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

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

THE
CHURCHMAN

JULY, 1890.

ART. I.—A COUNTRY CLERGYMAN'S WEEK.

IT is a very common notion that the life of a country clergyman is on the whole a very easy one, and that, as compared with his brother in the town, but little hard work falls to his share; and such doubtless is the case in some parishes buried in the country and with scanty populations; but the following recital of the manner in which a week was spent in a country parish will show that a great variety of work falls to the lot of most country parsons, and that plenty of it is the share of at least some who do not labour in towns.

This variety of work arises not only from the fact that the country vicar or rector is alone in the ministry, and has therefore to conduct all the public services himself, and has, moreover, to undertake all the preparations which these services involve, but also because he has himself to play so many different parts. Not only has he to minister in public and private to the spiritual needs of the people, but he is called upon not infrequently to be their general adviser in matters temporal. On his shoulders will fall in most cases the dispensing of a great deal of charity, and the keeping of a large number of public accounts. He has also to bear a great deal of anxiety which often does not touch a town parson. He is obliged to interest himself in many purely secular matters, such as cricket clubs, flower-shows, etc., which, in a small place, he cannot overlook and cannot altogether leave to others. And in carrying out what he considers his duty in matters secular as well as spiritual, he often brings himself into conflict with some of his parishioners, and this sometimes causes a friction which cannot well be evaded, as it can to some extent in a town parish. There, people who disagree with their clergyman can leave the church and find shelter elsewhere, and so avoid coming into contact

with him ; but this is almost impossible where there is no other church to which they can easily go, and where clergyman and parishioner rub up against one another almost every day. This last remark suggests another country difficulty. In a village, the area of work being so limited, for good or for evil, the personal influence of the clergyman and his family is very largely felt, and after a few years he seems to have reached all whom he is likely to influence ; but, still, he must labour on earnestly, patiently, and prayerfully, although to him it seems as if another voice and another mind filling his place would do more good ; and he must work on in faith, knowing that as long as God keeps him in that particular corner of the vineyard *he*, and no other, is the right man for it.

Another great drawback to attempting any aggressive spiritual efforts in the country is the extreme difficulty of persuading people to come out on the Lord's side. Everyone calls his neighbour by his Christian name ; all have grown up together. How hard it is for some even to come to church ! Men have been known to attend regularly two or even three times a Sunday, and then suddenly to give up entirely, and on inquiry the reason has proved to be that they were so laughed at they could not endure it. And if it be a hard matter to come to church, how much harder for a man to break off his old associations and become a decided Christian ! The fear of man, how great it is ! The groups of mocking companions at the street corners—lions could more easily be faced than they.

Such are some of the special difficulties of ministerial work in rural neighbourhoods ; and now the daily duties of an actual week in December, 1889, are detailed to show what variety makes up the occupation of a country parson. The reader must please pardon the frequent repetition of the autobiographic "I," which is used for the sake of greater clearness.

I am vicar of a parish in one of the home counties, and not very distant from London. The extent of the parish is three miles by two, but the population of under 1,300 people is chiefly centred in a long winding main street with two branch streets, though two cottages are actually three miles apart. I am single-handed, having no curate, but a Scripture-reader visits once a week, and a good band of district visitors report their work monthly.

In recording the doings of the week, I begin with the Sunday duties.

Being superintendent of the Sunday-school, I arrived at the schoolroom about 9.15. Having made all preliminary arrangements, I admitted the children and teachers (many of the teachers, alas ! not arriving until the majority of the children were seated). I then learnt by message that one of the teachers

would not be present, so had to take his class. School being over, I proceeded to church, read prayers, and preached. Communion was administered after the morning service. In this I was helped by a clergyman who was staying in the parish, but even with his help 1 o'clock had struck before we had finished.

Afternoon Sunday-school was at 2.30. I found another teacher absent on this occasion, and had to hear the lessons of the children of her class. Being the Sunday for children's service, the scholars and teachers marched to church, where I played the hymns, read the service and gave the address, and after the children were dismissed took a baptism. Evening service was at 6.30, but having heard of an accident to a parishioner, I snatched a few minutes before the service to see his wife and learn particulars, and found that he had been taken to the infirmary, four miles distant. The full evening service and sermon, with a good and attentive congregation, was of course a blessed and happy close of this day's work.

On Monday I went up to London on business, and being there I visited a life insurance office on behalf of two aged parishioners, who had insured their lives, and who were unable to keep up their payments. New Year's cards had to be selected for the Sunday-school and various other little articles purchased for parochial purposes. I then attended the committee meeting of a society engaged in foreign work, after which I did the same duty for another society engaged in home work.

On returning home I found a telegram awaiting me asking me to take the place of a deputation of the Bible Society, who had fallen ill, at the meeting in a neighbouring village. Being unable to do it myself, I arranged for a messenger to go over to a friend to see if he could undertake it. Several letters containing subscriptions to various parochial charities had to be attended to, and within half an hour of my arrival at home I was at the mission-room practising carols with the choir. After an hour thus spent, I made my way to another room, where I took the payments of a club. Another hour was spent by no means unprofitably, for here many of the men of the village meet to make their payments, and an opportunity of getting better acquainted with them is afforded. Eight o'clock struck, and so ended the public duties of Monday.

On Tuesday my first business was to prepare one of my sermons for Sunday, and then to write out notes for the Wednesday evening's discourse. This finished, three visits were paid, and I lunched at the squire's, whose abode is a mile from the village. He is not only squire, but also part patron of the living. He and his family take a real Christian interest in the village, and he has built us a new parish church, which is a great blessing to the parish. I was driven down again after

lunch, and spent some more time in visiting. Towards the end of the afternoon I met the Scripture-reader, who was paying his weekly visit, in order to talk and pray over matters with him. He, together with a gentleman who was to give a lecture in the evening, bore me company at tea. At 7 o'clock I presided at the said lecture, upon the subject of "Practical Beekeeping," which was delivered in the schoolroom. At the close of the meeting it was my pleasing duty to sign, as president, the cards of membership, numbered 247-249, of three new members of our Parochial Temperance Society, the lecture taking for the nonce the place of the weekly meeting of the society, held throughout the winter.

Wednesday morning was spent, first, in preparing the second of the sermons for Sunday, and then in arranging a sermon-in-song. This is an extra address, given once a month in the winter at the close of the evening service. A subject is taken, a few words of introduction are spoken, and hymns are sung bearing upon the subject, interspersed with words of application. This sermon-in-song is very popular; the whole of the congregation present at the evening service generally remain to take part in it.

To resume the story of Wednesday. I then visited the schools, set a Scripture examination for the upper standards, and taught Standards I. and II., our Scripture hour being the last of morning school. This being ended, I took the payments of a coal club, with about eighty members. After dinner I visited in the parish, and later in the afternoon, as this was the third anniversary of my eldest, and until five days previous, only boy's death, I walked up to the quiet churchyard to visit his earthly resting-place. The remainder of the afternoon was spent in writing off some correspondence and various minor parochial matters, such as choosing hymns, etc. After tea I went to the weekly gathering of the boys of the Band of Hope. As I have no adult to help me, some of the boys are formed into a committee and take part in the management. Service in the church with address followed. After service came the choir practice, and I arrived at home at about 8.30 p.m.

On Thursday morning I spent from 9 to 11.30 in conducting a monthly examination of the school children in secular knowledge. On returning home I prepared for the Bible-classes to be held in the evening, for the evening of Thursday is a busy one. At 5.30 I held the weekly meeting of the girls of the Band of Hope, being aided in this by a committee of girls. From 6.30 to 7.15 I spent with my Bible-class for young women; and from 7.30 to 8.30 with the men's Bible-class. The afternoon of the day was occupied in visiting and taking a short walk.

Most of the morning of Friday was taken up with a committee

meeting in London. While going up to town and in the meeting I snatched time to make up the cards of the members of the coal club, and to write out their orders for coal. In the afternoon I was invited by a doctor to help him to operate on the foot of a boy in the parish; but though I have been present at four operations, I declined, thinking I was not really wanted, as there was a hospital nurse present, and went visiting instead. In the evening I was occupied for an hour in practising carols with the children of the choir, and then made up my own accounts, and made the weekly entries in some of the seven-teen or eighteen parochial accounts which I have to keep.

On Saturday I was glad to spend a quiet day chiefly at home; but this did not interfere with the visits of a number of applicants for help from the offertory fund during the morning, nor with my sending out, as secretary of the school committee, notices for a meeting of school managers. In the afternoon I went to see the boy who had been operated on, and in the evening I received two visits from persons calling on me in reference to the man who had met with an accident, and who had been taken to the workhouse. The rest of the evening I was able to devote to quiet preparation for Sunday. Thus ended a week of hard but happy work for God; and yet this week was lighter than some, for there was no vestry meeting, no committee meeting in the parish, no funeral, no special sick case needing daily visiting.

It may be said that the work in the parish would have been greatly lightened if parts of two days had not been spent in London. My answer is this: It is, I think, the duty of a clergyman who is fully occupied in parochial duties to take a day or part of a day for rest during the week; and if he chooses to spend this in helping the committees of those societies which promote God's cause at home or abroad, he is getting relaxation, and at the same time doing good. On the second occasion, feeling overworked, the little change did me no harm, and a good deal of petty work, which had to be done some time, was accomplished in the run up to London.

What was the result of this week's work? As to anything definite resulting from the labours of these particular seven days it is difficult to speak. But a warm welcome at almost every house I visit; a Sunday-school crowded both morning and afternoon with bright and happy children; a church, holding some 300, well filled on Sunday evening for the most part with working men and women, as the gentry make the morning their chief service; horny-handed agricultural labourers and hard-working mothers kneeling at the Holy Table in increasing numbers—surely these things may be put down as in some measure the result of the quiet work of weeks such as this?

Since the week chronicled above a mission has been held in the parish. Crowded congregations have been assembling in the church—men who have never been at church before have been seen there, and seen Sunday after Sunday, too ; and better than all, men and women and elder lads and girls have been pressing into the kingdom of heaven, so that there has been a blessed *reaping* time. And though this reaping immediately resulted from the earnestness and power of the mission preachers and workers, yet it cannot be wrong to suppose that the steady work going on week by week and year by year has been the *sowing* time. The country clergyman, like his town brother, has to go forth bearing precious seed and often weeping as he goes ; but if he does it patiently and without fainting, he shall doubtless come again with joy, bringing his sheaves with him ; or if not he, when he lies in the churchyard some successor shall reap where he has sown, and some day both together shall rejoice.

The word that goeth from the mouth of God
 Shall not return Him void, Himself hath said.
 Oh, be not weary in thy glorious toil !
 Thy work is done for God, and thou shalt reap
 All in due season if thou dost not faint.
 Away then, foolish fears ! pluck up thy heart ;
 For *doubtless* thou shalt come again with joy,
 And with thee priceless sheaves—redeemèd souls.

A COUNTRY PARSON.



ART. II.—THE SUNDAY OPENING MOVEMENT.

ALTHOUGH the Sunday opening of the People's Palace in East London is referred to in a recent article on "The Working of the People's Palace" in the *Nineteenth Century*, there are many important facts connected with the Sunday opening of the Palace which are not mentioned, and which ought to be carefully considered by all who are interested in the work of the Palace and kindred institutions.

It is regretted by many that an institution which is designed for the benefit of all classes of the working population should have been so managed as to have aroused the active opposition of a very large portion of the most thoughtful sections of the working classes in East London, and the active resistance of many of the clergy and Nonconformist ministers and other philanthropic workers who, for many years, have done great and good service in that part of the Metropolis.

The late Dean Stanley once said: "The observance of Sunday, more than any other religious question, touches the

heart and conscience of the whole community;" and the trustees of the People's Palace would have acted wisely if they had pursued their educational work on six days, and left the thorny question of Sunday opening in abeyance.

One result of the Sunday opening policy of the trustees has been to elicit a most important expression of working-class opinion against Sunday opening.

In 1888 a canvass was made, and no less than 20,240 persons of the industrial class, nearly all residing in the Tower Hamlets, signed protests against the Sunday opening of the library and news-room of the People's Palace, and formed themselves into a "People's League against the Sunday opening of the People's Palace." To ascertain the working-class character of the persons signing the protest, their occupations were taken and afterwards analyzed.

It was found that the 20,240 persons were engaged in no less than 1,257 different trades and occupations.

Not only have many thousands of the working people of East London expressed their disapproval of the Sunday opening policy of the trustees of the People's Palace, but the most active clergymen and ministers of East London, and more than 680 clergymen and ministers of London and its suburbs, have signed protests against the Sunday opening of the Palace.

A committee has been formed of hard-working clergymen and ministers and philanthropic laymen to resist the policy of the trustees. These gentlemen have not lightly taken up a stand against the trustees of the People's Palace. They have done so because they feel deeply that the policy of secularizing the Sunday, pursued by the trustees, is doing much to undermine the religious work in which they have been engaged for many years, and to lower the tone of public morals.

A very grave responsibility rests upon the trustees of the People's Palace. Their Sunday opening is in opposition to the expressed opinions of many eminent statesmen and divines. Not a few of our most distinguished men feel the deepest anxiety on account of the loosening of the restraints on Sunday labour by the various Sunday opening movements which are taking place.

Nearly one hundred years ago (1793) the National Assembly of France passed a law to abolish the Sabbath. They appointed one day's rest in ten. The result was that one of their most distinguished men said: "We have lost the Sabbath for ever." In September, 1889, the French Government, anxious to take some steps to win back "the lost Sabbath," called an International Congress to consider what could be done to secure the Sabbath for France. Delegates attended from England, Germany, the United States, Switzerland,

Belgium, Italy, Norway, Austria, Brazil and many other countries. M. Léon Say, the Minister of Commerce, presided, and forty-eight resolutions were passed, all in favour of the Sabbath day.

The proceedings of the French Congress ought to open the eyes of public men in England to the danger of breaking down the Sunday closing principle.

At that Congress some weighty opinions were expressed. M. Carnot, the President of France, thus expressed his view of the value of the day of rest :

The Sunday rest is an essentially democratic institution, a restorer of the force spent in the week's toil and anxieties, and more needed now, owing to the high pressure at which we live, than it ever was before. His father (continued M. Carnot) observed Sunday all his life. At home he and his wife set apart Sunday for charitable works.

Mr. Harrison, the President of the United States, wrote to M. Léon Say as follows :

Experience and observation have convinced me that all persons working either with the hands or mentally need rest, which Sunday observance alone can guarantee to them. Philanthropists and Christians can consider the question in all its different points of view, but whether we consider man as an animal or as a human being, we ought to unite together to secure for him the rest which body and mind equally claim in order to be maintained in the best possible conditions. Those who do not see the Divine command in the Bible cannot fail to see it in man himself.

Mr. Gladstone wrote to the President of the Congress as follows :

It seems to me unquestionable that the observance of Sunday rest has taken deep root both in the convictions and in the habits of the immense majority of my countrymen. If it appears to many of them a necessity of spiritual and Christian life, others not less numerous defend it with equal energy as a social necessity. The working class is extremely jealous of it, and is opposed not merely to its avowed abolition, but to whatever might indirectly tend to that result. Personally, I have always endeavoured, as far as circumstances have allowed, to exercise this privilege ; and now, nearly at the end of a laborious public career of nearly fifty-seven years, I attribute in great part to that cause the prolongation of my life, and the preservation of the faculties I may still possess. As regards the masses, the question is still more important ; it is the popular question *par excellence*.

