerable skill. The lid, in form of a roof, displays much delicacy. On the edge are ranged heads of spirits, each surrounded by a halo of rays, and these alternate with rams' heads that project over the cornice. At the four corners are four sleeping lions, which seem as if they were mourning for the dead man.

The other three sarcophagi found in this chamber are also composed of white marble. Each is 8 feet long and 6 feet high, and resembles a Greek temple of good proportions. The sides are plain, but an elegant continuous branch of vine foliage runs below the delicately-carved cornice. "These tombs in their simplicity are veritable masterpieces of good taste, harmony and elegance." In the sepulchral chamber on the northern side were found two sarcophagi of white marble. One was an anthropoid coffin—that is, a coffin in form of a man, after the style of the wooden coffins of Egyptian mummies,

The head was drawn on the lid, and the lower part of the body was distinctly shown. In one was found a plank of sycamore, the wood used in Egypt for mummy-chests. On digging a shaft through the floor two other chambers were found on a considerably lower level, lying east and west of the chamber above. The small compartment on the east had only one coffin of small size; that on the west contained four sarcophagi of white marble. On one end was shown a prince with an Assyrian tiara on his head, stretched on a funeral bed, surrounded by his attendants. A female, probably his wife, sits at his feet mourning for her husband.

All the sixteen tombs spoken of had been violated by the tomb-breakers, and the objects of precious metal carried away. The only jewels found were fifty-four golden buttons, picked up in the tomb of the Assyrian personage; but they displayed no carving by which the date could be discovered. On excavating through the floor of the chamber on the west side of the pit, a chamber on a lower level was found, and in this his Excellency Hamdi Bey found an anthropoid sarcophagus of black marble, which had not been disturbed. It lay exactly below the white marble sarcophagus ornamented with the Ionic portico and eighteen female mourners. In it were found some long hair, teeth, and bones of a woman, together with a royal gold fillet, a gold band like a curtain ring, and a plank of sycamore.

In the progress of excavation the workmen turned out several lamps of rudish workmanship, and several vases of Egyptian alabaster designed to hold perfume. A single piece of money was found in the rubbish of the pit bearing date of Alexander Bala, King of Syria, from 149 to 144 years before Christ.

It is thought that all the sculptured tombs exhibit Greek art; that the white marble was probably transported from the islands of the Greek Archipelago, since no such marble is found on the coast of Asia from Egypt to Smyrna. The sculpture must have been executed at Sidon, since it was well-nigh impossible to transport from Greece objects so heavy and carving so delicate. The mode in which the colossal sarcophagi were brought to the surface is interesting: "The engineer dug in the soil a trench which descended to the level of the sepulchral chambers, at the uniform incline of fifteen per cent., terminating in a tunnel bordering on the pits. Two lines of small pine beams, united by cross beams, were fixed in the soil and greased on the surface. On this wooden road by the help of rollers he caused the sarcophagi to be slid along. This caused no damage to the sculptures nor accident to man."

There are no inscriptions on the tombs by which their exact

date can be determined, but their shape and style seem to indicate that they belong to the first and second century before the Christian era.

At the northern side of the lower chamber, where the unviolated sarcophagus was found, Hamdi Bay noticed an entrance in the wall which led to a passage 19 feet long. This led to the mouth of a pit about 13 feet by 10. The workmen cleared this out, and at a further depth of 23 feet there was disclosed another aperture in the north wall. This led to a room 16 feet by 12, where were found two large bronze candelabras, each about 5 feet high. The floor of the room was formed of large stones 2 feet thick, and compactly fitted together. Beneath these the workmen came upon a second course of stones still thicker, and then upon a third. After which they reached an enormous monolith measuring 10 cubic metres. This colossal block was found to stand over a hole cut into the living rock forming the floor of the pit. In the rock-cut tomb was found a magnificent sarcophagus of black marble. It measures 8 feet in length, with an average width of $2\frac{1}{2}$ feet. The head is well carved, while the head-dress and beard are after the Egyptian fashion. The breast and vertical sides of the coffin are covered with hieroglyphics which will shortly be interpreted. At the lower end of the coffin on a raised portion resembling a stool is a Phœnician inscription consisting of eight lines in a good state of preservation. This tomb is evidently the most important of all, and has formed, as it were, the nucleus round which so many magnificent tombs have been ranged. We read :

On opening the lid the mummy appeared well preserved, but there immediately followed a partial decomposition, accompanied by the escape of a foetid odour, which damaged the centre of the body. The hands and the extremities of the feet no longer existed ; the rest of the body was lost in the sand, with which, apparently, the sarcophagus was originally filled, and which consequently caused the desiccation of the corpse. The hands and feet remaining outside, were corroded by the damp air. The body rested on a concave plank of sycamore, fitted on each side with silver rings, through which passed the ropes holding the mummy in place. In the coffin a golden diadem, without ornamentation, was found.

An opening on the south side of the chamber, on a level with the royal coffin, was found to lead to another chamber consisting of two compartments. The compartment on the east contained tombs of little importance, but an undesecrated tomb in the western compartment has proved to be of great interest. On being opened a considerable quantity of jewellery was found, consisting of gold bracelets of excellent workmanship, bracelets for the feet, sixteen rings, a bronze mirror, and several symbolic eyes—an Egyptian ornament in shape of an elongated eye, with a tear dropping from the inner angle.

Some of these were composed of gold, some of cornelian stone. The deep pit with rectangular sides, with passages leading to inner chambers, and the provision made for rendering them inaccessible, that the dead might repose in peace, are characteristic of Egyptian work; and remind one of the deep square pit in front of the pyramid of Caphren.

Squeezes and photographs were at once taken of the Phœnician inscription already referred to. These were forwarded to the Academy of Inscriptions and Belles-Lettres at Paris. The Semitic savants soon deciphered it, and the interpretation is as follows:

I, Tabnit, priest of Astarte and King of Sidon, lying within this sepulchre, thus speak: Come not to open my tomb; here is neither gold nor silver nor treasures. He who opens my sepulchre shall have no prosperity beneath the sun, and he shall not find repose in his tomb.

The Phœnician inscription on the royal sarcophagus of Eshmunazar at the Louvre throws light upon Tabnit's inscription, for thereon we read:

I, Esmunazar, king of the two Sidons, son of Tabnit, king of the two Sidons, grandson of Esmunazar, king of the two Sidons, and my mother Amastarte, the priestess of Astarte, our mistress the Queen, the daughter of King Esmunazar, king of the two Sidons.

It thus appears that the Tabnit of the inscription just found was the father of Eshmunazar the younger, whose sarcophagus adorns the Louvre, and the son of the elder Eshmunazar. Tabnit further appears to have espoused in marriage his sister Amastarte, and there is reason to believe that the union was not a happy one.

Here, then, are mentioned three Kings of Sidon: Eshmunazar the elder, Tabnit, and Eshmunazar the younger; and the question to be determined is the date when they reigned.

Sidon, or Zidon,¹ is one of the oldest towns in the world. In the Book of Joshua, xi. 8, it is called "Great Zidon," and in the Homeric poems it is spoken of as rich in ore, and the Zidonians as skilled workmen. Tyre, twenty miles south, and Aradus, a maritime town eighty miles north, are supposed to have been founded by Sidonian colonists.

From the time of Solomon, about a thousand years before Christ, until the invasion of Phœnicia by Shalmaneser, in 721 B.C., Sidon seems to have acknowledged the supremacy of Tyre. A century later it became subject to Nebuchadnezzar, and continued subject to the Persian dominion for 150 years; still, however, preserving its own king, and retaining also its prosperity. It rose in rebellion against Artaxerxes

¹ From the Hebrew יִזְדֹן, Tsîdôn, signifying "Fishery."

Ochus, and with the aid of Greek troops was at first victorious; but the town was betrayed by Tennes, the king of the city, and the inhabitants in despair set fire to their habitations, and forty thousand perished in the flames, while the city was completely destroyed. Sidon soon, however, rose again from its ashes, and after the Battle of Issus, in 333 B.C., it opened its gates to the victorious Alexander the Great. Subsequently it became subject to the Seleucidæ, or Greek Kings of Asia, who had their seat of empire at Antioch. It has been suggested that King Tabnit may be the same as Tennes, who betrayed his own city to the enemy; but this is not likely. It is well known that the Persian conqueror put the traitor to death; and it is highly improbable that a sepulchre and sarcophagus requiring much skill and labour could have been made at the death of Tennes, occurring as it did during the burning and destruction of the city.