Acting up to his conviction, Mr. Gladstone, when asked in Paris on Sunday, September 8, 1889, to receive a deputation of Armenians, declined to do so. Why? Because if he had received one deputation he would have been asked to receive others, and make speeches to them, and this would have deprived him of Sunday rest. The case is exactly the same with public libraries, reading and concert-rooms, and museums. If you open these places on Sundays, you must open others, and then Sunday labour takes the place of Sunday rest, and a wrong is inflicted on the workers.

The policy of opening the People's Palace on Sundays for amusements by concerts, newspaper and novel-reading, is also in direct opposition to the views unanimously expressed at the Pan-Anglican Conference of 145 Bishops from all parts of the world held at Lambeth Palace in July, 1888.

The resolutions passed at that Conference were as follows :

1. That the principle of the religious observance of one day in seven is of Divine and primeval obligation, and was afterwards embodied in the fourth commandment.

2. That from the time of our Lord's resurrection the first day of the week was observed as a day of sacred joy by Christians, and was ere long adopted by the Church as the Christian Sabbath, or the "Lord's Day."¹

3. That the observance of the Lord's Day as a day of rest, of worship, and of religious teaching has been a priceless blessing in all Christian lands in which it has been maintained.

4. That the growing license in its observance threatens a grave change in its sacred and beneficent character.

5. That especially the increasing practice on the part of the wealthy and leisurely classes of making the day a day of secular amusement is most strongly to be deprecated.

6. That the most careful regard should be had to the danger of any encroachment upon the rest which on this day is the right of servants as well as their masters, and of the working classes as well as their employers.

These resolutions, representing as they do the unanimous opinions of the recognised leaders of the Anglican Church throughout the world, should have much influence with the clergy and responsible public bodies.

It is sometimes urged that several clergymen are in favour of the Sunday opening of the People's Palace. This may be true, but respecting such Dr. Ryle, the Bishop of Liverpool, writes as follows :

How any clergyman holding office in the Church of England and reading the Fourth Commandment every Sunday to his congregation can lend his aid to movements which must infallibly prevent the Sabbath being kept holy, if they succeed, is one of those mysteries of the nineteenth century which pass my understanding. I am amazed, pained, troubled, grieved, and astounded. The good that the best clergyman does at his very best in a fallen world is small ; but he that expects to do good by introducing a Continental Sunday into his parish, exhibits in my judgment great ignorance of human nature. He is cutting off his right hand and destroying his own usefulness. Whatever may be the bad habits of the working classes in large parishes, they will never be cured by organizing modes of breaking the fourth commandment. We should call that statesman a poor lawgiver who sanctioned petty larceny in order to prevent burglary ; and I call that clergyman an unwise man who, in

¹ For an able, clear and exhaustive exposition of the teachings of God's Word about the Sabbath, and the observance of the Lord's Day by the early Christian Church, I would call the attention of my readers to three admirable articles on "The Law of the Sabbath," by the Rev. Alfred Pearson, M.A., Incumbent of St. Margaret's, Brighton, in the December, 1889, and February and April, 1890, numbers of *THE CHURCHMAN*.

order to stop drunkenness and its concomitants, is prepared to throw overboard the Sabbath Day. Surely, to sacrifice one commandment in order to prevent the breach of another is neither Christianity nor common-sense. It is simply "doing evil that good may come."

The argument urged that the Palace is opened as a counter-attraction to the public-house is utterly unsound. The people who lounge in the public-house on Sundays are not the people who go to the Palace on Sundays. A large number of the Palace Sunday visitors have been observed to wear gloves and tall hats. These are not public-house loungers.

Mr. Broadhurst, M.P., well disposed of this argument from his seat in Parliament on May 19, 1882, when, in opposition to the Sunday opening of museums, he said :

You talk of this motion relieving the public-house of its customers on a Sunday. I will ask my honourable friend if he is prepared to say that the skilled artisans of this country—that the respectable workpeople of this country—spend their Sundays in public-houses? I am certain he is not prepared to say so. Who are the poor, neglected creatures with whom our public-houses are filled on Sundays, if they are filled? They are those who are the most unfortunate of my class—the least skilled, and, therefore, the worst paid, and consequently the worst housed amongst our population. But surely you will not attempt to persuade this House to believe that this class of people, who loiter around the doors of a public-house during the hours that they cannot get admittance inside, are the people who are thirsting to worship your exhibitions of the fine arts miles from their homes? Will you suggest that these are the class of people who would rush in their teeming thousands to the British Museum to make scientific and historical examinations of the mummies and other curiosities that crowd the galleries, and to worship at the feet of the works of the old masters in the National Galleries? I am positive you will not advance such extraordinary arguments in its favour.

As to the danger of "de-Christianizing" the Sunday by the Sunday opening of places of amusement, Lord Halsbury, the Lord High Chancellor of England, expressed the conviction of many thoughtful men at a large meeting of the working classes in Exeter Hall on May 19, 1887, when he spoke as follows :

There were two dangers which pressed much upon his mind—the first was that insidious attack upon the Sabbath which consisted in a professed care for it. It sounded very plausible, and he had heard many plausible speeches made about it : people talked about "hard-worked sons of toil," and argued that art was so elevating, and, therefore, these poor people ought to have an opportunity on Sunday of inspecting works of art. Yes, Greece and Rome had taught us what art elevated people to. That sophistical plea for art and amusement on the Sunday was another mode of de-Christianizing the Sunday. And then when persons talked about the relief of toil by these means, he had a strong suspicion that if the facts were inquired into it would be found that hard-worked people did not, after all, want to go long distances to look at pictures ; they wanted quiet rest and that collection round the family hearth which to many was only possible on Sunday. It was true that there did exist a feverish desire for amusement, which sometimes passed for a desire for

art; but we should not surely on that account sanction what was only another scheme for de-Christianizing the Sunday.

Mr. Robert Coningsby, a well-known working-class writer, has also clearly expressed in the artisans' reports the truth as to the danger of breaking down the Sunday closing principle as follows:

The advocates for the Sunday opening of museums would do well to take warning from what is to be seen across the Channel, where every year sees the fall of some barrier between the poor man and his Sunday rest. It is all very well to plead for the refinement of the people, but in a country like ours, where competition is so strong, and people are so eager to make money, everything which has a tendency to make Sunday more like other days of the week helps to bring on the time when capitalists will discover that it is against the laws of political economy to keep mills empty and machinery standing idle during one whole seventh of the week. As for the rest which is obtained by exploring museums and studying pictures, I am quite certain that an employer would get more work on Monday out of a man who had spent the day before in a factory than from the one who had been all the Sunday instructing himself and improving his mind—an occupation which most people find very tiresome.

Mr. S. Smiles, the eminent author, in his work "The Huguenots," thus warns thoughtful men of the danger of breaking down the Sunday closing principle:

What the so-called friends of the working classes are aiming at in England has already been effected in France. The public museums and galleries are open on Sundays, but you look for the working people there in vain. They are at work in the factories, whose chimneys are smoking as usual, or building houses, or working in the fields, or they are engaged in the various departments of labour. The Government works all go on as usual on Sundays. The railway trains run precisely as on week-days. In short, the Sunday is secularized or regarded but as a partial holiday: As you pass through the country on Sundays you see the people toiling in the fields. Their continuous devotion to bodily labour without a seventh day's rest cannot fail to exercise a deteriorating effect upon their physical as well as their moral condition, and this we believe it is which gives to the men—and especially to the women of the country—the look of a prematurely old and over-worked race.

Public opinion, as expressed by the votes of the House of Commons, has always been strongly against the Sunday opening of public institutions, such as museums, etc. Since 1855 the following votes have been given after debates on the Sunday opening of museums in the House of Commons:

	For Sunday Opening.	Against Sunday Opening.
1855	48	237
1856	48	376
1874	70	273
1877	87	229
1882	83	208

The latest expression of public opinion on this question took place in the Common Council of London on January 30 last,

when a proposal to open the Guildhall Library and Museum on Sundays was defeated by 83 votes against 43. At the previous division and debate on the same subject in January, 1888, the votes were 54 against, and 50 for, Sunday opening. These figures show that so far as public opinion is expressed by the Common Council, the Sunday opening proposals have received an important check. At the Trades Union Congresses, out of four discussions on the Sunday opening of museums, three have had majorities of votes against Sunday opening.

The question of Sunday labour in connection with the opening of the People's Palace, concerts, public libraries, news-rooms, museums and galleries is a most serious one. At the People's Palace fourteen persons are paid to work on Sundays, and there are a considerable number of volunteer workers. At the Manchester public libraries about thirty persons work from 2 till 9 p.m. on Sundays.

The labour at present at the various amusement and recreation places open on Sundays may not be great, but it is growing larger year by year. It was stated in the *Daily News* of December 16, 1887, that there are 500,000 persons employed in the amusement industry, 150,000 of whom are in London. This vast army of workers now substantially rests on Sundays; but if trustees and other governing bodies open public libraries, museums, news-rooms, concerts, etc., on Sundays, and employ the caretakers and performers, the example of Sunday opening will soon spread, and tend to bring the amusement industry into full operation on Sunday as on the Continent.

If it be right and beneficial to conduct Sunday concerts and organ recitals for the amusement of the people in the Queen's Hall of the People's Palace, it cannot be wrong to have similar entertainments in the Albert Hall, St. James's Hall, or in every schoolroom in every parish throughout the country. If it be desirable to open the news-room and public library of the People's Palace on Sundays, it cannot be undesirable to open similar news-rooms and libraries all over the country. If fourteen persons may be legitimately employed on Sundays for money in the People's Palace to conduct concerts, news-rooms and libraries, 14,000 persons may be employed in a similar way at other places.

If it be right to open concerts on Sundays, it surely cannot be wrong to open exhibitions, museums and galleries. If the People's Palace may be opened for Sunday recreations and amusement, why not the Crystal Palace? Why not the Alexandra Palace? Why not every innocent place of amusement? Why not operas as well as concerts? Is it right to go to the People's Palace concerts, but wrong to go to concerts at the Crystal Palace on Sundays? The trustees call their enter-

tainments "sacred concerts," but the tunes and music of secular pieces are just as innocent and sweet as the music and tunes of sacred pieces, and if the concerts are sacred, certainly the comic and sensational Sunday newspapers and novels in the reading-room cannot be called sacred. The term "sacred" will only be used until the public conscience becomes blunted, then secular concerts and exhibitions and amusement may come in with a rush.

In the article by Sir E. H. Currie in the *Nineteenth Century*, it is stated that "the dances organized among the students and members of the People's Palace have been successful from every point of view, and that as many as 1,200 East-End young men and women have stood up to dance at one time in the great Queen's Hall," and in an article from the *People's Palace Journal* (the official organ of the trustees) of January 11, 1888, the following significant eulogium of dancing appeared :

Three hundred years ago there was no country whose people were more addicted to dancing than the English. They danced at every church or village festival, at Christmas, Shrovetide, Easter and Whitsuntide, at the village fair, the Church ale, the wakes, and the harvest-homes, at the New Year, on Plough Monday, and on the first of May. They danced round the May-pole, and they danced round the bonfire. In the city of London the 'prentices and the girls danced in the streets, after the shops were closed, to the music of the pipe and tabor. At the Guilds feasts they went to church in the morning, and after church they feasted, and after the feast they danced. The dancing-room, properly conducted, is above all things a school of good manners ; rude and rough behaviour cannot enter there ; nothing evil of any kind can be carried on under the electric light of a great hall. Let the English folk have their dancing restored to them. Of the recreation of the future it will form the principal and the most delightful part. There is little fear that the people, when they are once permitted and encouraged to dance again, will ever suffer the ballroom to be turned into a scene of orgy and riot. There must be a school of dancing as well as of carpentry. Those who have witnessed the experiment tried at the Palace during the last week may indeed be sanguine for the future.

If dancing is such a pure and delightful recreation, and if the dancing after "church in the morning" of three hundred years ago is to be "restored," may we not ere long see the People's Palace opened on Sundays for dances as well as concerts ? Is it right to go to news-rooms and concerts on Sundays, and wrong to dance on Sundays ?

The advocates for the opening of places of amusement on Sundays are trying a dangerous experiment. "They are on a slippery inclined plane with no foothold. Where is the *line* to be drawn ?" Who is to decide what amusements and recreations are right, lawful, and beneficial on Sundays and what are wrong ? These questions cannot be answered. A line cannot be drawn. The only safe course is to close our places of amuse-

ment and public institutions as we close our places of business, and to discourage every kind of Sunday opening which involves the Sunday labour of others, and which tends to break down the Sunday-closing principle, or which is inconsistent with the sacred duties of the day of holy rest.

With the Saturday half-holiday almost universal ; with the shortened hours of labour, when millions of our people leave their daily work at five, six and seven o'clock in the evening ; with our museums and galleries, concert-rooms, public libraries, and reading-rooms lighted with electricity, and opened till ten or eleven at night on week days ; with our beautiful parks in all parts of London open as public thoroughfares on Sundays and on week-days ; with books and papers so cheap that the poorest can become owners of works of every description for a few pence ; with the daily increasing privileges of the toiling classes ; with their improved homes springing up in all directions ; with cheap education on six days, with the marvellously cheap excursions from Saturday to Monday to seaside resorts, and the summer holidays and Bank holidays enjoyed by all sections of the people—surely with all these and many other advantages on week-days there can be no need to trespass on the day of rest with concerts, news-rooms, museums, or exhibitions. Quiet bodily and mental rest, quiet walks, quiet reading at home, quiet intercourse with the wife and children, with brothers and sisters, quiet worship in the house of God, the quiet study of the Book of God—these are the legitimate, the beneficial and proper duties and recreations of the day of holy rest ; and those who are breaking down the Sunday closing principle for Sunday amusements, those who are rooting up the defences which protect the Sunday as a day of national rest, those who are blunting the national conscience as to the religious character and duties of the Sunday, are inflicting an incalculable injury on one of the most blessed privileges which our people at present enjoy, and are helping to change the Lord's Day into a day of toil and injurious excitement.

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ART III.—THE OLD TESTAMENT AND THE CRITICS.

THE following paper does not profess to bring before our readers the technical and more abstruse features of the controversy which has gathered during the past few years around the Old Testament Scriptures. Such a disquisition is

only intelligible to the philologist, the critical historian, or the ethnologist; but a hope is entertained that these few pages will furnish some matter of interest to that larger class of religious people who are endowed with sound common-sense and an enlightened judgment concerning the Word of God—that *Magna Charta* of our heavenly citizenship. The processes of critical investigation have not been ignored, and the results have been duly weighed. Interpreting and popularizing difficult subjects is one of the characteristics of our day, and it may be that the grouping together of some of the most leading questions in this controversy will present the matters under dispute with a convenient brevity, and help towards their solution in a satisfactory way.

A monstrous assault is beleaguering our fortress, more subtle, deeper, and more dangerous, and more widely diffused, and more difficult to deal with, than any previous attack that the Church of God has been hitherto summoned to resist. It is not the coarse Philistianism of Paine and his followers, nor the sneering satire of Voltaire and his school; but the research of linguists and the rationalism of critics, or rather conjecturists, now challenge of us a surrender of our citadel, and the capitulation of the ancient stronghold of our Zion. The whole movement is negative and destructive of the foundations of our faith, or if any refuge is offered to the ejected tenants of orthodoxy, it is but a lath and plaster patchwork of Socinian sentiment.

Now what is really the true state of things around us? No falsely-called charity must be allowed to hoodwink our perceptive faculties. Nor can any compromise be effected, or any condonation of heresy be exercised, because there is no bridging over the gulf, no reconciling the old and the new, and this for the plainest of all reasons: they are diametrically opposed both in origin and in object. The orthodox acceptance of Holy Scripture is based upon the faith that religion, both in its essence and form, has come to us *ab extra, from without* ourselves; in a word, from God. The modern school holds that religion is the outcome of the human mind—it springs up *ab intra, from within*. It is an evolution improving in its stages as it advances along the ages; indeed, the faiths of the world are like the animals in Darwin's theory, struggling for the "survival of the fittest." It is not the mind of God made known unto men, but men group together their wishes and their wants generation after generation, and of this compound of human conveniences and necessities they make a god and fall down and worship it. Revelation, as the Church of Israel and the Church of Christ have received and understood it, is unhistorical, unproved, impossible. The heathen designed and shaped their gods, and the people of

Israel conceived, also, their ideal. The great God, the one Maker of heaven and earth, was the birth of the Hebrew brain, and is to be accepted as the true God solely on the ground of supplying the best theory of Deity, and the most satisfactory to the demands of the human intellect. Prediction, a foreknowledge and foretelling of the future, is beyond the powers of mankind. The examples relied on as proofs of the possession of such a faculty were either shrewd guesses, idealistic conceptions of later years transferred to previous periods, or, more generally, were committed to writing after the events had occurred; they were history and not prophecy, not proofs, therefore, of the truth of the writers, but of their dishonesty. Miraculous interpositions are soluble into myths with which all histories begin, and the shape and form in which such supposed occurrences have been transmitted to us are merely the vestments of allegory or dramatic fable. The moral lessons, however, speaking generally, are good, and the verifying faculty and the ever-improving conscience of the race will, as the ages roll on, eliminate what still remains erroneous, and correct what is faulty, and introduce what is felt to be necessary. But what is to be said of our blessed Lord and His authority? Does not His testimony set a certain seal to many points which otherwise, it might be conceded by some, were doubtful and dark? The answer to this question is marked with an awful evasiveness. When speaking of Old Testament history our Lord is not to be regarded as a critic. He spoke of things as they were accepted by the Jews of His day; it was not His purpose to rectify such statements, even if it was in His power. A citation of an edict as a revelation of God made to Moses, or of a Psalm, as David's, in which the authorship is the point of the argument (see Ps. cx., and Matt. xxii. 43 and parallel places), does not prove necessarily that these Scriptures were veritably the writings of the Lawgiver or the Psalmist. These teachers would persuade us that our Lord's knowledge was limited, because He took on Him our nature, and in so doing "He emptied Himself;" see Phil. ii. 7. What is the teaching of this passage? In this word, "He emptied Himself," we pass from the pre-incarnate to the incarnate state of Christ; the first part of the paragraph, in which it stands, finds its echo in the "though He was rich," and the second in "for your sake He became poor;" of 2 Cor. viii. 9. As the "form of God" is the recognisable side of the Divine essence or intrinsic reality, it must be the visible tokens of this state that the Lord divested Himself of; the indwelling essence of Deity He could not lay aside, as this was His own very Self, the core and centre of His Being. Such an interpretation as severing Himself, though only for a time, from this, would negative the whole testimony of Scripture on this doctrine,

and nullify the Incarnation. Hence the stripping or emptying of Self must be the deposition during the days of His humiliation of the *insignia* of Deity, such as the visible glory which attended Him in all the embassies which He had discharged, the fiery light that illumined the "pillar," and enveloped the "bush," and the unapproachable glory that dazzled the seers; of these the robes of royalty, the equipments of Deity, that pronounced Him Divine, He bared Himself and assumed the disguise of humanity, the earth-clothes of flesh and blood. There is another passage of which use is made to deteriorate the attributes of our incarnate Lord. "Jesus was advancing in wisdom and stature, and in favour with God and man," Luke ii. 52. In investigating the mystery of the union of the Divine and human Natures in the Person of the Lord, we must be careful not to run, on the one hand, into the Apollinarian heresy which taught that the Divine "Word" was in our Lord in the place of the human "spirit," or intellect, for He took on Him perfect humanity, which consists of body, soul, and spirit; and, on the other hand, we must avoid the more common error and danger of degrading the Lord to the level of ordinary men. It must be remembered that the purpose of the Incarnation was to reveal the Father to mankind; all, therefore, in the teaching of our Lord must be connected with the making known the Father to us; in all arguments and expositions of Scripture, therefore, we have not the instruction of man to man, but the Word imparting to man the things entrusted to Him by the Father for that end. Wisdom and understanding and knowledge are frequent expressions in Holy Writ, but are by no means the same, though this text is often quoted as though the first and the last were identical. Wisdom is the attribute or faculty of discerning right; understanding or comprehension is the exercise of that faculty, and knowledge is the result of such use; the advance in wisdom and stature can only mean the growth of the youthful Jesus in mental and bodily powers, and this passage teaches us nothing concerning the infinitude or limitation of His knowledge as the Word made flesh. The assertion that the Lord knew not the day or hour of the Second Advent (Mark xiv. 32) is, without doubt, mysterious, but one text of Scripture should not be taken alone nor expounded at variance with the rest of the Bible. Our Lord divulged the signs of the times, and fixed the date "immediately" after an event that was to take place, and still to this day continues unfulfilled (Matt. xxiv. 29). The non-knowledge must, therefore, be interpreted in the sense that it was not given Him by the Father to reveal this secret to His disciples or the world, for from the above and like passages it is equally clear that there is a sense in which He

did know the times and the seasons as being one with the Father.

This is a digression, and we must catch up the thread that is broken off. The mode in which some teachers would limit the knowledge of Jesus by emphasizing His humanity, entirely ignores the indwelling Deity, as they seem to hold that our Lord's opinion on any critical or historical question, that is, in His interpretation of the Old Testament, is not to be valued above that of an ordinary Jew standing by His side. The tendency of these teachers, therefore, appears to be a recrudescence of Nestorianism. In their system it would seem that Jesus was born as other men—hence the virulence with which Isa. vii. 14 has been attacked in their writings, and, alas! defaced even in the Revised Version, and thrown into complete disagreement with the quotation in Matt. i. 23—but He grew into being a God. His teaching, his utterances, His moral standard were so holy and elevated (His miracles are ignored) that He must be recognised as Divine. His death, however, was not sacrificial; atonement and satisfaction are banished from their theological dictionary. His resurrection is more than doubtful, and at all events it is safer and more scientific to speak of man's moral rising up unto righteousness than of a Christ "who died and rose and revived." Such is a plain unvarnished statement of the tenets held by the advanced representatives of this modern movement—we do not say that all who have been affected by it have gone to the same lengths, but all are on the same road. The premises adopted must lead to one conclusion if pushed on, though many hesitate and stop before they reach the final precipice. How, then, can the old and the new agree? If the foundations are proved to rest on the sand of fable and fancy, how can the superstructure stand? If the corner-stone be a lie, how can the edifice be truth?

But the writers with whom we join issue exclaim, "All this is mere declamation. The orthodox claim an *a priori* reverence for the Scriptures, an unquestioned acceptance of all the contents of the Bible, a submergence of the reasoning faculty in man, and a hushing of all critical inquiry when examining the archives of the Hebrew people—this is their postulate before entering on a discussion of the origin, nature, and validity of the Scriptures of the Old Testament, and this postulate we refuse to grant—we receive and test the Bible as we would any other ancient literary relic that may have been preserved to our times—we produce facts which we gather from its pages in history, in language and in composition, and these facts must be accounted for; our contest is for truth, and not for upholding a bygone superstition."

The Tübingen assault upon the New Testament presented

much the same features some years ago; and the leaders of that school threw out a similar challenge; the gauntlet was taken up on their own terms, and the result in their utter defeat is now a matter of world-wide notoriety. In that controversy men at large were more familiar with all the circumstances, the writings of the apostles and evangelists were much nearer our own time, there was a considerable amount of contemporaneous and immediately succeeding literature, so that witnesses of unimpeachable credibility, both as to time and truth, could be subpoenaed and heard in court; but the transfer of the attack to the remoter ground and the more distant age of the Old Testament increases the difficulties of the defenders of the faith—inasmuch as, with the exception of some Egyptian papyri and Assyrian tablets, there are no witnesses of the same period to substantiate or refute any arguments that may be advanced on either side. Still there are evidences to be produced, which must either be accepted or accounted for, and testimonies and traditions which appeal to men of common-sense, who see not with the prejudiced eye of the partisan, but with the judicial eye of everyday experience and practical knowledge of men and things.

Now, when we stand still in the midst of the realm of religion and look around us, what do we see as things which are undeniably visible and palpable? We see the Jew, the Church, the Sacraments, and the Bible which accounts for the existence of these phenomena. With reference to the first of these—the Jew—there is no question about his nationality, his creed, his countenance and physiological characteristics. To ascribe his everlastingness, his survival with all his peculiarities through all the storms and tempests of persecution, to a natural tenacity, to his own voluntary isolation, and the unique type of his religious rites and customs, or to various other causes, constitutional or adopted, is only in a most unscientific way to appeal to secondary means, and to ignore the radical and primary cause which is enunciated in the Bible that this people, both in their belief and unbelief, are witnesses for God and His revelation, and that they shall not be reckoned among the nations. Such a method of accounting for patent facts, which is a strange burlesque on the word "Rationalism," is like saying that a stone falls because it falls, or a bird flies because it flies, ignoring the laws of gravitation and hydrostatical and dynamical forces. We cannot separate the Jew from his Book, which records his past, describes his present, and professes to reveal his future. To tear away the English from the statutes of our constitution would be a task of ineptitude; but how much more so to attempt to divorce those whom God has so unquestionably joined together, that when viewed in parallel lines

as a parable and its interpretation light at once leaps out of the darkness, and sends its rays backward into the past and forward into the future, but when dis severed there stands forth before our eyes a people unlike all the rest of the world, whose history, past and present (to say nothing of the future), is an enigma without a clue, a public puzzle, and a world-wide perplexity? Now, the Jew is the legitimate inheritor of the Old Testament Scriptures. His forefathers, who were prophets and priests, were the authors of those books, and their posterity cling to their heritage with the greatest tenacity. Is their unbroken testimony handed down from father to son to be esteemed of no weight in the world? It may, however, be advanced that the Jews differ entirely from Christians in the interpretation of these oracles. True! but, on the other hand, they both value the text itself with equal honour; and is not this very dissidence overruled to furnish a powerful testimony? If the Jew and the Christian were at one in their exposition of the ancient Scriptures, would not the charge of connivance be at once advanced both in the framing and the interpretation of the text? But the antagonism between the Synagogue and the Church has secured the text from any tampering on the part of either litigant. The question, however, of the difference between the Jew and the Christian is not fairly stated. Critically speaking, there is really but little difference, though the results of the disagreement, we admit, have been disastrous. To state the question with all possible brevity, there are two lines of prophetic enunciation: the one sets forth the coming Redeemer as a sufferer, and the other as a king. The Christian believes that both lines meet in the same personage, but describe different periods in His redemptive work. The Jew holds that the roll of suffering predicts the experiences of the people, and that the prophecies of universal rule are to be applied to the Messiah, hence their refusal of the crucified and expectation still of a coming king. But what concerns our present controversy most in this connection is this: If the law and prophets and psalms are the product of a late age, and are not the genuine and authentic writings which they profess to be, how and where did the Jews get hold of their Messianic hope? How did the Samaritans (John iv. 25)? This hope, to say the least, must have existed in the days when the LXX. was translated, and further back still, when the Targums were brought into use. How could such an expectation be based upon books which, according to the advanced school of criticism, were only just composed, and whose false pretensions must have been fully known? This new theology is critically unhistorical; it gives no satisfactory reason for the existence and ubiquity of the one great hope of Israel.

In close proximity with the Jew—indeed, from the bosom of the Synagogue—arose the Christian Church. Our Blessed Lord, according to the flesh, was of the family of David and of the seed of Abraham. The apostles and evangelists and the first-fruits of the Church were of the stock of Israel. Upon their olive-tree were engrafted branches from the wild olive, and Jew and Gentile became one in Christ and heirs of the promise made to Abraham. This Holy Catholic Church, composed of both Jews and Gentiles, received the Old Testament Scriptures from the former. The faith of the early generations of Christians in these lively oracles is well known, and needs no more than a passing mention. The Saviour Himself, among other arguments, grounded His acceptance upon the authority of the prophetic Scriptures. Let any man of ordinary common-sense and average intellect read the New Testament, and he cannot fail to see that predictive prophecy was not only the creed of Christ, but one of the strongest of His claims, a pillar in the temple of evidence. The evangelists often call attention to the fact that such and such things took place that the Scriptures should be fulfilled. The apostolic writings abound in the same appeals to antiquity. The succeeding generations of the primitive Church constantly brought forward the enunciations of prophecy as proof positive of the truth of their religion, and such testimony was never questioned, except by a Celsus, a Porphyry, or a Julian, till these latter days. Now, in these witnesses we have a line of continuity extending from the remote past to the present, and the chain of evidence is supported midway by the authority of Christ Himself. The early Christians, it may be urged, were not a critical generation. This may be true in a sense; but men do not surrender all earthly happiness and even life itself unless they have some good grounds for so doing. A man may be well acquainted with a fact, who could not define and explain all the conditions of its existence. But the following generation was a highly critical one, when it examined the traditions of each Church as to the doctrines taught by apostolic founders, and tested the testimony of the various books which claimed an authority in the Church; and some would tell us that they revised the text of Scripture with great care. However this may be, they were no mean critics who framed and settled the canon of Scripture. With all our exact knowledge in the nineteenth century, it is very doubtful whether we could perform the same task with equal accuracy. They had a knowledge of things which we have not, and testimony was before them that has died away since their day, and the Scriptures of the Old Testament passed muster with them; and this widespread and unanimous agreement, after necessary debate in some cases, must be historically accounted for. The concord on the subject of the Scriptures

of the Old Testament between Jews and Christians presents a problem that calls for a solution. The two parties had at an early date become so prejudiced against each other, and so mutually hostile and hated, and yet they both appealed to the same authority to furnish proof of their doctrines. This difficulty must be adjusted and a satisfactory explanation found, which is not done by these recent theorists. Indeed, the only answer that seems to be possible is that the early Christians were convinced upon sufficient evidence that the ancient Scriptures were what they professed to be, the genuine and authentic oracles of God.