The Egyptian style of the sarcophagi of both Tabnit and Esmunazar, according to Marriette Bey—a high authority—cannot go further back than the twenty-sixth dynasty, which began in the sixth century before Christ. The mention on Esmunazar's tomb of Dor, Joppa, and Sharon, as places that were desired to become part of the dominion of Sidon, points to a period after Nebuchadnezzar's reign, and before the conquests of Alexander the Great. The form of the letters is almost identical on the two coffins, and they manifestly belong to a later period than that of the Byblus Inscription, which dates from the sixth century, B.C. These considerations have induced savants to conclude that Tabnit and Eshmunazar reigned as Kings of Sidon about 400 B.C.

The undesecrated coffin in the sepulchral chamber adjoining that in which the royal sarcophagus lay—a coffin in which a quantity of feminine jewellery was found—may be the tomb of Amastarte, wife of Tabnit and mother of Eshmunazar.

The upper sepulchral chambers, with their splendid coffins of white marble, are, of course, not so old as the deeper ones; and several indications point to the conclusion that they date from the first, second, and possibly third century before the Christian era.

In a skilful way the enormous treasures were drawn out of the sepulchral chambers and raised to the surface. On wooden rollers they were transported half a mile across the plain to the seashore, and by means of two powerful engines were hauled on board the transport *Assir*, belonging to the Turkish Navy. The task was accomplished with admirable precision, and the huge packages were put aboard without the slightest accident. After a successful voyage they arrived at Constantinople, and are now safely deposited in the Imperial Museum of that city.

JAMES KING.

ART. IV.—DR. GEIKIE'S "THE HOLY LAND AND THE BIBLE."

The Holy Land and the Bible. By CUNNINGHAM GEIKIE, D.D. 2 vols. Cassell and Co.

THIS work, which bears the modest title of "A Book of Scripture Illustrations gathered in Palestine," will, if we mistake not, add considerably to the author's well-deserved reputation. Without any disparagement of the remarkable and scholarly "Lives of Christ" which we owe to Archdeacon Farrar and Dr. Edersheim, it must be confessed that Dr. Geikie's work on the "Life and Words of Christ" stands by itself as a great monument of the author's judgment and skill. It is a book much prized by theological students; and the remark made by the late Dr. Swainson, "that where Dr. Geikie is strong, he is strong indeed," will often occur to the reader of special passages where a master's hand is felt. In the "Hours with the Bible," Dr. Geikie has shown the greatest skill in gathering together apt illustrations of the Old Testament. There are few books more deserving the attention of those who have to conduct Bible-classes than these six volumes.

In his preface, Dr. Geikie makes an apology for adding one more to the many books on the Holy Land. But we think that the general opinion as to these volumes, possessing as they do the first requisites which such books should aim at, will convince him that he has not laboured in vain. He writes his experiences in a pleasant and unaffected style; and, in spite of all that has been done since the publication of Dean Stanley's "Sinai and Palestine" to the present time, it seems as if such a book as this was needed for those who have not time or opportunity to consult some of the larger works abounding in illustrations of the Bible.

Dr. Geikie begins with Jaffa and its neighbourhood. The whole chapter is a favourable specimen of the way in which he combines his personal experience with happy illustrations of the Bible. He has given a most interesting description of the scene from the house which stands near the traditional site of the house of Simon the tanner. The unchanging character of Oriental dwellings enables the traveller to realize something of the grandeur of the Apostle's vision. "From such a terrace," says Dr. Geikie, "St. Peter's eyes rested on the wide heavens above and these shining waters—the highway to the lands of the Gentile; and fishermen were then, perhaps, wading between the rocks of the harbour or moving over them as now—a sight recalling long-past days to the old fisherman of Gennesaret."

Dr. Geikie is particularly happy in the sixth chapter of his first volume, where he enumerates the localities famous in the life of David. The whole of that wonderful history is vividly illustrated by the clear and distinct narrative of his experiences in the region. Much has been written of the way in which the many passages of Scripture, where reference is made to shepherds and sheep, acquire a fresh meaning from the experience of Eastern travel. We do not remember any clearer or more vivid account than that which the reader of this book will find in the chapter on the "Way to Gerar." The passage which we extract is an admirable specimen of the way in which Dr. Geikie gives life to a familiar subject :

Yet there is a bright as well as a dark side to the shepherd's life. No occupation could be more delightful to the simple mind to which the flock is the chief concern in the universe, than when he leads forth his sheep or goats to green pastures, and beside still waters as they glide over the stones in some still-flowing brook. The patient sheep follow meekly ; even among the lively goats some do so, and the rest follow them. His charge once busy feeding, the shepherd can take his pipe and play artless melodies, or cheer himself by his simple songs. In the rare case of genius, the glory of the morning or the evening may make higher aspirations, as it once did in the soul of David, calling forth some of his wondrous Psalms, first sung to his own accompaniment on the harp which he had himself invented. In the burning heat of noon, on the treeless plain or hillside, the shepherd leads the sheep to the shadow of some great rock in the weary land, as I have often seen ; the panting creatures pressing close to the cold stone alike for deeper shadow and to feel its natural coolness. Often indeed, in these overpowering hours, I have noticed them crouching into the open caves which abound everywhere in the chalky hills. When evening falls they follow their guide to the nearest well, if there be no running water—not unfrequently to find other flocks before them. In such a case, strife as to priority often arises in a land where water is so scarce ; as in the old days, with the "herdsmen of Abraham's cattle" and those of the cattle of Lot, or with Philistine herdsmen of Gerar and those of Isaac. Sometimes the deep wells are covered by a great stone, so heavy that it can only be moved by the joint strength of several men, thus securing the water against the selfishness of any single shepherd, and forcing him to wait till his brethren who have an equal right to it have arrived. If it be the season for leading them to the fold by night, the sheep are guided thither as evening falls, the shepherd standing at the rude gate with outstretched staff, counting them on entering, as in the morning. Then comes the watch by night, till the next morning brings back the same daily occupation.

The fourteenth and fifteenth chapters abound in admirable descriptions. Dr. Geikie has bestowed great pains in his account of Hebron. Readers of his pages will not fail to notice a most interesting illustration of the journey of Balaam. But, indeed, this portion of the work has particular distinction and brightness. In the account of Abraham's purchase of the cave of Machpelah, we are inclined to criticise the use of the expression "a shrewd man of business." The words grate upon us, and the grand conception of Abraham's character,

which we gain from the Book of Genesis, seems somewhat to suffer from the words, which we should like to see omitted in another edition.

When Dr. Geikie approaches Jerusalem, we perceive an increasing glow and interest in his description. Great pains have evidently been bestowed upon this portion of his task; and he has availed himself of the researches of Captain Conder and others, who have made the topography of the Holy City a special study. The description of Bethany is particularly graphic; and the country around Jerusalem has been treated with great skill.

Our next extract is the conclusion of the chapter on the Dead Sea:

No one appears to have passed along the eastern shore of the lake since the famous traveller Seetzen did so in 1807. The whole journey is over a region in vivid keeping with the story of the destruction of the doomed cities. It was only with the greatest difficulty that any progress could be made, so rough and almost impassable was the track. The rocks stand up in a succession of terraces, on the lowest of which, but still far above the water, lies the path, if path it can be called, which leaves one to climb and force himself through and over a chaos of enormous blocks of limestone, sandstone, and basalt, fallen from the cliffs above, or brings him abruptly to a stand before wild clefts in the solid walls of the precipice. The range of salt hills at the south, known as *Jebel Usdum*, is no less worthy of its place as a boundary of the Sea of Death. Mr. Holman Hunt resided here for several days in 1854, and has given us in his terrible picture of "*The Scapegoat*" an embodiment of the landscape of that portion of the Dead Sea at sunset; a vision of the most appalling desolation. The salt hills run for several miles nearly east and west, at a height of from 300 to 400 feet, level atop, and not very broad; the mass being a body of rock-salt, capped with a bed of gypsum and chalk. Dislocated, shattered, furrowed into deep clefts by the rains, or standing out in narrow, ragged buttresses, they add to the weird associations of all around. Here and there harder portions of the salt, withstanding the weather while all around them melts and wears off, rise up as isolated pillars, one of which bears among the Arabs the name of *Lot's wife*. In front of the ridge the ground is strewn with lumps and masses of salt, through which streamlets of brine run across the long muddy flat towards the beach, which itself sparkles in the sun with a crust of salt, shining as if the earth had been sown with diamonds. Everywhere, except at the very few spots where fresh springs or streams enter it, the lake deserves the evil name it has borne for ages. The stillness of death reigns. Here and there, indeed, birds sing and twitter on its banks, and in favoured spots rich vegetation covers the rocks; Bedouins, pilgrims, and travellers visit its shores; but these gleams of life only deepen the impression of its unutterable loneliness. In connection with the awful story of Sodom and Gomorrah, it seems written over with a curse and blighted with the judgment of Heaven, and this seems to have been the feeling even in Bible times, for in the blissful days of the Messiah, as painted by Ezekiel, the salt sea is to give place to a wide expanse of living and cheerful waters.