Once more, among the evidences that corroborate our faith in the authority of the Old Testament Scriptures are "the Sacraments which Christ has ordained in His Church: Baptism and the Supper of the Lord." No historian will venture to call in question the use of these ordinances in and ever since the earliest days of the Christian era; no rational man can hesitate to admit that they were appointed by Jesus of Nazareth; but we may go further back: our Lord adopted, but did not altogether originate, these holy rites; He found certain practices in existence, and He recognised and remodelled them. Baptism, the Jews tell us; is as old as Moses, and St. Paul authenticates that tradition in 1 Cor. x. 2. Indeed, there is little doubt that it really originated with the deliverance at the Deluge, when "few, that is eight, souls were saved by water" (1 Pet. iii. 21). Here, at least, is a presumable argument which binds together the earliest and the latest Scriptures, and accounts for the perpetuity of the ordinance. The Lord's Supper presents even clearer evidence. Christ calls His death His "exodus" (Luke ix. 31), and the Last Supper He identifies with the Passover (Luke xxii. 15). And the words of institution, "This *do* for My memorial," are an echo of the institution of the Passover, "All the congregation of Israel shall *do* it," Ex. xii. 47 (see Heb.). Without dwelling upon the details of this rite, which prove the same intimate relationship, how can we honestly explain our Lord's references and regulations concerning this Sacrament if the Book of Exodus was, comparatively speaking, a modern production in His day, or a merely idealistic ante-dating of rites and customs of recent origin and growth? A more consistent explanation of the questions which have been started concerning the relations between the Old and New Testaments than that given by Neologian critics must be forthcoming. No straightforward man can accept such miserable shifts and subterfuges as have been proposed to save the attributes and even the character of our blessed Lord; and we venture to think that no theory will ever be devised or be more conclusive than that which has been handed down as the belief of the Patriarchs and prophets of the

Old Testament, the teaching of Christ Himself and His Apostles, and the creed of the Church Catholic in all generations. The origin, the existence, the perpetuity, and the peculiarities of these three witnesses demand that a reason should be rendered for them, and no sufficient answer can be found except in the Book which professes to preserve the dealings of God with His chosen people; the Bible is the sole index and interpreter of these problems of antiquity; if this record is not true, if this testimony is invalid, we are utterly in the dark concerning the rise and origin of our religion, both in its doctrines and its ritual. Our creed is a mere gourd or a mushroom, the growth of a night. Yet what an influence has this faith had upon the nations of the earth! what fruits has it generated! how it has tamed the fierce and nerved the weak! what patience it has wrought in suffering humanity! what martyrs it has reared! what benefactors it has bred! how it has made the wilderness to blossom as the rose, and transformed the habitations of cruelty into the garden of the Lord! Strange to say that a faith in Moses and the prophets, and in Him of whom they testified, should have wrought such miracles upon our race in all ages, and yet be the outcome of a myth, and the ripened fruit of a primitive delusion or pre-historical falsehood; and yet such must be the case if the creed of Israel and of Christendom cannot face the scrutiny of the sceptic, and the analysis of the rationalist. If the dynamite of speculation and science, falsely so called, can succeed in lifting this Rock, all revealed religion must come down with a crash. Christianity, notwithstanding the evasive and plausible patronage of mere sentimentalists, cannot live on suspended in the air. If the foundations are found to be false, her testimony cannot be proved to be true; if her pedigree presents a flaw, what right has she to the inheritance of the ages? The battle is not one of mere opinions on unimportant and non-vital points, nor is it the collision of parties inside the walls of Zion, nor the on-rush of sects against an historical Church, her authority, her status or her emoluments; but the very life and existence of Christianity itself are at stake. If the enemy should prevail (which God forbid!) even for a time, for we may be entering on the valley of the death-shadow and the dark reign of Antichrist, nothing can be left but the dust and *débris* of natural morality—a mere human estimate of right and wrong—a Christless expediency of the advisable and the unadvisable in the place of the law-bands of Sinai and the love-bands of Calvary.

But before proceeding to the heart of our subject, there are some who remind us of mistakes that have been made by the Church in former ages that bid us call to mind such episodes in ecclesiastical history as the struggles of Galileo with a pre-

judiced priesthood, and that nearer our own times the advances in the science of geology and in the mysteries of biogenesis should whisper a word of warning in the ears of the orthodox, lest they should lay claim to too much, and in their greedy grasping should lose all. But the reply is ready. We do not alter one word in Holy Writ any more than the scientists alter one stratum of deposit or one tittle of the law that governs life. Is there not some confusion in men's minds between the finding out of a fact and the making of a fact? People so often speak of some new discovery as though the thing discovered was there and then made or created, and that, too, almost by the talents of the inventor, instead of being regarded as a secret long ago existing, though hitherto concealed, and now brought to light. The laws, for instance, of stellar and planetary bodies have existed and ruled from the furthest depths of the ages; and the discovery of those laws is only the finding out of the fact, not the making of it. The same may be said of the study of the earth, on which we live and move and have our being; all the wonders that have been evolved by the examinations of the strata that with their warp and woof have woven the vestment that surrounds the globe were not created by their discovery, but discovered because they were created. It is often charged against the theologian that he changes the interpretation of the Scriptures as new disclosures are made by science. True; but are not the two cases parallel? The man of science has, at the commencement of his studies, accepted certain facts or theories with reference to the laws or elements of matter; a new theory is advanced, it is analyzed, tested, and found to be a fact; does he not in consequence alter, modify, or even cancel his former opinions? Yet the laws themselves that govern matter are the same, and the matter itself is, and has been, the same from the beginning—unchanged and unchangeable. So the Word of God is, and remains the same from the day that its various oracles were revealed and registered; but fresh discoveries are made as time goes on, and old interpretations or translations are found to be imperfect or erroneous, and new ones take their place, yet the original text is subject to no alteration; the truth was there from the beginning, but it had not been unsealed and divulged; the glory was there, but the cloud had not gone up. The interpreters of former days may be surpassed by their posterity, and the mistakes of the former corrected by the latter; but all that can be said is that Galileo in his day, as the geologists in our own, called attention to certain truths which have led theologians and linguists to examine the text of Scripture, and they have found that there is no mistake in the text, but in the ordinarily received interpretation of the text. The challenge has been, and is still being, made by the theologian to the

scientist to show that the facts (not the theories and guesses), unquestionably and finally proven, are contrary to the statements of the Bible and the meaning which the text can fairly bear; and we can safely say that such a proof is not yet forthcoming. Former battles have been contested on the arena of the exposition, but this conflict centres in the text itself. The text is charged with being a patchwork of human invention, true neither as to authorship nor authenticity, but only to be received and revered as the best outcome of the best minds according to their lights in their diverse generations. It is here that we join issue.

We must now introduce our readers to the storming and the defence of our citadel. In so doing, our endeavour will be to furnish a very brief sketch of the history of the controversy. Many intermediate stages will be passed by, and many important names will be unnoticed; the main points only will demand our attention. The first assault advanced against the Old Testament Scriptures may be relegated to the early Gnostics, who, strange to say, though not a party in the Church, but rather a cancer or tumour that fastened on the body of the Church, have transmitted the mischief of their teaching in more ways than one, like blood-poisoning, to after-generations, and the ill results are ever and anon coming to the surface. The Gnostics taught that the Old Testament had no connection with the New, that they had separate authors, that the God of the one was not the God of the other, and that the Old Testament was contrary to the New. Here were the seeds of multiform error, to develop growth in future times. However this may be, the first definite germ of the present controversy is traceable to *Aben-Ezra* in the twelfth century. He is well known as one of the greatest of Jewish commentators. He was not what we should properly call a Rationalist, but he uttered unguarded sayings, and just as in the case of *Augustine* respecting the adoration of angels in the early Church, and *Luther* respecting the inspiration of certain books at the Reformation period, the unwise sayings of the wise are oftentimes more productive of error in after-ages than their better utterances are of good. The ill-disposed will always quote authority which will command respect, though the chance-word may be opposed to the whole tenor of their teaching.

Carlstadt, who flourished in the beginning of the sixteenth century, at once the colleague and the rival of *Luther*, was the first openly and definitely to deny that *Moses* was the author of the books that bear his name. The name of *Hobbes* is painfully familiar to the English ear; he appears on the page of our history as a leader and standard-bearer in the ranks of the

assailants of the Bible. His life was a long one, chiefly embraced by the seventeenth century. Among other errors, he taught the non-Mosaic authorship of the Pentateuch.

About the same period lived Benedict de Spinoza, a Portuguese Jew, a Cartesian philosopher, and the founder of modern Pantheism. His system and his personal history are alike well known. By emphasizing what he esteemed to be difficulties and contradictions in the Mosaic writings, he concluded that Moses was author only of certain portions of the Pentateuch, and that the collection as it now stands was the work probably of Ezra, certainly of some late redactor. In addition to this, he denied the possibility of miracle, of prophecy, and, in short, of a Divine revelation altogether. He may thus be regarded as the lineal ancestor of the Rationalists of our own day. It was not, however, till the middle of the eighteenth century that these sporadic attacks assumed an exact and categorical form—they were more carpings against, than criticisms of, the sacred text. This unenviable task was undertaken by Astruc, who was a Roman Catholic by creed and a physician by profession. It had been pointed out that the names of God, Elohim (God) and Jehovah (Lord), are distinct in use in the first book of the Pentateuch and the first five chapters of Exodus. This feature this writer worked out into a system. He inferred that these names were characteristic of diverse authorship and separate traditions. His discoveries did not stop here, but viewing, it may be presumed, the Pentateuch in the light of a patient, by a peculiarly fine diagnosis he detected *ten* other minor sources which Moses made use of in the compilation of his work. This was the origin of the system which has been called the *Documentary Hypothesis*. Once started a novel theory, and, like a false report, "it gathers strength as it goes." In the early part of this century Vater and Hartmann introduced a "rider" to the above theory, which is called the *Fragmentary Hypothesis*. This holds that the Pentateuch is a combination of loose pieces patched together at random, just as, some critics tell us, was the Rhapsodic origin of Homer's "Iliad"; but this dream in turn gave way to the *Supplementary Hypothesis*—that the Elohist author framed the basis of the work, and the Jehovist added glosses and notes of his own, and then moulded his own and his predecessors' performances into one whole; but this system, again, has been subdivided into countless branches by a phalanx of writers. We select a few. De Wette attributes the first four books to the Elohist and Jehovist, but Deuteronomy to an author distinct from both. Stähelin asserts the identity of the Jehovist and Deuteronomist. Hupfeld traces three authors in Genesis—a senior and a junior Elohist, as well as a Jehovist, and holds that the latter was ignorant of

the existence of the others. But Ewald outstripped his fellows; and it is as marvellous as it is melancholy to see a man of deep and extensive attainments so lacking in common-sense, as if such a variety of sources could have existed without some tradition.

This critic recognises seven authors in the Pentateuch and Joshua—The book of the wars of the Lord; a biography of Moses; the book of the covenant, written in the time of Samson; the book of origins, in the reign of Solomon; a first prophetic writer, in the time of Elijah; a second, somewhat later; and a third, after Joel. In addition to these, the writer of Deuteronomy belonged to the age of Manasseh, and the blessing of Moses was penned in the days of Jeremiah. But even these extravagant theories are not final. Graf postdates the fundamental document to the period after the return from the Babylonish captivity. All the rest are merely additions, so that the laws of Israel, moral and ceremonial, are the inventions of a comparatively modern period. This at last brings us to, the theory that dominates in our own day, which is giving so much sorrow and anxiety to the orthodox members of the Church, and so much occasion of triumph in our science-lecture-halls, and among the free-thinking and infidel crowds that clap their hands with delight to find professors of theology in our universities beating out arguments for their ribald use on the anvil of criticism. How true are the words, "The leaders of the people cause them to err!" Graf's views, mentioned above, have been adopted in the main by Kuenen and Wellhausen. Their works have been translated, and are having a considerable circulation in our country, and some of the more advanced of the Rationalistic school are greedily adopting their system. A brief sketch of this theory is here necessary: The Old Testament was divided by the Jews into three parts—the Law, the Prophets, and the Psalms—the last-named being called the "Writings," or the Hagiographa. The "Law" comprises the five books of Moses; the "Prophets" contain Joshua, Judges, the books known to us as Samuel and Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; the "Psalms" embrace the Psalter, Proverbs, Job, the Song, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two books of the Chronicles. This classification was endorsed by our Lord, at all events substantially, when He opened the understanding of His disciples at Emmaus after His resurrection, and told them that "all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Him" (Luke xxiv. 44). We have always been accustomed to believe that this arrangement sets forth, at least roughly, the chronological order of the books;

but this is quite upset by the recent criticism. Of the Hagiographa, it is held now that by far the larger portion is post-exilic, and no part is demonstrably older than the Babylonish Captivity. No psalm, therefore, can claim the authorship of David or his choir. Of the prophetic literature, only a small fraction is later than the fall of the Hebrew kingdom; the historical books known as the "Earlier Prophets" date from a period subsequent to Jeconiah. As to the Law, the Pentateuch has always been regarded as the distinctive name of the five books of Moses, but now Joshua is classified with them, and the collection is called the Hexateuch. In this we have the Jehovistic or historical portion, which is clearly the oldest; then Deuteronomy, which belongs to the age in which it was discovered, and the priestly code or Elohist portion, which the critic charges with endeavouring to imitate the Mosaic period and to disguise its own date. This is a plain confession that the author intended to deceive his readers. Such is the way the critic disposes of internal evidence. When all these were grouped together at the return from the Babylonish Captivity, a preface was needed, and the cosmogony of Genesis was then struck off for the purpose, and set in front of the collection as an introduction to the rest; and all was edited and arranged in the year 444 B.C. Such is the last edition of German Rationalism which is embraced and taught by professors and principals to their pupils, and which is being largely accepted, condoned, or connived at by the Christian public, both clerical and lay.

After wading through this slough of despond, which goes by the grand name of the *Higher Criticism*, two things strike the mind: the amount of sheer guesswork and conjecture, the rearing of a vast but rickety structure on the slender basis of some passages in which difficulties could have been easily avoided by the writers or compilers, and which no one intending to perpetrate a literary forgery, or even a pious fraud, would have committed to writing—difficulties, also, that are for the most part capable of being explained or accounted for by the ordinary processes of simple and natural common-sense; and another feature is the variety of views entertained by these critics. Heretics and schismatics proverbially differ. After leaving the truth they always disagree with each other, so that the primitive error dissolves into multiplied ramifications, and the schism is comminuted into a hundred sects, which mutually exclude and eclipse each other. A champion of this school has recently asserted that the case is made out not so much by one, but by many arguments—the proof of the indictment is of a cumulative-character. We had always thought that a chain was no stronger than its weakest link, but this would lead us to believe that many weak arguments make one strong one, and that

a host of doubts make one certainty. The attack has really changed front: the objectors of our day have quitted the old ground; the questions raised by a Spinoza or an Astruc are now quite out of date. Cumulation in such a case is impossible; opinions that are mutually destructive cannot be cited to establish the same point. However, it may be well to review some of these objections, and attempt a refutation of some of the charges by selecting a few examples; though it must be remembered that, as no explanation is demanded of us, so no endeavour in this direction is sure of success or necessarily right.

F. TILNEY BASSETT.

(To be continued.)

ART. IV.—LATIN TRANSLATIONS OF THE BIBLE.

THERE can be no question that for a considerable period the Christian Church was a Greek-speaking Church. The Septuagint had quite superseded the Hebrew original text; the New Testament was entirely in Greek; in the Churches of Alexandria, Corinth and Antioch, Greek was the vernacular, and even at Rome there were sections of the community which spoke Greek. It is noteworthy that the works of the great Stoic philosophers, Epictetus and the Emperor Marcus Aurelius, have come down to us in the Greek language, notwithstanding that Cicero had shown that the refined Latin of the pre-Augustan age presented a sufficient vehicle for philosophic inquiry. The oldest non-Hellenic version was not the Latin, but the Peshito Syriac, a loving return of the Scriptures to a kindred dialect of the old Aramaic and Hebrew. No one, however, can read the Greek Testament without feeling that the penumbra of a Latin superior power overshadows it, just as in the modern literature of India the presence of English is felt in the ideas, the phraseology, and the word-store. Such words as "sicarius," "Prætorium," "membrana," "census," "Cæsar," "Colonia," "Niger," "Gaza," "libertinus," "rhetor," strike the reader in the same manner as an English expression in a Hindustani document. The current coins bore Latin names and Latin characters; one of the inscriptions on the Cross was in Latin. Still, even in the distant Church of Gaul, so far removed from direct Hellenic influences, where the people spoke a barbarous vernacular, Greek was for some period the recognised language of Christian authority; in Rome the literary use of Greek extended into the third century, and in the early days of the Roman Church Greek was the language of public worship.