We reluctantly abstain from extracting portions of the account of the interesting Samaritan community in Nablus. It is to be hoped that before long some definite information

may be obtained as to the ancient copy of the Pentateuch still cherished among the treasures of the Samaritans. Many will join in Dr. Geikie's wish that the desire of the high-priest for a teacher, who should enter with interest upon a very difficult task, may be realized. Those who hope much from the sagacity and interest already shown by Bishop Blyth in his great enterprise may reasonably, we think, expect that he will find opportunity for approaching these interesting remnants of a forgotten religious body. Dr. Geikie gives a most encouraging account of the famous missions at Beirut. Great care is evidently taken in the preparation of native preachers. One of the students of this college was ordained by Bishop Hannington in 1885—not "1855," as it stands in a book wonderfully free from misprint.

We have said enough to indicate the high opinion we entertain of Dr. Geikie's work. Every year as it passes seems to increase the interest of all thoughtful students of Scripture in the questions of sacred geography and Biblical illustration. Multitudes of tourists are now to be found on the Nile, in the Desert, and the Holy Hills, and no doubt a cheap edition of this book, which will probably soon be called for, will become indispensable to travellers in the East. We cannot help expressing a wish that the book contained some illustrations, like the exquisite view of the country round Nazareth which is to be found in the Archbishop of York's edition of the New Testament, from a sketch by Dr. Malan, or the now, we fear, forgotten views of the Holy Land buried in the edition of "Josephus," commenced by Dr. Traill and completed by Isaac Taylor. These illustrations were called by Dr. G. Williams, author of "The Holy City," "Photographs of the East."

G. D. BOYLE.

ART. V.—THE LORD'S FORECASTS OF THE KINGDOM OF HEAVEN.—MATT. XIII.

THE Parables of the Kingdom are to us interpretations of things as they have been and as they are; but when spoken, they were forecasts of things as they were to be. We are so used to them as instruction, that we scarcely think of them as prophecy; yet in this character they form a distinct and important feature in our Lord's ministry. The King of the Kingdom is also the Prophet of it; and that in the way of prediction, as well as in the larger sense of prophecy. In these parables He gives His forecasts of the historic character of His Kingdom—its historic as distinguished from its ideal character.

He tells what will actually happen in the outward world of fact, and so provides against occasions of discouragement and offence.

The group of seven parables in Matt. xiii. form, in some respects, a complete scheme of prophecy for this purpose, whether they were all spoken at the same time or not. If we believe them to be here collected for that very reason, it will be in harmony with the subjective principle of arrangement, which appears to have largely shaped the formation of the first Gospel. There it would seem that the teaching work of Christ is more perfectly presented by intentional collocation, and in an order suggested by internal relations, yet certainly corresponding on the whole with the actual course of communication; which indeed must naturally have been itself determined by a like progress of thought.

The subject of the teaching is the Kingdom of Heaven. Its primary principles and doctrines, its character and spirit, have been taught at large in the Sermon on the Mount; and these were being illustrated by words and deeds. But what will it be in itself? Long promised and expected, it is now at hand. That announcement has gone forth, yet men look about for it in vain. Its coming is felt rather than seen. It may be rising like a faint cloud from the horizon, but shows no shape or outline; yet it will "immediately appear." What will that appearance prove to be? Majesty and might and victory are inherent in its name. How will it be glorified in the people Israel? How tell on the Gentiles and the world? What will be its splendours and triumphs? How will it advance, and how prevail? Pharisees, Sadducees, Herodians, the common people, godly men, waiting for the Kingdom, disciples of John and of Jesus touched with the new ideas, would have their several dreams of what was coming; vague and shifting dreams, but coloured by their desires or their fears; their tendencies of mind or their fixed ideas. But none of them could predict the form of appearance or the course of history. There was but One Whose insight and Whose foresight beheld the present and the future; and it was a very different scene which lay before His eye from what anyone else would have depicted or conceived. None could see as clearly as He did the glory of the Kingdom of Heaven in its spiritual nature and its eternal issues. Yet He saw with equal clearness what would be the mingled and dubious aspect of its earthly course. It will deposit its life in the common soil of humanity, and work its way in conformity with the constitution of man and the conditions of the present scene. It will not force the freedom of the human will; nor annihilate other influences in the midst of which it appears; nor violate the

natural development of opinion or of society; nor compel the recognition of its claims; nor change the nature of everything which it gathers as it sweeps along through the world. Of these and the like conditions the Kingdom of Heaven will be patient: and will accept the mingled and doubtful, the disappointing and perplexing results, which must, on these terms, accompany its real successes and precede its final vindication.

This is the gist of the seven parables, which, in simple phrase and by natural imagery, prophesy what the Kingdom of Heaven will be like. The facts have corresponded and still correspond to their predictions; and so, while they have served their purposes of instruction through the ages, they have converted seeming objections to Christianity into real supports, as being proofs of divine plan and foresight, like other evidences from prophecy.

Only from this point of view would I now consider the several parables. As being among the most familiar parts of Scripture, the most frequent subjects of exposition, and the texts of innumerable sermons, they will require words of comment only on their predictive value and use.

The parables are distinctly divided into a series of four, and one of three—the first set connected by the words, “another parable;” the second by the words, “again, the kingdom of heaven is like.” The first is addressed to the people, ending with the words, “All these things spake Jesus in parables to the multitudes.” The second series is addressed to the disciples, and is opened by the words, “Then He left the multitudes, and went into the house.”

Bengel, in marking this division, has connected it with his suggestion that the prophetic character of the seven parables, besides their application to the common and perpetual conditions of the Kingdom of Heaven, have also an intended correspondence with successive periods or ages of the Church; not, indeed, as broadly separated, but as passing or melting into each other. His scheme is as follows:

FIRST SERIES.

1. Ver. 16. Time of Christ and Apostles.
2. „ 25. Post-Apostolic times—growth of corruptions.
3. „ 32. Constantine—propagation of Church under “Principes.”
4. „ 33. Diffusion through the human race.

SECOND SERIES.

5. „ 44. Kingdom of the Beast, and Reformation.
6. „ 46. Under seventh trumpet—kingdom at its highest recognition.
7. „ 47. The last confusion and final severance.

It is a curious scheme. Certainly I do not adopt it: but

there are more correspondences between the parables and the periods than are seen at first. Bengel modifies it himself, by doubting whether the second series should be applied as above, and read as posterior to the first, or as ranging alongside of it and indicating experiences common to all Church history, though prominent at certain periods. Thus the three last parables would be disengaged from the commentator's Apocalyptic exposition, and would simply express the truths which they are generally considered to represent in the permanent course of the Gospel.

There is a natural temptation, and in some minds it is very strong, to apportion forecasting words of Scripture to distinct periods, or even to particular nations, persons, or events. In such and such parts or facts of history, it is thought such and such prophetic intimations were fulfilled. And so they were, if the word "fulfilled" be understood according to its frequent significance in Scripture as including repeated and various fulfilments. In general, and excepting the central and perfect fulfilments in the person of Christ, all fulfilments are partial in themselves, and complementary to others; not directly but obliquely aimed at, not separately but inclusively intended. This is the case in a measure with positive predictions, and still more with that kind of latent prophecy of which the seven parables are an example.

Times when common phenomena become prominent, occasions when principles receive unusual illustration, do not exhaust the meaning of prophecies, which contemplate the principles as always working, and the phenomena as often repeated. Thus, to take the instances before us, Bengel's applications of the parables of the Tares and of that of the Discovered Treasure to the post-Apostolic and the Reformation periods are true in the sense now described, though it would be absurd to treat them as intentionally limited to those periods. Scripture, as written for ever, is always foreshowing the future, as well as interpreting the present and the past. This is the necessary result of its entire harmony with the reality and truth of things, its thorough insight into human nature in all its workings, but especially as human nature shows itself in relation to the Word of God. Through all its pages we feel that there is an onward-looking eye, and a clear anticipation of the various effects of the natural and spiritual forces which are in contact with each other. There is all this in these parables; but there is more than this; for here the Lord is speaking in person—the Sower of the results of His sowing, the King of the course of His kingdom, which will all be under His own oversight and governance, and which at that initial moment is all before His eye.

I will now briefly note the chief lines on which these forecasts of the Kingdom indicate its future history, according to that character of prophecy which has been described above.

The first series of four parables is a history of life and growth. It consists of two pairs; the first pair gives that history in the internal sphere of personal faith and character; the second in the region of visible development and external influence. So they shall be now distinguished.

FIRST SERIES.

The first pair of parables—"The Sower" and "The Tares." These are united by the same imagery, used with the same significance. The sowing of seed in the earth with the natural effects that follow, aptly represent the casting of principles of thought into the mind of man, and the moral growths which they engender.

The Sower.

It is the fundamental parable, antecedent to all further information. In giving under this similitude the origination of the Kingdom, this parable expresses also its essential nature, and foreshows its continuous history. "There came forth the sower to sow." That puts us at once at the right point of view. Had it been "There went forth the king to conquer," the foundations of the kingdom would have been shown in power and compulsion, and its character and story might have resembled those of Islam. Had it been "There came forth the builder to build," this had presented the structure and organization of the Church as the primary idea, antecedent to all that should be done within it, and might have given a cast and tone to Christianity to which Rome has too nearly approached. As it is, all originates in the Word, addressed to the mind of man, scattered in the fields of thought, working there beneath the surface, amid natural conditions under which its inherent life may flourish or may perish. The Kingdom must begin in the understanding, the conscience and the heart of man, receiving and assimilating the Word of God. It must have its root in free personal conviction. Its first form is faith.

This parable was not in the first place prophecy. The Sower was come, and even then at work; but that was the commencement of a continuous system, and this same sowing was to be carried on through all the ages. Thus in its onward forecast the parable preserves the fundamental idea of the Kingdom of Heaven, so long as it shall exist upon the earth.

But, in regard to the results of the sowing, the parable is distinctly prophetic. It is the language of One Who knows the future of His work, knows it as it will always be, because He

“knows what is in man.” In the soil of humanity there is by God's will a self-originating power; also various states exist and various influences tell. The parable foresees and admits them. Whatever aid additional to the Word itself may be employed, it is not mentioned here; anyhow its working will be secret, and there will be no forced inevitable result. Consequently the wide field of humanity will be covered in varying proportions with failure and success. Not only the fact of failure, but the different degrees of it, and the separate causes for those different degrees, are included in the forecast, as are also the different measures of successful result (some thirty-fold, some sixty-fold, and some an hundred). It belongs to exposition and to preaching to enlarge on these particulars. For the present purpose it is sufficient to observe that our Lord has left us under no illusions, and that His foreseeing eye beheld what has actually occurred. The proportion, not of apparent, but of essential success, has varied in times and places; but on the whole it may prove to accord with the intimation here. Certainly the experience of sowers of the Word from the Apostles to ourselves have largely corresponded to these anticipations. We still read the fulfilment of our Master's words in the very anxieties, dissatisfactions, and disappointments of our ministry, as well as in those happy hours in which we watch the healthful blade, the forming ear, the ripening grain, and gather fruit unto life eternal.

The Tares.

The prophecy continues. There will be a darker fact in the history than ineffectual sowing, promise withered, and fruit not brought to perfection. An enemy appears. He has, indeed, appeared already, but only on the non-receptive ground, as taking away the Word out of the heart. He will do more. He will become a sower himself, mingling his work with that which he could not prevent. The sower goes forth in open day in the field which is his own. The enemy comes stealthily, “while men sleep,” and does his work of mischief where the wheat is springing. Principles of falsehood, opinions which develop into corruption, doctrines which simulate but pervert the truth, will be generated in the minds of men by something more than natural causes, and in course of time these will be so realized in characters and actions, that “children of the wicked one” will be commingled and confused with children of the Kingdom. Furthermore, it will appear that this commingling and confusion are such that no real effectual severance can safely be made, that rash efforts for this purpose would be made at the risk of serious danger or damage to yet uncertain characters, and the only result must be that both will grow

together unto the harvest. We cannot read the later Epistles without seeing how soon the predictions of this parable began to be accomplished. The sad reflections, the plain warnings, the strong denunciations of Paul, of Peter, of John, of Jude, in regard to things that are going on in the Churches before their eyes, are proof how quickly the fulfilment of the second parable was associated with the fulfilment of the first, and the association has been shown to be permanent by the successive heresies and corruptions of later times.

The prophecy of so grievous and enduring an admixture demanded another prophecy beyond it: namely, that of a final and effectual severance by the work of the Angels of God; and this is given in strong, explicit terms, of tares bound up for the burning and wheat secured in the garner, lighted up at the end with that sudden flash of promise, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." The past and present fulfilment in history of the former part of the parable is a perpetual pledge of the fulfilment of its last prediction.

The second pair of parables—"The Mustard Seed," and "The Hidden Leaven."

These parables follow fitly on the others, since the life of the Kingdom on the whole is a consequence of its life in individual souls. They are also fitly joined together, as predicting the development of that internal life in its two forms of visible organism and penetrating influence.

The Mustard Seed.

This foretells that the Kingdom, which is fundamentally an inward power, shall take shape as visible organism, and rise as an institution in the world. It foretells by implication that this development will be the proper evolution of its life, as natural and necessary an evolution as that by which the seed becomes the plant. By the proverbial comparison of "the least of all seeds" with its after-growth, it foretells that the small and insignificant company at that time existing should rise and spread into a Catholic Church. "When it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof." It will scarcely be pressing the interpretation (for the words must have had their meaning) if we read in them the prophecy of what in fact has taken place. "When it was grown," the Church became greater than the voluntary societies and schools of thought, to the category of which it appeared to belong. It became an institution, increasing in substance and expansion, with consequent relations to all surrounding life, so as to offer resting-places and starting-points to the ever-moving interests

and winged activities which come and go around it, and to take its place in the scenery of the world.

The Leaven.

There is another kind of development beside that of an organized institution. As that was foretold by the similitude of an inconsiderable plant, so this by the effect of the simplest household act. "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal, till it was all leavened."

Some, from the more common use of leaven as representing corruption, have read it as a prophecy of evil influences working in the Church; and in that sense it would match the second parable of the former pair. But this is negatived by the wording; "the Kingdom of Heaven is like leaven." In the former, the Kingdom of Heaven was not like the enemy, but like the man who sowed good seed, and to whose work that misfortune befell. Also, "till it was all leavened" (with corruption) would be a shocking conclusion of the prophecy, and impossible to admit. The woman does not hide the leaven to spoil the meal, but to make good household bread; and the purpose and effect vindicate the ordinary exposition. The Kingdom of Heaven, besides being a visible Church, would also be a secret influence working silently on the world, affecting the surrounding masses, telling on public opinion, changing the character of nations, infusing its spirit into laws and institutions. If that is the prophecy, it is certainly fulfilled, and being fulfilled now. The leavening influence is working in a thousand ways in the world. The Christian standard of character, the Christian principles of thought, the Christian tone of feeling, are ever telling in improvements which often do not acknowledge their real origin, and even in quarters where Christian faith is disowned. There is no more certain or patent fact in history than this leavening influence of Christianity in the world. It is our part to promote it at home and to extend it abroad. A time of such wide and rapid communication of influences and ideas as that in which we live, ought to bring its own special contribution to the fulfilment of this prophecy.

SECOND SERIES.

The three remaining parables are, as has been observed, separated from the first four by a marked difference of expression, and by the mention of a change of place and audience. They are spoken in the house to the disciples, and so form a kind of appendix to the historic group, conveying intimations needed by those who heard them, and also needed for ever.

They are obviously divided into the two which form a pair and the one parable which concludes the entire course.

The Hid Treasure, and the Pearl of Great Price.

Both parables describe a discovery and the conduct that ensues, and by the different aspects under which these are presented the account is made complete. I am now concerned with them only as forecasts. Such they are (if taken in their commonly admitted sense) as foreshowing those concealments and discoveries, those seekings and findings, which would always characterize the history of the Gospel. Yet these could have been anticipated only by One Who knew the mind of man in its relation to spiritual truth. Salvation, eternal life, exceeding great and precious promises, unsearchable riches of Christ, were to be freely given and openly revealed to men. Where, then, was concealment? How could they be like treasures hid in a field? What room would there be for surprise of discovery and for joyful sacrifices for appropriation? The Lord, Who was bringing these things into His Church, saw that while they would be accepted, recognised, and celebrated in creeds, liturgies, and sacraments, their real value would still be hidden from men in general, who personally would be no more enriched by them than one would be by a treasure which he had never seen, hidden in a field which was not his own. This general revelation which may be still concealment, and this personal revelation which is true discovery, were strange ideas even to the Apostles. "Lord," they said, "what has happened that Thou wilt manifest Thyself unto us and not unto the world?" But the parable, while it implies the crowd from whom the treasure is hid, dwells upon the case in which it is found, telling in sympathetic tone of the wonder and the joy and the scarce-felt sacrifices which precede the full possession.

There is foresight also of other cases in which the discovery and possession are reached after searchings and tests, and with enlightened judgment. Thoughtful and exercised minds, purposely seeking for the good and the fair, and securing with appreciative choice such moral gains as they can find, are brought by Divine teaching to see in Christ the true object of their search. What things were gain before, they are ready to count as loss for Christ, from an intelligent estimate of His worth and a clear perception of His glory.