Here let us stand aside for a moment and reflect upon another

aspect of the Divine plan; the period, the locality, the environment of the great drama of man's salvation were unique in the history, the geography, and the ethnology of the world; no such a favourable conjunction of place and opportunity for a world-wide revelation had occurred before or since the Christian era, and I proceed to show how in the fulness of time a suitable vehicle, not always the same, was, as it were, prepared beforehand to safeguard the oral Message. In all false religions the founder from his own narrow human point of view thought only of his own time, his own people, and their peculiar surroundings; his blinded followers worshipped the letter of their master's writings, and allowed of no vernacular translations, and so the oral word became shrouded and withdrawn from the human intelligence of generations yet to be born, using languages which had not come into existence, or which had not been reduced to literary requirements, but were darkened by the overlaying of antique and obsolete customs, instead of being capable of adaptation to the requirements of every age, every clime, every grade of civilization.

Now a doubt has been expressed whether the red, black, yellow, and white man can have possibly descended from one primæval pair, and have become differentiated in the colours of their skin and shape of their skull, in the course of ages, from causes of which we have no knowledge, and in a manner which has never recurred in the long period of recorded history. I pass no opinion on this subject beyond recording the fact that the existing races of mankind, however differing in minor features, resemble each other physically and intellectually more than they resemble any other species of animal. But there can be no doubt whatever that languages did *not* spring from the same seed-plot. There has been no continuous descent of languages even in historic times; they differ from each other so considerably in structure and word-store as to render the theory of their being descended from a common stock quite untenable. Some have thrown out the idea that man was created without the power of uttering articulate speech; that there existed in early times an animal scientifically described as *ἄλαλος ἀνὴρ*; after their dispersion in many countries the power of utterance was developed by their organs under different circumstances, and presented different phenomena. Now in no ancient document do we find such early allusions to the existence of differentiations of speech as in the Old Testament. We become aware of the existence of the Egyptian, Assyrian, and Babylonian languages, and of other less important dialects. All the nonsense of Hebrew having been spoken in the Garden of Eden, or before the Flood, or in Mesopotamia before the call of Abraham, has been swept away; up to

the time of the Jewish Captivity the Egyptian, Assyrian, and Babylonian languages had had a long innings, and had played their game out. Egyptian might have been the language of the older Hebrews after their long sojourn in Egypt, and Babylonian might have been the language of the later Hebrews after their shorter sojourn in Babylon: they were both literary languages, and documents in their particular form of words and method of writing have come down to our time; but they were not chosen to be the vehicle of conveying the oracles of God, and centuries have passed since they both became dead and extinct. But during the Captivity in Babylon the Jews came into contact with two other languages, the Median and the Persian; both are known to us, the former only by the inscription of Darius' tablets of Behistun, the latter by a vast literature and a living vernacular, one of the simplest and most beautiful in the world: but neither was selected for God's purposes. The Hebrew form of speech, which had lasted more than one thousand years, from the time of the sojourn in Egypt to the Captivity in Babylon, had died as a living speech, and was never a sufficient vehicle for logical thought; still less so was the Aramaic vernacular, which succeeded it, and which had the peculiar honour of being the vehicle of the oral teachings of our Lord and His Apostles.

∴ The epoch of the Captivity was a remarkable one in the history of the world. Cyrus, or Kai Khusru, had appeared as the representative of the Aryan race; before him and his successors fell the empire of the Semites in Mesopotamia, and of the Hamites in Egypt. There was a birth of great spiritual leaders at that time all over the world: Jerusalem was taken by Nebuchadnezzar, 586 B.C.; Pythagoras flourished, 580 B.C.; Buddha, 580 B.C.; Koung-futz-zee, or Confucius, 550 B.C. The later Hebrew prophets were pronouncing the decay of Israel, and looking forward into a mysterious and unintelligible future. The domination of the Aryan-speaking races commenced when Cyrus the Persian appeared, followed by the Greeks and Latins, and law has since been given to the world in an Aryan tongue, with the short interlude of a Semitic revival in the early Mahometan rule. On the other hand, the dominating cosmopolite religions of the world, the Christian and Mahometan, have been, and ever will remain, essentially Semitic; and there seems no possibility of any change, except a return to the blank atheism of Buddhism and Confucianism, or the development of a scientific agnosticism, or a hopeless, despairing atheism.

∴ The time, predestined from the commencement of the world, had come for the throwing down of the barrier betwixt the Jew and the Gentile, and for the manifestation of God as the Father of all His poor children, and not only of one favoured race, to

whom up to this time His oracles had been entrusted. The civilization of the nations who dwelt on the shores of the Middle Sea of the Western World (for the Eastern World of India and China sat apart, until last century, in darkness) had been prepared; and there was a preparation also of the Roman polity, the Greek philosophy, and the Phœnician written character in its three great developments, Hebrew, Greek, and Roman. The Hebrew language might have been sufficient for the spiritual and intellectual wants of one insignificant nation; the lordly languages of Greece and Rome were required for the teaching of races in a higher civilization, and the illumination of the countries west of the Volga and the Euphrates for all time. The Greek language had gone through the great curriculum of poetry, the drama, the schools of philosophy, and the political debates in the Agora. When Alexander the Great defeated Darius at Arbela, Greek had already, in the hands of Plato and Aristotle, been fashioned into a great logical machine, and had become ripe for the reception of the Divine oracles, which had become too vast to be any longer contained in the imperfect receptacle of the vowelless and voiceless Hebrew. The alphabet of the Greek nations was strong in all the details where the Hebrew failed. Here we see the marvellous wisdom of God watching over the preservation of His Word. When the Jews came back from Babylon they left in that city a large colony, who were in possession of the Books of Moses, the poetical books, and some of the prophetic, thus anticipating and guarding against the attacks which after-ages would bring against the honesty of Ezra, who is charged with crediting Moses with utterances which he never uttered. The rival sect of the Samaritans seem to have been maintained in a profitless existence merely to be additional witnesses of the genuineness of the Pentateuch, preserved in a different dialect and written character down to our days. To anticipate falsification on the part of the Pharisees and Sadducees of the time of our Lord, the Septuagint translation into Greek had come into existence 150 B.C., the first instance on record of a translation of a large volume from one language into a totally different one. As far as we can judge, the Old Testament is the unique specimen of the Hebrew language of that period. There were few, if any, Gentile Hebrew scholars before the time of Jerome. Greek became the vehicle of the translation of the Old Testament, and supplied the original text of the New. Many Romans studied and were acquainted with the Greek literature, and there was no need of translations; on the other hand, no one cared to make translations of the ample stores of Egyptian literature, such as the "Book of the Dead," or of the accumulated learning of the Assyrian, Babylonian, and still more ancient Accadian libraries.

No Greek translations have come down to us of the Cypriote, Hittite, Lycian, and many other minor languages. The Hebrew Old Testament, being at this early period enshrined in Greek, and entrusted to nations who knew no Hebrew, has been thus preserved, so that no one could possibly add to or take from its text, or impugn its genuineness.

But as time went on a second vehicle of speech was required, and was found in the Latin. The Greek language was destined to be childless, to give birth to no great families of new languages, as its two sisters, the Sanskrit and Latin, have done; never entirely dying as a vernacular, for many centuries it was under a cloud, and had ceased to be a vehicle of literature. On the other hand, the Latin language, which differed from it in so much, and yet resembled it in so much more, was selected for a more remarkable destiny, and, as we shall see, for a long period became the faithful depository of the Word of God, guarded, however, from fabrications by the existence of the Greek and several early Asiatic and African versions, and, as regards the Old Testament, by the jealous care of the Jews of their Hebrew text.

Let us pause and thank God. The Roman Catholic Church might have been tempted in the hour of its dogmatic pride, amidst the dense ignorance of the mediæval laity, to alter the Sacred Text; but, bearing in mind the early translations in Syriac, Koptic, Abyssinian, Armenian, Georgian, hid away in unknown regions, and forgotten corners in the heart of Mahometan countries, they dared not. The Greek Church, in its madness for disputation, might have done the same; but the separation of the Latin Church prevented them. The Jews at the time of our Lord, the custodians of the Hebrew text, might have desired to rid themselves of the Messianic prophecies; but the Septuagint stood in their way. The Samaritan Pentateuch was an unwilling testimony to the accuracy of the Hebrew Synagogue rolls. At the time of the return from the Captivity, if Ezra had wished to manipulate the Scriptures to suit the views of the priestly party, how could he have induced the remnant of Israel left at Babylon, who had ceased to care for Canaan and Sion, the Jews scattered like Tobit in Rages and Ekbatana in Media, to fall into his views and alter their MSS. also? The Holy Spirit made use of Language as a watchful sentinel on the text of the Scriptures, more faithful and powerful because the nature of the safeguard was less understood. Manuscripts in uncial and cursive characters of different dates and styles, endorsed on varying material, distinguishable by idiosyncrasies of copyists and prejudices of rival Churches, have survived in scores to testify in these last days to the essential truth of the Word which has come down to us.

Of the Old Latin Version little is known with certainty,

except that it existed. It is first heard of in the Churches of Africa, before the time of Tertullian; but in the hands of unskilled transcribers it became so changed that it is uncertain whether there was one leading translation or several distinct versions. Jerome alludes to variations in copies, but Augustine tells us that the "Itala" is to be preferred to other versions. Manuscripts of the old Latin are in general terms called copies of the *Vetus Itala*; but it cannot be precisely defined, for it is only mentioned by Augustine, and by him only once. Such as exist are of no practical value; but we must always think of these pre-Vulgate versions with tender love, for men and women—notably Perpetua and Felicitas, names to be perpetually and happily remembered—gave up their lives rather than sacrifice their copies of the Scriptures, thanking God that they were counted worthy to suffer for His Name. Felicitas was a young wife, and was seized with the pangs of labour in the dungeon. When the gaoler heard her groans, he asked her how she would bear on the morrow the agony of being thrown to wild beasts, when she groaned so much under the ordinary trials of women. Her noble reply should live for ever; true nobility is born of tribulation: "It is only I that am suffering *now*; but *then* there will be Another with me, Who will suffer for me, because I also shall be suffering for Him."

It cannot be said that the *Vetus Latina Africana* was written in vain, and passed away from the lips and eyes of men without leaving some happy names entered in the Book of Life. Later on, in the time of the persecutions of Diocletian, the Bishop of a town near Carthage was called upon to surrender his copy of the old version. He replied, "Better it is that I should be burned than the Scriptures of God," and he suffered death. These things happened for our learning and the strengthening of the hearts of generations to come, and not in vain. We find their echo in the bold words of John of Gaunt, the protector of Wickliffe from a more deadly enemy than the pagan Roman—viz., the Roman Papist: "We will not be the dregs of all, seeing that other nations have the Law of God written in their own language." We find these words interpreted into acts by the Protestant martyrs, who fell two hundred years later in England, going to the stake with the Bible tied round their necks, and in these last days by the young uncivilized, unlearned, weak Christians of the Churches in Madagascar, who would not surrender their Bibles to Giant Pagan; and later on, even to the time while we are writing, by the nascent Church of Christ in the Society Islands in Oceania, who will not give up their Bible in their own language at the bidding of Giant Pope, only because these islands have passed under the sovereignty of France.

The necessity had arisen for a new and authorized version of

the Old Testament in Latin: there was, perhaps, a spark of rivalry in the movement. The Emperor Constantine had legalized Christianity, but he had migrated from Rome to Constantinople, and Greek had become the vehicle of empire. The New Testament existed in the original inspired Greek, and the Old Testament in the Septuagint, with the authority of a usage of five hundred years, which gave it the weight of inspiration, though it was not alone in the Greek field, as is evidenced by Origen's Hexapla. Damasus, Bishop of Rome in the year A.D. 381, felt the difficult position of the Roman Churches and the danger of unsettled and varying Latin translations, and looked round for a man of learning, industrious, pious, free from heretical bias, yet possessed of critical acumen. Such a man was found in Hieronymus, better known as Jerome, who, after the Apostles, rendered the greatest service to the Western Church that it was possible for man to render. He was born in Dalmatia about A.D. 340, and was old enough to study grammar in A.D. 353, when the last sigh of expiring paganism was breathed by the noble but mistaken Emperor Julian: "Galilean, you have conquered." His parents were orthodox Christians, so he had no hard struggle of conversion to pass through. He finished his education at Rome: it is recorded that he attended lectures of the Neo-Platonic School, and expended his Sundays in deciphering the inscriptions in the catacombs. He was a great scholar, and a great traveller in Gaul, Germany, Dalmatia, Greece, Asia Minor, and Syria. A serious illness had brought him to God, and he consecrated his talents to the translation of the Scriptures. In the island of Eubœa he adopted the life of a hermit, copying manuscripts and learning Hebrew. He then went to Constantinople to make himself a master of Greek. No such scholar as Jerome appeared until one thousand years later Erasmus was born, and closed the period of the reign of the Vulgate and opened a new era.

Jerome accepted the task imposed upon him by Bishop Damasus. No one was more aware than he was of the necessity of a careful revision of the Latin Bible. He began the work of collation of manuscripts at Rome, and in A.D. 385 he published a revised edition of the New Testament and the Psalms. When Bishop Damasus died he left Rome and set out for the East. At Antioch he was joined by two Roman ladies, Paula and her daughter Eustochium, who also had learnt Hebrew. They were accompanied by a band of Roman women to found a nunnery in Palestine. Jerome made a tour of Palestine to satisfy himself on Scripture topography. He then went to Egypt to inspect the convent, still existing, in the Nitrian Desert.¹

¹ These were the debased, ignorant, and fanatic monks who, under the leadership of Cyril, Bishop of Alexandria, massacred the beautiful and

During all his wanderings his thoughts were fixed upon this one subject, and he took the opportunity of discussing moot passages with learned men when he met them; and we can hardly imagine how important this was at a period when there was no accumulation of commentaries, and not the faintest development of a free press for discussion. On his return to Palestine Paula built four monasteries at Bethlehem, three for nuns and one for monks. Paula presided over the nunneries till she died in A.D. 404, and her daughter Eustochium succeeded her. Jerome lived to an advanced age and survived both the ladies, and in one of his letters we read how poignant his grief was at their loss, for they were remarkable characters, and sustained him in his high endeavour and in his numerous conflicts, for he was a bitter controversialist, and at one time so provoked his antagonists that he had to fly from the monastery over which he presided at Bethlehem and conceal himself for two years. He returned to Bethlehem in 418 and died in 420, aged 80 years. Jerome unhappily yielded to the strange fascination of the period of seeking by retirement into a hermitage to escape from the needed discipline of ordinary life; but in his letters to Paulinus he sternly rebukes the increasing folly of seeking sanctity by making pilgrimages: "Let them that say, 'the temple of the Lord, the temple of the Lord,' listen to the words of the Apostle, 'Ye are the temple of the Lord, and the Holy Spirit dwelleth in thee'"; and the famous passage, "Et de Jerosolomis, et de Britannia, æqualiter patet aula cœlestis." We thank the good old man for this prophetic utterance, for that country, of which Jerome had only heard vaguely as the Ultima Thule, was destined in the century after his death to be won to Christ, and, by God's grace upon the love of the British nation for the Bible, to become the centre of the evangelization of the world, carrying the Gospel in its own proper vernacular to regions which Cæsar never knew, and fulfilling the prophecy, "The isles shall obey Thy law."

Here he translated the Old Testament from the Hebrew original with the aid of Jewish scholars, who came to him secretly for fear of their co-religionists. The result of his labours at Rome was a revision of the New Testament, and at Bethlehem

unfortunate Hypatia, the last teacher of the Neo-Platonic School in Alexandria. Chrysostom was his contemporary at Antioch, and predeceased him, 407. Before he died Jerome must have heard that the eternal city had been taken and plundered in 410 by Alaric, King of the Goths. The end of the world must have seemed to be at hand. Nothing but the Word of God had any degree of permanence, but even before Jerome commenced his task Ulfilas had translated the New Testament from the Greek into the language of the Goths, as he died A.D. 381, and perhaps may have been comforted by a belief that the Word of God would be honoured when entrusted to the Teutonic race.

a new translation of the Old Testament from the Hebrew was the famous "Vulgate." No doubt the text became very corrupt in the Middle Ages, changes being made by copyists under the influence of older translations. It must be recollected that Jerome had collected all existing early Latin translations of the New Testament and the best Greek manuscripts. He separated the inspired books from other books, and struck out the Apocrypha as having no Hebrew original. It required no small nerve to accomplish his task: it was no small matter for Jerome to abandon the Greek text of the Old Testament, actually quoted by the Apostles in the New Testament and read in the Churches, and commented upon by the early Fathers. Augustine, Bishop of Hippo, a younger man, but a correspondent of Jerome, who had freed himself from Manichæism and Neo-Platonism, thought the experiment a dangerous one. He was informed by the great translator that the Church had already abandoned the Septuagint, and used the text of Origen, which contains additions made by the Jews, Aquila, Theodotion, and Symmachus, because the Septuagint had gradually in the first centuries of the Church been degraded by mistakes and additions. The Jews had always had their Hebrew originals to check the tide of growing errors, but the Christians had nothing to prevent glosses creeping in or phrases being manipulated. Origen's Hexapla had partially added to the sources of error, for, as few cared to copy the Hexapla *in toto*, they entered the variations gleaned from it in the margin of their own copies of the Septuagint with the usual result. To the stolid conservative, who prefers quiet error to emendations, which must cause anxiety, Cyprian's remark applies as well now as in his own time, "Custom without truth is the decrepitude of error." The Church of England of the nineteenth century has not much ground for throwing stones at the contemporaries of Jerome, as it still uses in the Prayer Book a version of the Psalms pronounced inaccurate by two companies of revisers at the interval of two centuries.

The favourite argument against Jerome's Vulgate was much of the same kind as would be urged now: "It is better to adhere to false translation than disturb the peace of the Church and the foundations of faith." Church and faith so-called were put against and preferred before eternal truth. "Populus vult decipi, et decipiatur": Usage hallows errors. Only a few could see the importance of having access to the purest possible text, and the most accurate possible translation. Truth triumphed at last, and always will, and some of us may live to see the disuse of the Psalms in the Anglican Prayer Book. Gradually the Vulgate supplanted the old versions, many of which have bodily disappeared. Africa clung to the old version till the day

of her opportunity had passed and her candlestick was removed. The Venerable Bede in the eighth century had adopted the Vulgate in England.

The influence which the Vulgate exercised upon Western Christianity is not less than that of the Septuagint on the Eastern Churches. Both versions have been in later times unjustly neglected and reviled, though the share which they took in preserving the Scriptures up to the age of the revival of learning in the fifteenth century can scarcely be overrated: they were the bulwarks of the Western and Eastern Churches for centuries. The Vulgate was for one thousand years the only Bible used, and the real parent of all the vernacular versions of Western Europe except the Gothic version of Ulfilas. From the point of language, it is interesting to record that the Vulgate held the fort until the magnificent crop of Neo-Aryan languages in Western Europe was matured, and ready for the reception of the oracles of God. We have copies of the Vulgate in our libraries, with Saxon and Irish glosses written interlinearly, so that we know what manner of form of speech existed in Great Britain in the eighth and ninth centuries. Neither Bede's translation (A.D. 735) nor Wycliff's (A.D. 1324-1384) was fit to be the conquering angel of the everlasting Gospel, which it was the happy lot of the English Bible of a few centuries later to become. God's wheels grind slowly, but very fine, and the fulness of time had to be waited for in the use of languages. The Vulgate is also the source of our current theological terminology, and an important witness to the text and interpretation at the time of the translation. The words "Vulgata Editio" are synonymous with *κοινή ἔκδοσις* in Greek, and "current text" in English. As the monument of the power of a translator from a Semitic language into an Aryan, at a period of linguistic knowledge when few men knew both languages, the translation of the Old Testament is so far unique that we have no other specimen that can be compared to it. The New Testament had indeed been translated from the Aryan Greek into the Semitic Syriac by men of Antioch, who were bilinguals, living in the midst of a bilingual population. In the same manner the Hellenized Jews at Alexandria had translated their sacred books from their dead sacred language, which they had studied, into the Greek, which they spoke, at a much earlier date. But Jerome's work compares more closely with the labours of missionaries like Carey, and Morrison, and Elliot, and many others, who acquired a strange vernacular first, and then rendered a book from the dead languages into this new and unadapted vehicle of thought. But Jerome was still at a great disadvantage with the modern translator, who always has on his table critical helps to assist him to the interpretation, linguistic

helps in the way of grammars and dictionaries to bring out the meaning, and, lastly, his own English version standing as arbitrator betwixt the inspired originals and the imperfectly handled vernacular. Jerome had nothing.

The Vulgate was unduly venerated by the Church of Rome, and in consequence its value was depreciated by the Protestants. It is a faithful translation, and sometimes (notably Rev. xxii. 14) exhibits the sense of the original with greater accuracy than our Authorized Version. Jerome had access to manuscripts older than any now existing, and supplies an approximation of readings now lost in the original. The work was completed before many of the theological controversies, which disgraced the second period of Christianity, came into existence. Whether the Council of Trent was wise or not in giving to the Vulgate its Imprimatur, absolute and unconditional, may be doubted; but it is manifest that it was the only version which a majority of Churches, who clung to Rome, would acknowledge. As finally accepted, it differed from the original translation of Jerome, in that it included the Psalms of the old version, only revised by Jerome, and not translated from the Hebrew, and some apocryphal books, which Jerome did not include in his version at all. We must recollect the circumstances of the time before we sit in judgment upon the leaders who led the Council of Trent on to its unwise and fatal decision. The Protestant Churches were tearing up all the landmarks of theology, as then received, by their new vernacular version, and the interpretation placed upon newly-revealed texts. The Church of Rome, had it been guided by the Holy Spirit, might have recognised the signs of the times, and employed scholars of repute, but not Protestants like Erasmus, to revise the text, correct the translation, and bring the Vulgate up to the level of contemporary knowledge, as we have been doing in England with our Revised English Versions. If the new text and translation destroyed some dogma based on error, so much the worse for the dogma. Throw it over the side of the ship. This meant reformation of errors, and the discontinuance of some of the favourite vices of the Church of Rome, celibacy of the priesthood, worship of images, doing penance, worship in foreign language, transubstantiation, purgatory, masses, etc., and the Church of Rome had become hopelessly hardened in her evil unscriptural system. Although the Latin language had naturally ceased to be understood by the laity, in its stupidity and blindness, and utterly mistaken view of the object and nature of true worship in spirit and truth, Rome clung to the mediæval conception of uniformity of usage and unity of worship, and refused to allow the vernaculars to approach the altar. *This is a sure test of a false religious*

conception. The policy adopted by Rome had been adopted long before by the Hindu, Buddhist, and Mahometan. In the dark hours of the Middle Ages there was no prohibition of glosses, or versions, or Scripture narratives for private edification, generally metrical, or artificially made up; but with the revival of learning and the Reformation, Rome became aware of the wide gulf between the Scripture and her practice. The Bible had become an instrument of attack in the hands of her enemies. No inquiry was made whether the books included by usage in their Scriptures were inspired. It was blindly decreed that the Vulgate was the only Bible, the entire Vulgate, and nothing but the Vulgate. On that rock the Church of Rome must sooner or later be wrecked, for the letter kills, and the spirit gives life.

Other versions of the Scripture appeared in Latin, but none ever came in collision with the Vulgate, or were of any practical value. Copies of the Vulgate spread over Western Europe, some prepared in the most costly manner, as may be seen in the treasure house or the library of many Roman Catholic foreign cathedrals or convents. In this lay the difficulty of substantially amending the text, as who was prepared to pay the vast expense of collating the copies scattered all over Europe, the hazard of offending all by the compilation of a new text, the difficulty of supplying copies of the amended text, and the still greater difficulty of enforcing compliance with the order to use the new one only? In A.D. 802, after a lapse of four centuries from the time of Jerome, the text was revised by Alcuin, under the orders of Charlemagne. This helped to preserve its purity. In A.D. 1455 it was the first book printed and published. In A.D. 1546 the Council of Trent declared that the so-called Vulgate was the sole authorized version of the Bible. In 1589 appeared the version under the authority of Pope Sixtus V., and in 1592 this version was further revised by Pope Clement VIII. Two infallible Popes issued rival editions of the same inspired books; and thus the story of the Vulgate ends. Another incidental solid advantage accrued from its existence, that it proves the substantial identity of the Hebrew text used by Jerome and the Masoretic text in use to this day.

Whatever English Roman Catholic priests may say to the contrary, the desire of the Church of Rome has for many centuries been to hide the Scriptures from the eyes of the people. It is clear that in the early centuries the Latin Churches yearned for copies of the Scriptures in their own vernacular, and the Head of the Church of Rome took counsel to secure a revised text on a level with the learning and requirements of the age. Such is not the Roman policy now. As the chemist places his dangerous ingredients out of the reach

of the public, and only supplies them under the prescription of the competent and authorized physician, so the Romish Priesthood, deeming the vernacular Bible dangerous, forbid it to the laity except under the conditions laid down by themselves. This is no new claim. I supply a catena of Papal dicta on the subject.

Gregory VII., Hildebrand, in 1080 A.D., replies thus to the Duke of Bohemia :

Non immerito sacram Scripturam Omnipotenti Deo placuisse *quibusdam locis esse occultam*, ne, si ad liquidum cunctis pateret, forte vilesceret, et subjaceret despectui, aut pravè intellecta a mediocribus in errorem induceret.

Gregory IX., in 1229 A.D., wrote :

Prohibemus, ne libros Veteris Testamenti aut Novi *laici permittentur habere*, nisi forte Psalterium, sed ne prætermisissos libros habeant in *vulgari lingua* arctissimè prohibemus.

In 1546 there follows the Council of Trent Rule VI., which I give in English :

Inasmuch as it is manifest from experience that, if the Holy Bible translated in the vulgar tongue be indiscriminately allowed to everyone, the temerity of man will cause more evil than good to arise from it, it is on this point referred to the judgment of the Bishop, or inquisitor, who may by the advice of the priest-confessor permit the reading of the Bible translated into the vulgar tongue by Catholic authors, and this permission they must have in writing. But if anyone should have the presumption to read, or possess it, without such written permission, he shall not receive absolution until he shall have first delivered up such Bible to the Ordinary. Any bookseller who shall sell, or otherwise dispose of, Bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the Bishop to some pious use, and be subjected to penalties.

Benedict XIV., 1757, somewhat relaxed this :

Quod si hujusmodi librorum versiones vulgari lingua sint ab Apostolicâ sede approbatæ, aut editæ cum annotationibus desumptis ex sanctis Ecclesiæ patribus, vel ex doctis, Catholicisque viris conceduntur.

Finally, in the Rules of the Index we find :

Ad extremum omnibus fidelibus præcipitur, ne quis audeat contra harum regularum præscripta, aut hujus Indicis prohibitiones libros aliquos habere aut legere. Quod si quis libros hæreticorum vel scripta ob hæresiam, vel falsi dogmatis suspicionem damnata atque prohibita legerit sive habuerit, statim, in excommunicationis sententiam incurret. Biblia sacra eorum (hæreticorum) operâ impressa, vel eorum annotationibus, argumentis, summariis, scholiis et indicibus aucta, sunt inclusa.

In 1713 Clement XI. issued the Bull "Unigenitus," and condemned Pasquier Quesnel's French translation of the Vulgate in such terms as finally to lay down unmistakably, *that the Scriptures were shut out from the people.*

In 1816, June 29th, Pius VII. denounced the British and

Foreign Bible Society "as a crafty device by which the foundations of Religion are undermined, and a defilement of the Faith most universally dangerous to souls. No version of the Bible in the vulgar tongue is to be permitted except as above stated."

The same Pope in 1816, September 3rd, prescribed that "if the Holy Bible in the vulgar tongue was permitted everywhere without discrimination, more injury than benefit would thence arise."

In 1824 Leo XII. issued an Encyclical letter, urging all his subordinates, by all means in their power, to keep the people from reading the Scriptures, and giving his sanction to the Bulls of his predecessors against the circulation and reading of the Word of God, which *he calls the Gospel of the devil*. I quote his words :

You are not ignorant that the Bible Society is stalking through the world, which, condemning the tradition of the Fathers, and contrary to the Council of Trent, is lending all its strength, and by every means to translate the Bible in the vulgar language of all nations, or rather *to pervert it*; whence it is greatly to be feared lest, as in some versions already known, so in others, by a perverse interpretation, instead of the Gospel of Christ it should become the Gospel of man, or what is worse, the Gospel of the devil.

In 1844 Gregory XVI. strongly enforced the Encyclical letter of Pius VIII. :

We confirm and renew the decrees delivered in former time by Apostolic authority against the publication, distribution, reading, and possession of the Holy Scriptures translated in the vulgar tongue.

You are consequently enjoined to remove from the hands of the faithful the Bibles in the vulgar tongue, which may have been printed contrary to the decrees above mentioned.

All these decrees breathe a determined and unmitigated hatred to the Bible, and a desire to dishonour it in the eyes of the people, as it is placed in the same index with nauseous and obscene publications.

In 1840 the Bishop of Bruges, in Belgium, described the British and Foreign Bible Society as a "society hostile to God and the Holy Church. The Church holds heretical Bibles in abhorrence, and utterly detests them."

In 1844, in the presence of Archbishop Hale, of Tuam, Ireland, a friar preached as follows :

Any person who practises the reading of the Bible will inevitably fall into everlasting damnation. Do not allow the Bible-readers near your homes; do not speak to them; when you meet put up your hands, and bless yourself, and pray to God and the Virgin Mary to keep you from *being contaminated by the poison of the Bible*. The worst of all pestilences, the infectious pestilence of the Bible, will entail on yourselves and children the everlasting ruin of your souls. Those who send their children to school where the Scriptures are read *give their children bound with chains to the devil*.

In 1849, Pius IX., the predecessor of the present Pope, addressed an Encyclical letter to the Bishops of Italy, in which he reiterates the condemnation of the Bible Societies, and represents "the Bible, when translated into the vulgar tongue, and issued without Catholic comments, as poisonous."

In 1864 appeared the Syllabus, in which Bible Societies are placed in the same category with secret societies and Socialists.

Thus the holy work of good old Jerome, which had been commenced so auspiciously and lasted so long, has become the snare and curse of the Roman Church. Science advances, and the thoughts of men grow broader with the progress of the sun; just when the Renaissance of Literature was bringing new light, the Council of Trent galvanized the poor Vulgate into a cast-iron reservoir of the errors of thirty generations of copyists, who were denied access for the purpose of periodical verification to the Greek or Latin or early Asiatic and African versions. A more sad mistake was never made. The folly of the Mahometans in not allowing the Koran in the Turkish language is as nothing to it; in India the Koran is appearing in the vernacular, and in diglott editions.