Thus the Lord Jesus stands at the beginning of His Gospel, and looks down through the ages at the spiritual histories of men, and from that day to this the words which describe a great crisis of those histories have been, and are being, fulfilled. Doubtless there are times when such fulfilments are more

than usually abundant and distinct. Bengel, then, had some reason for connecting these parables with the Reformation period, and its discoveries of treasures of Truth's grace, for, in fact, the parables are illustrated afresh by all seasons of spiritual awakening, renewed inquiry, and fresh light on the Word of God.

The Draw-net.

This parable is the fitting close to the entire course, as addressed to those who were now to be "fishers of men," and it is prophetic of the whole work which they were called to begin. It foretells the wide stretch of the Gospel net, its long sweep through multitudinous waters, the mingled contents it would collect, its steady approach to the eternal shore, and the final separation which must there be made. Then "the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth." An ideal expectation would not have depicted a Kingdom of Heaven "gathering of every kind." Some even now contest the truth of the description. "That cannot be the Gospel Church which collects all sorts of people. That cannot have the name and prerogatives of a Kingdom of Heaven which encloses (*τὰ σατρά*) so much rotten material." But the foresight is justified by the fact, and the fact has proved inevitable. Even in the first select Christianity of the Apostles' days, the presence of this admixture is obvious, as a cause of bitterness to their souls. All the care that can be used in our missions to secure a pure nucleus for the Church is unsatisfactory in its effects; and when a contagion of opinion spreads, and motives become complicated, and multitudes flow in, and nations are discipled, and the faith is transmitted, this result is beyond all prevention. It is impossible to stay at every moment the progress of the net, and to sort its contents beneath the waters. Things have happened, and must happen, as this parable foreshows.

We must say the same of this whole course of parables. From a boat on the lake of Gennesareth, from a chamber in a house in Capernaum, a large and definite account is given of the future character and history of the Kingdom of Heaven upon earth. With that account the facts have corresponded and are corresponding still. It included a large proportion of failure in various degrees, and a partial and graduated success, the crafty intrusion of a hostile power with damaging confusing consequences, developments from insignificant beginnings, limitations of discovery and attainment, and large

collection of the worthless and unsound. Yet it *is* the Kingdom of Heaven, in which the real results are secured, and from which all anomalies will disappear. Great powers are present in it, the Son of Man, the enemy which is the devil, and the angels who are employed at its close. No teacher or dreamer on the Kingdom of Heaven could have anticipated for it such a history at the time when Jesus of Nazareth spake these parables. Now they seem mere accounts of what has happened, shaped for admonition and instruction. But they form a sustained prophecy of which a long fulfilment in the present scene ensures its last fulfilment at the end.

T. D. BERNARD.

Reviews.

Romanism and the Reformation from the Standpoint of Prophecy. By H. GRATTAN GUINNESS, F.R.G.S. Hodder and Stoughton, 1887.

MR. GRATTAN GUINNESS is too well known to need a special preface to state his title to a hearing as a writer on prophecy. In his first work, on the "Approaching End of the Age," he proved himself master of many important aspects of the question, of a wide and in some ways an uncommon knowledge, as well as of a style vigorous and clear enough to do full justice to the views which he desired to enforce. But in the work which is now before us we cannot say that we think he has been equally successful. The main subject of which it treats has been discussed again and again within and without the limits of the English Church, till there is so far nothing further left to say. The story therefore, which Mr. Guinness tells, is for the most part so well known that it deprives these lectures of any charm of novelty. Their style, moreover, though suited possibly to the taste of those who heard them, is not such as is likely to win calm and serious searchers after truth in the quiet of the study. Throughout they are too wordy, and often break out into strange and abrupt bursts of an eloquence which is by no means of the highest order. Hence the tendency of the book is often to inflame the fancy rather than to inform the reason, and frequently there seems a want of that gentle spirituality of tone which is needed to temper the foaming rhetoric of its ardent author. However useful, therefore, in some ways it may be found to be, in others we think it may prove harmful; and in any case, it can hardly be regarded as an impartial search into the depths of an important subject.

Of course, however, we are quite at one with Mr. Guinness in the judgment which he passes on the Church of Rome, as well as in the force and number of the charges which he brings against her. No one who is trained in simple Scripture and the principles of the Reformation can question for a moment the dreadful reality of those doctrinal errors which have marked with a portentous guiltiness the annals of her long career. No one, again, who is versed in history can fail to view with

righteous wrath the practical enormities which she has wrought against the rights of those who have been placed under her care. No one, further, can doubt that in her theory of persecution she is still unchanged. She is still the same as when she had the power to put her theory in force, and when, in consequence, she shed the blood of saints and martyrs with a strength and wickedness of purpose which threw into the shade the blinder and less guilty fury of her pagan namesake. She is still pledged to those stern decrees and anti-social principles of action which render her the constant foe of human freedom, and place her, even in the judgment of such men as Milton and Locke, beyond the pale of common toleration. All that Mr. Guinness has urged in this connection is too true to be denied, and might indeed be doubtless multiplied an hundred-fold. No want of matter, but only want of space and time, can limit here the action of either the religious or political assailant of the system of the Roman Church. But this is not the special purpose of Mr. Guinness's book. He goes beyond a mere indictment of the foe. His final object is to prove that certain prophecies of Daniel, of St. Paul, and of St. John are all alike absorbed in picturing the nature and the workings of this great apostasy, whose actual course has run through twelve eventful centuries of human history. It is at this point, chiefly, that we dissent from Mr. Guinness and from all who, like himself, adopt the so-called historical interpretation of these prophecies, to the exclusion seemingly, in never so slight a degree, of any other view. However useful as a weapon of war this method may have proved, and however it may have been sanctioned in the past by writers of the highest name, the cause of prophetic and even of evangelical truth demands a deeper search into the character and structure of prophecy, as well as a more tolerant bearing towards the principles of other schemes.

As Mr. Guinness is well aware, the historical interpretation of the prophecies with which he deals does not stand alone; nor is the believer in revelation shut up to this as the only possible method by means of which distinct instruction can be drawn. Were this the case, it might be needful in default of any other help to assent, however reluctantly, to that for which no better substitute could be found. But this is not the case. Two other schemes, at least, exist—that which finds for the most part in the past, and that which finds for the most part in the future, the real fulfilment of the inspired records. Both of these are of ancient date, and both of them are increasingly supported by those whose piety and learning give them every title to a favourable hearing. Though, moreover, in this country, and especially within the limits of the English Church, the historical interpretation has been commonly embraced, yet among those who have thus seemingly agreed in principle there has subsisted a very wide divergence on the precise limits, and still more on the special applications, of the system they adopt. To the end of their lives, for instance, Professor Birks and Mr. Elliott completely disagreed on the mystic meaning and historic import of the Vision of the Seals. The result of this is that the general consent, on which Mr. Guinness lays so great a stress, is often more seeming than real, and the absolute value of this alleged agreement, as soon as the inquirer passes from the method to its results, is found to be far less than at first sight it may have seemed. But if this were not the case, and if on every point this school of writers presented a uniform agreement, it would be none the less of moment to pay due heed to such rival schemes as might be offered to the Church's view. Nothing can be more certain than that the Word of God is many-sided, and that the fulness of its teaching escapes the grasp of any single student or even of any single school of students. When, therefore, men of equal learning, piety, and judgment are found to differ widely in the view they take of the meaning of

a given prophecy, the wise conclusion is that in a greater or less degree each of those who are thus opposed has laid hold upon at least some portion of the truth involved. In the present case a strong presumption is created that the historical interpretation needs to be strengthened by elements of truth from other schemes before it can justly be regarded as an exhaustive solution of the whole of the problem with which it is concerned. But of this Mr. Guinness seems to have no suspicion. With ample knowledge, he lacks a sympathetic insight into the various grounds which have led large classes of interpreters to differ from himself. Throughout he speaks with that tone of undoubting confidence and almost personal infallibility which is so strongly marked in Mr. Elliott's noble work, and which seems indeed the bane of all who strive to win renown upon the field of prophecy.

Apart, moreover, from this presumption against a too exclusive trust in the historic interpretation, it ought not to be forgotten that the Scriptural foundation of this view, in the precise form in which Mr. Guinness and his school maintain it, is singularly weak. The direct evidence, that is, in Scripture for that year-day theory with which it is bound up is immensely less strong than that which may be urged in defence of the literal interpretation of the prophetic numbers. After all that has been pressed by Mr. Birks it still remains unshaken that the texts which can be quoted in proof of his position are extremely few, that of these only one or two even suggest the wished-for principle, and that no one of them affirms it beyond all reasonable doubt. The most that can be said is that, from the special nature of the prophecies of Daniel, and from that of those of St. John still more, it is natural to suspect that some secret sense may underlie the mystic numbers which they use, and that of secret senses none is more likely from an obvious natural analogy than that which the theory in question takes for granted. The real strength, therefore, of this theory will be found to lie far less in its Scriptural basis than in that strange series of undoubted facts of history and of chronology combined, which even in regard to Mahometanism, but still more in regard to the Papacy, falls in strikingly with the needs of the principle whose truth has been assumed. So much is this the case that, had it not been so, the year-day theory would doubtless long ago have been deserted, even if for a time it had been wrought into a complex system with its own important consequences. Even as it is, moreover, if another century should pass away and the expected consummation still delay to come, we suppose that few will then be found to hold this view of prophecy. Within certain limits, indeed, the theory admits of varying dates as well as of a shifting adjustment to the imperious demands of the facts and progress of history. But at length these natural limits may be passed. If then the final end is still delayed, no other conclusion will be left but to allow that these coincidences of history, however curious, fall far below the full and final meaning of the prophecies in question. But this which is true of the history involved is yet more true of those subtle scientific calculations by which Mr. Guinness has striven to fortify beyond attack his system of prophetic chronology. A vast subject needs to be explored, and many kindred matters need to be threshed out before the real worth of these physical analogies can be fully ascertained. Apart moreover from this, in the judgment of many as utterly opposed to Romanism as Mr. Guinness himself, it seems certain that the doctrinal system and actual history of the Papacy do not fulfil completely either the plain statements or the symbolic intimations of Daniel and St. John. The exact agreement which the facts and the prophecies ought to show can only be obtained by the use of postulates, in the study of the history and in the interpretation of the prophecies, which do greater or less violence to each of the subjects

thus placed under comparison. Though on this point Dr. Milligan seems to have done far less than justice to the great masters of the historic view, we are quite agreed with him and many others of a different school from his that nothing can be less natural or pleasing than many of the shifts to which in the details of their system these writers seem of necessity reduced. Again, therefore, there is much need of caution before this attractive system is embraced in that exclusive form in which its advocates are wont to urge it. Great wrong is done to the prophetic Scripture, as well as to those for whose light it was given, by even the appearance of thus binding up its truth, and by consequence its inspiration, with one single method of interpretation.

Without doubt, moreover, it is a great mistake to argue on this question as though the overthrow of Roman error were vitally connected with that special prophetic system which Protestant divines have commonly adopted. On the assumption of its truth no doubt a most important aid is yielded to all who enter into conflict with that subtle foe. The voice of God in prophecy sustains the condemnation which is drawn from the plainer statements of merely doctrinal Scripture. At the most, however, this aid can be but secondary in the conflict. From the admitted difficulties inherent in the subject, the mysterious imagery which veils while it unfolds its teaching, and the consequent uncertainty which marks the ablest expositions, it is as useless as it is mistaken to try to force on prophecy the unquestioned power in argument which belongs of right to the far more distinct and more decisive utterances of unprophetic Scripture. In these, as Hales of Eton long ago remarked, and in these only can be found a sure and solid groundwork for the refutation of Roman as well as of all other error. The argument from prophecy is powerless by itself unless it be first fortified by the teaching of simpler statements, and then it is no longer needed. To reverse this order, as is the tendency of Mr. Guinness's reasoning, is not only to endanger certain truth, but to use a plan which mixes up the errors with the truths of Rome, condemns without exact discrimination, and in the pursuit of a distant, neglects the slaughter of a nearer foe. On the other hand, we hold with the Scriptural breadth of Hooker's magnificent discourse, that many, who by name and choice are Romanists, are still undoubted heirs of grace and glory through the reality of that penitent trust to which in Scripture the promises of God are everywhere attached.

On the whole, therefore, it seems alike safer, more philosophical and more reverent to embrace with the historical interpretation whatever other elements of truth the systems of rival expositors can be shown to possess. This is so reasonable that long ago both Edward Irving and Mr. Birks were quite prepared to combine in part at least the Futurist with their own historical schemes. Prophecies which have found in the last twelve hundred years a real though mystical fulfilment, may easily receive on the smaller scale of as many days a literal and more vivid completion. Elements of sin and blasphemy which have been hitherto exhibited by fragments and at separate intervals may be displayed hereafter before the eyes of men collectively in the colossal workings of the crowning masterpiece of Satan's reign. Even beyond this, however, it seems right to go and to seek within the compass of the revelation given to St. John teachings not merely for the mediæval past, the present, and the coming future, but also for the period which lies immediately below the time of the Apostles. Not only the second and third chapters of the book, but many of the later visions may be shown to have a reference to these very early times. No reason can be given why certain of the visions should not be synchronous and find successive fulfilments of more or less completeness from the earliest to the latest period of the present age. Accordingly the conception of the Book of Revelation as a rigidly

continuous history is broken in several places by Mr. Birks, and in more than one by Mr. Elliott. In the same way it is at once wiser and more fruitful to extend with Auberlen the compass of the special symbols within the fullest bounds which Scripture and reason suggest. The first beast, for instance, of the thirteenth chapter may fitly image the world-power of the fourth empire in its widest sweep, however close in some respects may be its past connection with the Church of Rome. The mystic woman, again, of the seventeenth chapter may fitly stand as the image of a corrupt Church, wherever and whenever this corruption may be found, however true it is that in the Church of Rome pre-eminently the fruits and working of corruption are displayed. By this method, at any rate, the prophetic symbols are freed from a cramping narrowness of treatment. All that they imply is grasped, and the inward spirit rather than the outward names of the varying forms of political and religious anti-Christianism is fully brought to light. Nothing, moreover, which it is important to keep is lost even so far as the book respects the limited sphere of the Roman controversy, while in other respects a far ampler field is gained at once for the discovery and the overthrow of error. The prophecy thus treated becomes more worthy of itself and its Divine Author. This manifold and expanding sense, in the rich and varied meanings which it yields, allows, in Bacon's never-to-be-forgotten words, "that latitude which is agreeable and familiar unto divine prophecies, being of the nature of their Author, with Whom a thousand years are but as one day, and therefore are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages; though the height or fulness of them may refer to some one age."

ARTHUR C. GARBETT.

Progress of the Church in London during the last Fifty Years. By the Rev. W. WALSH, M.A., Superintendent of the London Diocesan Home Mission. Rivingtons.

Mr. Walsh, the Superintendent of the London Diocesan Home Mission, has seized the opportunity afforded by the Jubilee year to publish a succinct account of the progress of Church work in the Metropolis during the reign of Queen Victoria. This little work contains a good deal of prefatory matter, in which he affords much interesting information with regard to the old methods of supplying churches and endowments, and the legal obstacles which in some degree account for the apathy which we attribute to former generations in providing for the spiritual wants of London and of the other large cities in England.

Mr. Walsh shows that considerable efforts were made in the reign of Queen Anne to rebuild the large number of churches which had been destroyed by the Fire of London, and also to build new churches in the neighbouring suburbs of the Metropolis, and that Parliamentary grants were also made for church building in 1818 and 1824. He also alludes to the formation of the Incorporated Church Building Society in 1818. It is, however, apparent from Mr. Walsh's account that the institution of the Metropolis Churches Fund by Bishop Blomfield, and the foundation of the Ecclesiastical Commission, with ample powers to remodel the incomes of the Bishops, to suppress sinecure rectories and superfluous canonries and prebends, and to apply the proceeds in endowing new benefices, and also to fix the boundaries of new parochial districts, both which events happened shortly before the commencement of the reign of Queen Victoria, were the immediate causes of the great progress which has been made during the last fifty years, in making up for previous arrears and in making the Church organization expand proportionately to the vast and almost overwhelming increase of the population of London.