Gradually the Church of Rome allowed translations, with notes, to be made from the Vulgate and vernacular of Europe, and the ubiquity of the agents of the Bible Societies has compelled them to go forward with this work, described in my paper on "French Translations of the Bible" (CHURCHMAN, March, 1890). It may be accepted as a fact, until the contrary is asserted or proved, that no attempt was made deliberately to tamper with the texts of the Vulgate by the Roman Church, nor, considering the wide spread of manuscript copies in libraries, convents, churches and private houses in every part of Europe, was it possible, as it had been used for centuries in independent countries, and by quasi-independent churches. According to all experience of manuscripts, secular or religious, corruptions come in the very process of transcription; the copyists of those ages had no conception of the fiduciary duty of their office; glosses and marginal notes were insensibly incorporated in the text of the new copy; corrections were made in the supposed interest of grammar and style, especially in parallel passages of the Gospels. When translations came to be made in the vernacular of particular Churches, as a general rule they were faithful renderings of the Vulgate, but not always. I have only to allude to the Bordeaux version in the French language made by the Jesuits in 1685 to cajole the French Protestants, who, by the revocation of the Edict of Nantes, were at the mercy of their persecutors; copies of this book are rare, but still in existence. No doubt there is always the possibility of unscrupulous religionists, who place their Church and dogma

above truth, attempting such shameless forgeries again, but exposure must soon follow.

In all the essentials of the Christian verities, and the saving truths of the Gospel of Christ, certain versions issued under the authority of the Church of Rome are sound; and this compels me to allude to a controversy which is disturbing one corner of the Evangelical section of the Protestant Churches of England at this moment. The priests of the Romish Church positively forbid the use by their flocks of the versions made in certain languages of Europe—French, Spanish, Portuguese, German, and Polish—and distributed by the British and Foreign Bible Society. That society has no love for versions which have the imprimatur of Romish bishops; but the value of a soul is not to be weighed in human balance; and the possibility of bringing the Word of God into contact with the conscience of man is not to be limited by red tape rules, and the great Bible Society of London, seeing that the Roman Catholic flocks are permitted by their bishops to purchase and possess certain authorized translations of the Bible, supply them, and they are greedily purchased, and greatly blessed in their use. I wish not to speak hardly of those who would deny wholesome bread to starving Christians because it is not of the finest flour, and who would let their children pine with hunger because they are by the foolish rules of their family not permitted to partake of the pure unadulterated cocoa, which is the only diet which narrow-minded enthusiasts can tolerate.

The inspired Word of God in the Hebrew and Greek has never, in its long course, been other than an unmixed blessing to mankind. Words are but coins to represent ideas, sentences are but capsules to inclose an opinion or statement. The inspired Word of God, always fresh, always clear, makes itself always intelligible to the prayerful spirit. I think poorly of the zeal or ability of any minister of the Gospel who has not made himself familiar with the Hebrew and Greek. A translation is something essentially different. Let us take the highest instances, the Septuagint, the Vulgate, and our own Revised Version: the translators were honest, and learned up to the level of their epoch, but their renderings only express the eternal Word in the transitory conception of their own age and country, and general turn of thought. The intellect which has coined the translation, the hand that engrosses it, is human, nothing but human; the language which they used is the vernacular of their age, and the danger is that a false halo will surround their errors, and a false sentiment be engendered to perpetuate the so-called eccentric beauties of the style, the majestic flow of the words, not reflected from the original. We see it painfully in our own beautiful, and flexible, and constantly

changing form of speech. What right have we to cling to erroneous word-renderings and avowedly interpolated sentences (such as the last words of the Lord's Prayer, the words of Philip to the eunuch, and the heavenly witnesses) because we learnt them from the lips of our mothers? Let us go back more to the original texts, if we care for rhythm, or beauty of expression, and be content with the matter contained in the translation, for the form of words used is only a transitory human conception; that which suited the time of Queen Elizabeth is antiquated in the time of Queen Victoria, but the matter contained is always the same, whether expressed in English, Arabic, Hindustani, or Maori. Translations are a necessity of the stream of time, and the ever changing word-moulds of succeeding generations. We should have holy strength each century to free ourselves from the yoke of the linguistic interpretations of our ancestors, and bathe fresh and fresh in the river of crystal, the pure Word of God, as delivered to holy men of old, and handed down to us, and children still to be born, in their *ipsissima verba*.

And not only from the linguistic interpretation, but from the narrow interpretation of the meaning of the words. The writers of the Old Testament wrote with no knowledge beyond the horizon of the Jewish people; the translators of the Septuagint had an Alexandrine bias with a possible admixture of Platonism. The Apostles and the Greek fathers had their human intelligence restricted to the shores of the Eastern Mediterranean. The Roman fathers could see nothing beyond the bounds of the decaying Roman Empire. We are in a fuller light with the inhabitants of the whole world—all equally the children of God, for all of whom Christ died—revealed to us, and with a correcter text, and more accurate translations, are in a better position to arrive at a sounder judgment. We look with pity on the narrow views of the Procrustean bed of the Roman Church, and the crass ignorance of the weak Oriental Churches; and we cannot but feel that the power of elucidation of a text is now at a higher level. No one can have had the opportunity of following a text from the Hebrew to the Septuagint and the Vulgate, and thence to one or two of the cultivated vernaculars of Europe, and then extended his comparison to some of the many languages of India, and the great Semitic language of Arabic, without feeling that new lights are thrown upon the meaning of the inspired original, as each faithful translator struck his hammer on the anvil, which gave forth a different, and yet similar, sound. How much better is this than the commentary based on mediæval fallacies, repeating platitudes of previous generations, grasping no new aspects of the eternal truth. The Holy Spirit still dwells among men, indicating the right of private judgment on a matter affecting individual

salvation, after sufficient and prayerful reading and inquiry; and with a humble, undogmatic and chastised frame of mind, seeking illumination from the only quarter in which it is to be found—not infallibility, but a spiritual discernment, and harmony with the Spirit of God.

ROBERT CUST.

May, 1890.



ART. V.—TURKISH-SPEAKING CHRISTIANS IN BULGARIA.

FROM the mouths of the Danube, southward to the mouth of the Kamchiya (English *ch*), a little below Varna, the old established inhabitants, as distinguished from later and more modern immigrants, are the Turkish-speaking Christians called the *Gagauzes*. The Christianity of these Gagauzes dates from an epoch considerably anterior to the Ottoman conquest, and they may be properly described as not merely Christians, but fanatical Christians. They write Turkish with Greek letters, like the Karamanlis in Asia Minor, with whom, however, they do not appear to have the slightest connection.

The existence of these Gagauzes is but little known in literature. Lejean, in his "Ethnography of Turkey in Europe" (Gotha, 1861), confounded them with the remnant of the Albanians in South Bessarabia, and in another place looked upon them as a mixture of Bulgarians and Turks. The two Englishmen, St. Clair and Brophy, who resided a long time on the Eminé Balkan, considered "the Gagauzes on the Black Sea a very mixed race," speaking, besides Turkish, "a corrupt dialect of Bulgarian or a very impure Romain" ("A Residence in Bulgaria," London, 1869, p. 18). Kanitz, in his "Donau Bulgarien und der Balkan," looked upon the "Gagauzen" "as Greeks who had forgotten their own language and taken up Turkish," which many Armenians have actually done.

But the Bulgarian writer, who eventually became Minister of Finance in his native country, Petko R. Slavejkov, in the magazine *Napreduk*, Constantinople, 1874, December, Nos. 19 and 20, contended that they were the descendants of the Petshenegians and Kumanians, Turkish tribes, who played an important part in Eastern Europe before the Ottoman conquests. Dr. Konstantine Jireczek, in his history of the Bulgarians (Prague, 1876), expressed himself (p. 575) unfavourably with regard to Slavejkov's views. But in 1884 he made a special journey into the Bulgarian coast district of the Black Sea, when his inquiries fully satisfied him that Slavejkov was right, and that the Gagauzes are a people essentially different from both

Greeks and Bulgarians, though they are in danger of disappearing altogether through the keen contest that is going on to win them over to one or other of these contending nationalities. For such inquiries Dr. Jireczek was peculiarly qualified, having been from 1879 to 1884 Secretary-General to the Ministry of Education in Bulgaria, and having at one time (1881-82) had the entire management of that office in his hands. He read a paper on this and connected subjects before the Royal Society of Sciences at Prague on January 21st, 1889, of which he has kindly given me a copy, besides furnishing me with other information.

To all appearance, the district inhabited by the Gagauzes must originally have been very extensive, but it has been materially interrupted and reduced by the wars of the last 200 years. It seems to have reached from the mouths of the Danube to Cape Emon, as well as to the towns of Provadia and Silistria, with its main population along the sea-coast.

In Varna itself the Gagauzes form the majority of the *old* Christian citizens, and according to the computation of the Bulgarian statistician, the ex-Minister Saratov, the orthodox Turkish-speaking Christians were in 1881 7·34 per cent. of the various-languaged population of 24,561 souls. But it is difficult to ascertain the exact number of Gagauzes in many places, especially in the larger towns, because they so frequently register themselves as Bulgarians or Greeks. In small market towns and villages it is usually easier to ascertain their numbers. In the purely Christian village Korakurt, out of 114 inhabitants, 109, according to the late census, speak Turkish, 5 Bulgarian. In Kavarna, out of 1,706 inhabitants, 646 are undoubted Gagauzes. In Gjaur Suzuchuk, out of a population of 1,139, at least 600 are Gagauzes. But in the large Gagauzish village Shabla, only 6 admitted their mother tongue to be Turkish, and 7 declared that they spoke Greek; all the rest thought fit to be Bulgarians. In the community of Jenikoi (with Dzeferli), out of 1,790 orthodox Christians, 589, and in Kesterich, out of 730, 535, registered themselves as speaking Turkish, *i.e.*, as Gagauzes.

There is a curious game played by the Gagauzes at weddings, in which non-Ottoman words are used which the present Gagauzes do not understand themselves, but which so much the more certainly indicate their ethnographical origin. After the festive meal is over, a young Gagauz dresses himself up as a hare. He fastens his slippers on his head so as to represent two long ears, puts on a skin coat turned inside out, marks his face, and begins to bound like a hare, and dance, stamping to the notes of the bagpipe. The merry Gagauzes shout to the piper, "*Pyrkyldat, balam, pyrkyldat!*" ("Blow, my son, blow!"). Others urge the dancer,

"*Dzirt, balám, dzirt!*" ("Keep up, my son, keep up!"). One of the younger ones goes round with the wine-jug and asks the guests in Turkish, "What shall I give you? will you have wine?" The answer is in Turkish, "I will not have wine; give me *kymys*" (sour mare's milk, the well-known drink of the nomads on the steppes). The man with the wine is followed by one with tit-bits, incentives to drink, *e.g.*, capsicums and gherkins, which the Turks call "*mezé*," who asks, "What sort of a *mezé* will you have?" The answer is, "I will not have *mezé*; I will have *kos*" (nuts). Some instead of *kos* say *shitlark*, which in Tatar-Turkish signifies a hazelnut. The corresponding Ottoman words are "*dzeviz*" and "*funduk*." If the Gagauzes are asked how they come to use the words above printed in italics, which they do not understand, they reply, "We learnt it thus from our elders." The words are Tatar (not Mongol), but cannot have come from the recent Krim Tatar colonists of 1861, near Varna, in whose language they also occur, as the Gagauzes, owing to their fanatical Christianity, have no intercourse with the others.

Bala is a "child" in the language of the Turkish tribes in the interior of Asia; *chatlark* is found in the Codex Cumanicus (of which more anon) as a "hazelnut," and *kos* occurs there under the form *choa*, *coa*, "nuts." The Cumanians, Uzes, Oguzes or Polovitzes, were the powerful Turkish tribe that drove the Petshenegians, and were themselves driven southwards and westwards by the devastating flood of the Mongols long before the advent of the Ottoman Turks, the conquerors of Constantinople.

Turkish, with the variations and kindred elements found in that invaluable record, the Codex Cumanicus or Alphabetum Cumanicum, is undoubtedly the original language of the Gagauzes. This MS. was written in the Crimea in 1303 by a Genoese trader and German missionaries as an aid towards learning the Cumanian and Persian languages. It is preserved in Venice, and an accurate transcript of it was published in 1880 by Count Géza Kuun. Cumanian was long dominant on the northern coast of the Black Sea, and was, according to the Florentine Francesco Balducci Pergoletti (about 1340), indispensable for commercial intercourse with the interior of Asia. The Spanish Minorite, Fra Pascal de Victoria, spent a year at Saraj on the Volga, studying it as a preparation for his mission to the lands of the Mongols (1337).

When the Cumanians fled before the advancing Mongols, 40,000 of them with their families and herds took refuge in Hungary (1233), where the terms Great and Little Cumania remained as names of districts long after the death (in 1779) of the last person who spoke Cumanian. Others settled in

Bulgaria, and others betook themselves to the Greek emperors of Nicæa, and even to the Latin emperors of Constantinople. But a considerable number remained under the sway of the Mongols in the steppes on the Black Sea and the Sea of Azov, and in the Crimea, where they appear to have formed the basis of the mixed population known as the Nogaic Tatars, composed, according to Count Kuun, of Cumanians, Petshenegians, and Mongols. Dr. W. Radloff's researches ("Das türkische Sprachmateriel des Codex Cumanicus," Petersburg, 1887) show that the Cumanian language lived on among the Tatars of the Crimea, and that "it is the oldest representative of the Kypshak dialect, and therefore an earlier phase of the Western (Turkish) dialects."

The funeral ceremonies of the Cumanian chief, Jonas, before the gates of Constantinople, in 1241, according to Albericus, horrified the Franks, being identical with those described by Herodotus among the nomad Scythians (iv. 71), and attended with sacrifices of human beings and horses. Similar ceremonies are also described by the monk Ruysbroek (1253) among the Cumanians of the South Russian steppe.

About 10,000 Cumanians were taken into the service of the Nicæan emperor Joannes Ducas Vatatzes (1222-1255), and provided with lands in Thrace and Macedonia in Europe, and on the Mæander and in Phrygia in Asia Minor. One of their chieftains, named Sytzigan, was baptized under the name Syrgiannes, whose son of the same name played an important part in the civil wars between Andronicus II. and III. (1321-1328).

But the Cumanians attained greater power in Bulgaria, where they had to deal with a people long on friendly terms with them. Details as to their immigration and conversion fail us in the second half of the thirteenth century, but this is certain, that a powerful dynasty, which maintained itself for three generations (1280-1323) upon the throne of Tirnovo, was of Cumanian origin. Its founder, Terterij I., was appointed "despot" by John Asen III., and after his flight, in 1280, became Tsar of Bulgaria himself. His brother *Eltimir*, whose name is probably identical with that of the contemporary Cumanian chieftain *Oldamur*, in Hungary (1282), and contains the Turkish *demir*—in the Codex Cumanicus *temir*—"iron," possessed also great power in the land. The name seems to have been widely spread in Bulgaria, being borne by two existing villages, *Altimir* and *Altimirovci*. Dr. Jireczek also found the name *Aldimir* in an inscription in the church at Bojana, dated May 1, 6854, indiction 8—*i.e.*, A.D. 1346.