Having thus shown that at the time of the accession of Queen Victoria public attention had been drawn to the urgent necessity of increasing the spiritual provision for London by the formation and endowment of new parishes, and that the Legislature had appointed a permanent Commission with ample powers for the division of parishes and large funds applicable to new endowments, Mr. Walsh proceeds in the remainder of his treatise to show through what agencies and to what extent the parochial organization of the Metropolis has been rendered adequate to the great work of supplying the means of religious worship and pastoral superintendence throughout the vastly increased and still rapidly increasing area of the Metropolis. He points out that, in consequence of changes effected in the diocesan arrangements, the Metropolis, which was formerly almost entirely within the Diocese of London and Winchester, is now within the Dioceses of London, Rochester, and St. Albans. He shows how the Metropolis Churches Fund, applicable to the whole of the Metropolis, was supplemented by the Bethnal Green Churches Fund, the Islington Fund, the St. Pancras Fund, the Shoreditch and Haggerston Fund, the Westminster Spiritual Aid Fund, the Southwark Fund, the Surrey Church Association, and the South London Church Extension Fund, as well as by several other funds limited to smaller areas. After eighteen years the Metropolis Churches Fund came to an end, and, as far as regarded the Diocese of London, it was followed by the London Church Building Society, which commenced its work in 1854, and for nine years continued to promote the erection of churches and parsonages with much energy and success. That society still continues to exist, but the greater part of its work has been taken up by the Bishop of London's Fund, which was founded in 1863 by Bishop Tait, who had succeeded to Bishop Blomfield in the See of London. Bishop Tait had previously founded in 1857 the London Diocesan Home Mission, with the object of providing a staff of missionary clergy who might awaken in the minds of the working classes a desire for religious instruction, and thus prepare the way for supplying them with churches at a subsequent period. The work of this institution has been very successful in attracting the poor to Divine Service, and it has led to the erection of churches in a large number of mission districts, although its own funds are not applicable to that purpose. The Bishop of London's Fund, to which we have already alluded, was made applicable not only to the supply of clergy and lay spiritual agents, but also to the erection of churches, parsonages, and mission-rooms. Bishop Tait was followed in 1869 by Bishop Jackson, under whose auspices the Bishop of London's Fund, which had originally been intended to last for ten years only, was remodelled as a permanent diocesan institution, and the Bishop of Rochester's Fund and the Bishop of St. Albans' Fund have been founded to carry on the work of the Church in those parts of the Metropolis which lie within their respective dioceses.

Through the efforts of these various institutions, as well as by individual and local exertions, about 480 permanent churches have been built within the range of the Metropolis during the present reign. Almost all of these have been endowed by the Ecclesiastical Commissioners, and in most of these benefices curates are employed, and therefore it appears that a very large addition has been made to the working staff of the clergy.

Mr. Walsh gives also a description of a large number of other institutions which have been called into existence during the present reign to carry on Church work in London, but we have not space to follow him in this description, and must refer the reader to the work itself.

We think it, however, important to mention that there is a copious appendix, giving a list of all the permanent churches which have been

erected during [the last fifty years in each Rural Deanery of the Metropolis, as well as of the temporary churches in which mission services are now held. The churches previously existing are also shown, and are distinguished by a different type.

A LAYMAN.

Short Notices.

Through Central Asia. With a Map and Appendix on the Diplomacy and Delimitation of the Russo-Afghan Frontier. By HENRY LANSDSELL, D.D., M.R.A.S., F.R.G.S., author of "Through Siberia," etc., etc. With seventy-four illustrations. Pp. 650. Sampson Low, Marston, Searle, and Rivington.

This is a book to buy, and read, and keep. It will bear a second reading, and repay it, inasmuch as it is informing and interesting in a high degree. The work of a most energetic explorer, to whose courage, shrewdness, endurance, and pious purpose no reference is now necessary in these pages, it is mainly a personal narrative; and the traveller's story takes its course from London to the Urals, to Omsk, to Tashkend, to Khokand, to Samarkand, to Bokhara, and so forth, without the slightest break, full of incident, readable and suggestive to the very last line of the journey homewards. Dr. Lansdell's "Russian Central Asia, including Kuldja, Bokhara, Khiva, and Merv" (warmly commended in *THE CHURCHMAN* as soon as it appeared), contains very copious information on the ethnology, antiquities, geology, zoology, etc., etc., of an immense region. But the present "popular" edition, as we have said, is a book of travel, thoroughly enjoyable, not at all dry from learned allusions or tedious detail. The notes which refer to patriarchal and Persian customs will have a special interest for Bible students.

Right Onward; or, Boys and Boys. By ISMAY THORN, author of "The Emperor's Boys," etc.

Goldengates; or, Rex Mortimer's Friend. By M. L. RIDLEY, author of "Our Captain," etc. John F. Shaw and Co.

These are two really good Tales. "Right Onward" has for hero Theodore, only son of Sir Lionel Rivington. His mother was dead, and he was delicate, and not understood by his father. He goes to a private tutor's, and gets into trouble. But all ends well. The second story also ends happily. "Rex" is the son of the Squire of Goldengates, and his friendship with his foster-brother, "an ordinary captain's son," displeases his father. After well-told adventures the Squire is reconciled.

The Royal Year: a Chronicle of our Queen's Jubilee. A Sequel to "The Queen's Resolve." Compiled by the Rev. CHARLES BULLOCK, B.D., editor of "Home Words," author of "England's Royal Home," etc. Pp. 200. "Home Words" office.

This is an interesting and useful little book. "The Queen's Resolve" anticipated the coming Jubilee, and the present work chronicles the main features and incidents of the wonderful celebration. Dr. Maguire writes on the Day. Other chapters tell of the Children's Fête in Hyde Park, of the Imperial Institute gathering, of Jubilee Hymns, Presents, Incidents and Anecdotes, etc., etc. Such a book, well printed with a pretty cover, ought to have—and no doubt *will* have—a very extensive circulation.

Recollections of a Winter in the Sunny South. By MARTHA RIGDEN, Author of "By a Way they knew not," etc. Pp. 24. G. Stoneman, 67, Paternoster Row.

This tiny volume will be welcomed by many to whom Miss Rigden's books and tracts—suggestive and spiritual—have for years been known, but especially of course by those who have some knowledge of health-resorts in the "sunny south."

The Life and Words of Christ. By CUNNINGHAM GEIKIE, D.D., Vicar of St. Martin's-at-Palace, Norwich. Pp. 736. Cassell and Company.

Our own opinion of this great work has more than once been given. Of the new edition—one volume—which has just reached us, we may simply state that it is a "handy" book, well printed and remarkably cheap. Every Bible student and Sunday School teacher (who cannot procure the illustrated and large print editions) ought to have this popular edition of a noble work. It is a treasure-house of wholesome teaching.

Vert de Vert's Eton Days, and other Sketches and Memories. By the Rev. A. G. L'ESTRANGE. Elliot Stock.

This tasteful volume will attract many Etonians. There is nothing particularly new about Eton in it, but its descriptions are chatty and amusing.

Caswell. A Paradox. 2 vols. T. Fisher Unwin.

This novel is undoubtedly clever, and has much of religious intensity. The author will probably do better hereafter. It is a sad story of sin and shame; not at all pleasant reading. Here and there its style is forced and artificial. There is a good deal of Ritualism in it.

Of the "Ancient and Modern Library of Theological Literature" (Griffith, Farran and Co.) one volume has already been noticed by us. *Baxter's Saints' Rest* (2 vols.) is now issued.

The Annual of *Cassell's Family Magazine* is, as usual, full of good stuff, and in every way attractive. There is a large number of illustrations. There are many clever "pen and pencil" papers, as, for instance, "More about Mr. Smith" ("a half-bred Dachshund") by Evelyn Everett-Green. The Tales, we are told, are excellent. The whole book is bright. In our monthly notices an occasional reference is made to this ably-edited and very interesting Magazine.—The Annual of the *Quiver* should have been commended in our last impression.

We have received from the Cambridge University Press copies of the Revised Version New Testament and the Bible, issued at a cheaper rate.

The Child's Pictorial annual volume for 1887 (S.P.C.K.), is a charming gift-book; coloured pictures are numerous and admirable, while the bits of natural history are delightful. This high-class Magazine has been several times commended in these pages.

The first part of the new and enlarged series of the *Quiver* (Cassell and Co.) can hardly fail to satisfy the most searching critic. The paper, the illustrations, the number of pages, the variety of interesting and informing matter, the tone and temper—all call for praise. For ourselves, we have so often commended this favourite Magazine that we need only say of the number now before us that it gives good promise of a really admirable volume. One of its papers, "The Bishop of Liverpool and his work," by the *Quiver* special correspondent, with several engravings, will interest and please many in the very large circle of Dr. Ryle's admirers.

Of *The Weekly Pulpit*, Vol. II. (Elliot Stock), we must say the same as of the first volume. It contains many excellent discourses, and much matter that is sound and suggestive. The book is well printed.

We have pleasure in recommending an interesting little volume, *Building for God*, or "Houses not made with Hands," by Mrs. A. R. Simpson, whose "Gates and Doors" was praised in these pages when published. All Mrs. Simpson's little books bear notes of spirituality and refinement. (Nisbet and Co.)

From the Sunday School Union (56, Old Bailey) we have received, as usual, some Annuals and Tales. *Young England* contains wholesome teaching with pleasing stories and many illustrations. An attractive gift-book, well-illustrated, with tasteful cover and gilt edges, is *In the Land of the Great Snow-Bear*, by Dr. Gordon Stables. The *Child's Own Magazine* is very bright and pleasing.

To the Annuals of *The Fireside*, *The Day of Days*, and *Home Words* we must give, to say the least, our usual commendation. The three Magazines conducted by the Rev. Charles Bullock, B.D., are not probably as well known or as highly appreciated as many who admire his energy and agree with his Church principles must wish them to be.—The eleventh volume of *Hand and Heart* will do good service, no doubt, in many a parish library and many a workman's home here and there throughout the land.

We have received from Mr. T. Fisher Unwin a new cheap edition of *Manners malyth Man*, by the author of that very successful book, "How to be Happy though Married." The first edition received a very cordial notice in this magazine.

The *Dawn of Day* volume for 1887 (S.P.C.K.) is cheap, well illustrated, and has a good deal of interesting matter. Several papers are pointed and practical. But considering that the *Dawn of Day* is a "Magazine for Sunday School and Parish use," is a Memoir of the late Dean Ranken, with mention of "a stone altar," "the Confraternity of the Blessed Sacrament," "an out and out Jacobite," etc., in its proper place here?

Messrs. Campbell and Tudhope, 45, Cranston Street, Glasgow, have sent us as usual some specimens of their new Text Cards for Christmas and New Year, well executed and very cheap.

The Annual Volume of *Our Darlings* (Shaw and Co.) is cheap and good. *Joyce Graham's History and Brook and River* are two good Tales (R.T.S.).

Dr. Macduff's new book, *St. Paul in Athens* (Nisbet and Co.), will be welcomed by many. Athens and St. Paul, the city and the discourse, are the two divisions of the work, which, like most of Dr. Macduff's writings, is well worth reading.

The Annual Volumes of the *Leisure Hour* and *Sunday at Home* are as handsome as usual; full of good stuff, bright, and pleasing from beginning to end. The contents of these ably-edited and valuable periodicals, for which so many throughout the English-speaking world are indebted to the Religious Tract Society, have been frequently noted in our pages during the year.

The *Art Journal* is interesting as usual. A charming artistic present is the *Art Annual* for 1887, the Christmas number of the *Art Journal*, consisting of the life and work of J. L. Meissonier. There are three full-page plates and numerous illustrations in the text.

From the National Society Depository (Broad Sanctuary, Westminster) we have received, too late for notice in our present impression, several pleasant-looking gift-books. We are much pleased with Miss Palgrave's Tale, *A Promise Kept*.

From the Society for Promoting Christian Knowledge we have received six good story-books for this prize and gift-book season. They are got up with taste. *Kathleen*, by Cecilia S. Lowndes, is a well-written Tale.

Promises and Vows, by Helen Shipton, is stronger, and of greater interest. A worthy notice has for the present failed us.

From Messrs. John F. Shaw and Co. we have received a number of their new publications : Tales by justly-popular authors, Stories, Picture-books, and cheap issues of various kinds. This year's parcel seems to be if anything more attractive than usual. The books are well printed, have tasteful covers, and in all ways are worthy of a foremost place among presents suitable for the season. Wherever the religious element appears in the Tales—and happily that is a real note of them—it is sound and of common sense.—Miss Holt's new Tale, *In Convent Walls*, "the story of the Despensers," should have a longer notice than can now be given to it. A handsome volume ; its merits are of the highest.—*His Adopted Daughter*, by Miss Giberne, has many charms. The frontispiece, a "lost" little girl asked for her name, gives the clue to the story, which is told with all Miss Giberne's suggestiveness and skill.—In *City Snowdrops*, by M. E. Winchester, Author of "A Nest of Sparrows," and other justly esteemed tales, the first illustration is of some children with an old negress, who says, "Dese, ma'am ; what are dese thar ? Why, dey is the Lord's snowdrops."—A racy book, which will be a prime favourite with most boys, or for the matter of that with many girls, is *In the Dashing Days of Old*, or "The World-wide Adventures of Willie Grant, between 1806 and 1815," by Gordon Stables, C.M., M.D., R.N., whose Tales are so well known. The "adventures" are well told, and the *ring* is clear and cheery.—Among the many smaller, cheaper Christmas books, by well-known writers, we may name *The Shepherd's Darling*, by Brenda ; *Cousin Dora*, by Emily Brodie ; and *Over the Hills and Far Away*, by Mrs. Stanley Leathes. Further notice must be postponed.—We heartily commend an illustrated large-print edition of Brenda's popular story, *Froggy's Little Brother*. The illustration, "Froggy writing to the Queen," is delightful.

From Messrs. Hildesheimer and Faulkner a great variety of most delightful Cards and Artistic treasures, of singular beauty, has reached us. Our notice will appear in the next CHURCHMAN.

The very able article in the *Quarterly Review* on Lord Selborne's book, which from lack of time we were unable to notice at length in the last CHURCHMAN, has naturally attracted much attention. In the *Guardian* (Nov. 2), e.g., appears a brief but noteworthy paper headed "The *Quarterly Review* on the direction of the Liberationist attack." The *Guardian* says :

Some months ago we expressed our conviction that the real strength of the Disestablishment movement lies, not in the secular and purely political allies it has secured, but in the conscientious convictions that devout Dissenters entertain in regard to the relations of the Church to the State. The *Quarterly Reviewer* takes the same view : "Such (he remarks) is the power of conscience in England, "that one honest scruple constitutes a far graver peril to the union of Church and State than all the accumulated temptations to plunder, and vulgar incitements to jealousy, and elaborate exaggeration of grievances of a whole generation of "Liberationists."

The writer in the *Quarterly*, adds the *Guardian*, "himself manifestly possesses 'the trained intelligence and the stores of knowledge' of an accomplished ecclesiastical lawyer." It is now an open secret that the *Quarterly* article was written by Chancellor Dibdin.

. Dr. Chaplin writes to us : "By an unfortunate slip it is stated in my article on 'Modern Palestine,' page 88, that the Turks have forbidden foreign Jews who go to that country 'being allowed to disembark.' This is an error. It should read 'to remain.'"

THE MONTH.

THE consecration of Truro Cathedral was an event of the deepest interest. The Primate's sermon was worthy of the occasion. H.R.H. the Duke of Cornwall was present.

Lord Selborne's excellent speech at Lampeter, on the Church in Wales, has been published by the Church Defence Institution. A Memorandum on the present attack on the Church in Wales has received the signatures of leading and influential Churchmen.

At the Peterboro' Diocesan Conference, the Bishop, dealing with the financial aspect of Reform, declared himself in favour of a very large measure of redistribution of incomes. But redistribution cannot do enough. "The income which enabled the Church to deal with the population a hundred years ago, will not enable it to deal with the population of the present day."

At Liverpool, the Bishop spoke of "Mission" work. He said :

It is only thirty years ago that I had the high honour of taking part in the first mission service which, I believe, was ever held. It was held for six evenings successively in St. Martin's Church, Birmingham, and Dr. M'Nelle, Dr. Miller, and myself were the preachers. That week's effort was regarded as a very dubious experiment, and many predicted failure. But now, at the end of thirty years, Special Missions have become an organized institution of the Church of England.

The *Record*, November 11th, has an able article on "A Second Suffragan for London."

At the anniversary of the South-Eastern Clerical and Lay Alliance (President, the Dean of Canterbury), a very gratifying account was given of their great and growing educational institution at Ramsgate. The success of the South-Eastern College is probably unparalleled.¹ The interesting *Report* of the able and devoted Head-Master, Mr. D'Auquier, is in every respect encouraging.

The *Spectator* has written strongly touching Canon Isaac Taylor's criticisms on Missionary effort :—

The *bourgeois* notion of payment by results was surely never carried so far. The fact that missionaries have converted few Mahomedans is no more an argument against missionary effort than the fact that Christians, with all the aid of all the Christian powers of this world, have never converted the Jews is an argument against Christianity.

In the *Sword and Trowel*, Mr. Spurgeon, with honourable frankness, announces his retirement from the Baptist Union.

¹ The Rev. E. D'Auquier, M.A., Head-Master, said :—" It is a source of the deepest satisfaction to me to be able once more to report upon the continued success and prosperity of the great work which has been entrusted to my care. It will be exactly eight years to-morrow, day for day, since the College opened, or rather since our first pupils arrived. . . . When we look back upon those eight years and see the work which has been accomplished in that time, we cannot help feeling that the hand of God has been with us in a singular way, and that we have been blessed with blessings which ought to fill our hearts with thankfulness. Since we met last October our numbers have again increased. We now have a total of 242 boys, as against 222 last year, being a net increase of 20. Of these 188 are in the College proper, and 54 in the Junior Department. . . . I do earnestly hope that before long the way may be made clear by which the building may be finished. The want of complete buildings is increasingly felt, and it is not too much to say that, until these are provided, the full development of the South Eastern College must necessarily be seriously crippled."