The principal Cumanian settlements in Bulgaria were along the sea-coast, and in the region of the mouths of the Danube,

i.e., adjoining their domicile in Moldavia, Bessarabia and the Black Sea steppe. In 1346 we find a certain *Baliskas* lord of Karbona, the present *Balchik*. His name is doubtless the Turkish *balyk*, "fish," *baluc*, *balik* of the Codex Cumanicus. Not long afterwards his brother *Dobrotich* appears as "despot" of the coast district from Varna to the spot where the boundary line between Bulgaria and Rumelia touches the sea. His son Ivanko renewed a treaty with the Genoese in 1387, at Pera, being there represented by two plenipotentiaries, "discreti et sapientes viri," Costa and *Jolpani* (English or French *J—Januenses* = Genovenses = Genoese). The latter name is also found in a Moldavian document, dated 1615, under the form *Cholpan*. Vambéry tells us that in the language of the Turks in the interior of Asia *cholpan* signifies the "morning-star." The name *Dobrudsha* is a reminiscence of the former ruler of the district, the "magnificent lord" Dobrodicius. Even so the much-disputed *Monte Negro*, *Czerna Gora*, *Black Mountain*, is nothing more than a reminiscence of the *Czernojevich* family, which ceased to rule it at the end of the fifteenth century. The name appears first as *Czernojeva Gora*, and then becomes abbreviated into the present *Czerna Gora*. Ivanko maintained his independence against the Mussulman conquerors, but his successor, the Prince of Wallachia, succumbed to them.

Besides the haven *Balchik*, which reminds one of *balchuk*, "mire" (fangum) in the Cumanian glossary, there is only one local name on the sea-coast that can be traced to a Cumanian origin. A point between Kustendze and the lagoon Razim, near Karaorman, is denoted by the name *Zanauarda* on the maps of Pietro Vesconte (1318) and others. This word appears to be derived from the Cumanian *ianawar*, *yanawar*, "beast," *tzanabar* in the Bible Society's translation of the Apocalypse in their Turkish version of the New Testament, which is printed with Greek letters, for the use of the Karamanlis in Asia Minor.

The Ottoman conquest caused but little alteration in the coast population. In 1595 the Ragusan Paul Giorgi noticed the Christian character of the coast inhabitants of the "Dobruccia," whereas the interior was mainly inhabited by Mahommedan Turks. But great changes in the population were caused by the Russo-Turkish wars since 1768, both by way of immigration and of emigration.

The physical type of the Gagauzes is so different from that of the Greeks and Bulgarians that there is little difficulty in discriminating them. They have a short muscular frame, with a broad, angular, brachycephalous head; strong, stout arms and legs; black eyes and black hair, as well as a dark complexion. In the eyes of young girls glows a peculiar fire, but the old

women are mostly very ugly. Here and there may be observed the admixture of other elements, light Bulgarian hair or Greek profile. In their character stubbornness and passion of every kind form the foreground. They are vigorous drinkers, and quarrel lightly, knife at once in hand. Murder from revenge or a fit of uncontrollable fury is not uncommon. The Greek and Bulgarian factions in Gagauzish villages often come to blows; in Kesterich about nine years ago such an ecclesiastico-political scuffle occurred, which resulted in bloodshed. The neighbours of the Gagauzes, both on the sea-coast near Varna and in Bessarabia, have little good to say of them; but these stories prove little more than an ethnographical opposition of long standing. In the district of Provadia people assert that the Gagauzes often set each other's corn-sheaves on fire from ill-will; whereas in the Bulgarian settlements the whole village helps to rebuild the house of anyone who has lost it from fire. Towards foreigners they are hospitable, and Dr. Jireczek retains a friendly recollection of them, especially of those of Kavarna and Gjaur-Sujuchuk. Their customs at home have a Turkish character. The men eat apart from the women, and the wife does not appear before strangers. The women affect bright colours, and in harvest-time look like Turkish women who have laid aside their veils, or gipsies.

The Gagauzes are mostly agriculturists or vine-dressers. In the towns they practise handicrafts, and by the seaside devote themselves to fishing and coasting traffic.

Dr. Jireczek was assured that the Turkish of the Gagauzes differs little from that of the Ottomans, with the exception of a few forms and phrases, which approach the Tatar language. In church sermons are heard with the address, "*Christian kardashlar*," "Christian brethren." As far as his observation went, the Turkish translation of the New Testament, printed by the London Bible Society in Greek letters for the use of the Karamanlis (1877), is unknown to the Gagauzes, though it would be a desirable book for them, with their knowledge of Greek writing.¹

The name "Gagauz," which has almost degenerated into a nickname, reminds one—as Slavejkov remarked in 1873—in spite of local assertions that it is of recent origin, of that of the *Ūzes* or *Oguzes*, traces of which name Count Kuun has found in abundance in Hungary, e.g., "Uzæus princeps Cumanorum," A.D. 1279; "Uz pater de Uza," 1299; "Uzfalu," 1301; "Uz nobilis," 1412, etc. Moreover, 60,000 Uzes are recorded as having crossed the Danube in 1064, and burst into the

¹ I have drawn the attention of the authorities of the Bible Society to the Gagauzes, and hope the result will be beneficial to them.—A. H. W.

dominions of the Greek empire, and as having been eventually defeated by the aid of their predecessors, relatives and ancient enemies, the Petshenegians.

For the advantage of students of Turkish history, I transcribe a passage on the "First Appearance of Ottoman Turks" from Lane Poole's new "History of Turkey," in the "Story of the Nations" series (Fisher Unwin), which, if correct, would seem to indicate a still closer relationship between the Ottoman and Cumanian Turks than is usually supposed to have existed:

The thirteenth century had half run its course when Kay Kubad, the Seljuk Sultan of Iconium, was one day hard beset near Angora by a Mongol army. The enemy was rapidly gaining the mastery, when suddenly the fortune of the day was reversed. A small body of unknown horsemen charged upon the foe, and victory declared for the Seljuks. . . . Estoghrol, the son of Sulijman, a member of the *Oghuz* family of Turks, which the Mongol avalanche had dislodged from their old camping-grounds in Khorasan . . . was journeying from the Euphrates banks . . . to Anatolia, when he unexpectedly came upon the battle-field of Angora. . . . He led his four hundred riders pell-mell into the fray, and won the day.

Kay Kubad rewarded his opportune ally, who thus planted his foot in Asia Minor, which has been under the sway of his descendants almost from that hour.

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Review.

History of German Theology in the Nineteenth Century. By F. LICHTENBERGER, Dean of the Faculty of Protestant Theology at Paris. Translated and edited by W. HASTIE, B.D., Examiner in Theology, University of Edinburgh. T. and T. Clark, 1889; pp. xxxix., 629.

THIS is a useful work, well worth translating; and the translator has done his work well. He has not only given us a very readable version of an instructive original, but has augmented its instructiveness by an explanatory preface, and by valuable additions to the bibliographical notes, which enhance the usefulness of the original.

We are now very far removed from the time when Dr. Tatham, Rector of Lincoln College, preached his famous sermon of two hours and a half before the University of Oxford, in defence of the spurious passage about the heavenly witnesses in 1 John v. 7. In this discourse (which is said to have been fatal to one Head of House, who was made ill by the long sitting, and never recovered), the preacher in his enthusiasm wished "all Jarman (German) critics at the bottom of the Jarman Ocean." That eccentric wish, which was perhaps only meant to apply to their works, and not to the critics themselves, was uttered in the University pulpit nearly ninety years ago; and not even the late Dean of Chichester would have gone quite so far as that. But there are still a considerable number of people to whom "German criticism" is a sound which inspires them with suspicion, if not with horror; and there are very many more who, without sharing these prejudices, are, nevertheless, altogether at sea as to

what has been done by German scholars in the sphere of theology during the present century, and to whom nine out of ten leading names are names and nothing more, conveying no meaning as to the tendencies, sympathies or achievements of the persons who bore them. All those who desire information respecting the principal representatives of the leading schools of religious thought in Germany during the last ninety years will do well to procure this volume. The book which perhaps comes nearest to it (although only to a limited extent do they cover the same ground) is Dr. A. S. Farrar's "Bampton Lectures." The present volume would usefully follow as a supplement to the other.

It is not only right that we should get rid of our prejudices respecting German theology; it is also true that we can afford to do so. It is no mere empty boast set to the flattering tune of "Rule, Britannia"; it is sober and serious fact, that—thanks to the labours of men like Lightfoot, Hort, Salmon, Westcott and others—the progress of theological learning in England during the last five-and-thirty years has a great deal more than equalled the progress made in Germany during the same period. It is true that England at the beginning of this period had much more to learn than Germany; but it is also true that she had much less to unlearn.

M. Lichtenberger has divided his work into two parts, nearly equal as regards material, although not as regards time. The first half is from Schleiermacher to Strauss, and ends about 1835. The second half is from Strauss to the present time. Slight sketches of the predecessors of Schleiermacher, both in philosophy and theology, are given, and rightly; for without them Schleiermacher could hardly be placed in his proper position. But is it not a little misleading to place De Wette among them? True that De Wette was born ten or twelve years before Schleiermacher; yet he outlived him by a still longer period; and, as the author himself tells us, "what acted most powerfully on his development was the sermons of Schleiermacher, which he had heard at Berlin." That was by no means a solitary instance of the younger man moulding the older. No less than 120 pages out of a total of 629 are given to Schleiermacher. This seems to be out of all true proportion, when only ten pages are given De Wette, "the Nathanael of modern theology," and only eighteen to Neander. M. Lichtenberger says of the former, that "the purity of his character, the sincerity of his convictions, and the scrupulous conscientiousness which he exhibited in his work . . . recommend him to our attention as in some sort *the ideal type of the German theologian.*" While of Neander, the author of the famous saying, *Pectus est quod facit theologum*, we are told that he corrects and completes his master; that what distinguishes him is a patient attention to facts, as distinct from bold and shifting speculation, and that "the research and the affectionate respect devoted to every individual feature which history reveals to us, joined to great largeness of spirit and to a true toleration, are the chief characteristics" of his great work on the history of the Church. It "is permeated throughout with the Christian spirit," as Neander himself was. And hence, "although of a feeble and sickly constitution, Neander was able to exercise an immense influence as a writer and as a professor. He has been a blessing to many souls." Bishop Lightfoot in this country and Dr. Schaff in America have avowed their great obligations to Neander, especially in the study of ecclesiastical history. Never to have worked with the help of De Wette's acute criticism and impartial judgment is a serious loss. Never to have been illuminated and instructed by Neander is a loss still more serious. Whereas of the writings of Schleiermacher one might almost ask the question, which Burke a century ago asked respecting the writings of the Deists, "Who ever reads them now?" He is best known in England by

his work on St. Luke's Gospel, which Thirlwall translated and published anonymously in 1825. It was dedicated to De Wette, and is now practically obsolete. Here, as in much else that he wrote, his mistakes have proved instructive. But now that we have reached sounder conclusions, it is somewhat dreary work to go back to the crude guesses which helped us to them. We could well have spared fifty pages of the account of Schleiermacher's floundering, in order to have more complete accounts of those who were able to profit both by the inspiration and the warning afforded by his career. For certainly the warning is there as well as the inspiration. In the first of his Monologues he says, "Within myself I feel myself free; I am conscious of my creative power. What a consolation is it to feel myself liberated from all the unfavourable circumstances which check or chain my activity in the world! Thus *the contemplation of myself never leaves me sad!* Never do I give way to lamentation over my broken will and my abortive resolutions, like those who are unable to enter into themselves, and who recognise themselves only in their isolated and external actions." And in the second Monologue we find the explanation of this. "Since I found in myself the consciousness of humanity, I have never lost myself. *What men commonly call conscience I know it no more!* No feeling condemns me, none any longer forewarns me. I bear in myself, uninterruptedly and without effort, the consciousness of the whole of humanity." He died February 12th, 1834. Hegel had died three years before. And it was believed that through the efforts of the disciples of both something like a lasting peace had been effected between philosophy and religion, science and faith.

The year after Schleiermacher's death Strauss published his "Life of Jesus,"¹ and probably no book published in the present century has made so profound a sensation. It was "like a thunderbolt from a clear sky, dissipating the illusion of a reconciliation between science and faith. It marks the coming in of a new school, which, with singular ardour and varied chances of success, undertakes the struggle against orthodoxy now given up by rationalism. It is in the name of historical criticism that this school professes to storm the old theological system by concentrating its attacks upon its very foundations, the Bible, the New Testament, the Apostolic Christianity, the Epistles of St. Paul, the four Gospels, and the Life of Jesus."

Some of the disciples of Schleiermacher had undertaken to show that legend and myth occupy an important position in the Old Testament. Strauss, who had attended some of Schleiermacher's lectures at Berlin, undertook to show that this is equally true of the New. The miraculous elements in the Gospel narrative are myths, which are simply the reflexion of the belief in the supernatural which animated the first Christians. These myths are to be explained as the outcome of two facts: the craving for the appearance of the Messiah, and the belief that Jesus of Nazareth was the Messiah. Popular imagination invented details in confirmation of this belief.

How absolutely untenable this position is, has been shown again and again, and from different points of view. Chronology alone is fatal to it. Between the death of Jesus and the writing of St. Paul's four impregnable Epistles there is not sufficient time for the growth of myths so prodigious. But at the time Strauss was answered chiefly with wrath and abuse; and the feebleness of the attempts at critical replies was strong

¹ Our author is not quite correct in his chronology. He says: "Strauss completed his Tübingen studies by a visit to Berlin. Hegel had just died, but Schleiermacher was still lecturing, and Strauss followed his prelections with great interest. On his return to the south in 1830," etc. Strauss did not go to Berlin till October, 1831. He saw Hegel, and began to attend his lectures.

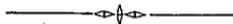
evidence that some such shock as this was needed in order to place the Christian faith upon a scientific, historical basis. We have been led to discard some things which are untenable, and to make critically secure many things which are fundamental, by the thoroughness of the attack led by Strauss and his allies. One of the most telling arguments against his original position has been furnished by Strauss himself in his last work, "The Old Faith and the New," published in 1872, two years before his death. It is his attempt at constructing something in place of what he had (for himself) destroyed. If such melancholy materialism is the alternative which reason offers to those who reject revelation, then, seeing that neither side can demonstrate its position, reason itself will approve our choosing that alternative which gives us hope rather than despair. M. Lichtenberger says with just enthusiasm: "We admit that these truths of the Gospel have never seemed to our eyes in stronger and purer splendour, never have they been seen by us surrounded with more convincing certainty, and we have never blessed God more for having revealed them to us, than after the reading of Strauss's last book. We thank him for the sincerity of his confessions."

The second half of the volume is somewhat sketchy. Even F. C. Baur receives no more than twelve pages, and a great many more are disposed of in a page or less. Some of the names might have been omitted altogether without much loss; but it seems strange that Ewald should be dismissed with three pages. The man who for fifty years was one of the first Orientalists in Europe, and whose vigorous and independent teaching, in spite of gross eccentricities, has been a quickening power to scores of the leading scholars outside Germany, and hundreds more in his own country, deserves something more than this meagre description. And it is with simple astonishment that one finds that his "History of the People of Israel" is passed over absolutely without notice, excepting that the title of it is given in a list of his principal works in a footnote. The translator here appears to fall asleep also. He makes no attempt to supplement his author, and does not even inform the reader that the "Geschichte des Volkes Israel" has been translated into English.

Rothe, as the most eminent representative of what is called "the School of Conciliation," receives more adequate treatment. The "mediating theology" (*Vermittlungs-theologie*) has been much laughed at and caricatured, but it has played an important part in the history of religious thought, and M. Lichtenberger has done well to devote a chapter to it. Then we have a chapter on the "New Liberal Schools" from Hase, the Nestor of liberal Lutheranism, who died quite recently at the ripe old age of eighty-nine, to Harnack, Holtzman, Hausrath, and Hitzig. And the work ends with sections on Roman Catholic Theology and on the Old Catholics. Frohschammer is placed among the former. But he had broken with Rome before he rejected the Vatican Decrees. He would need, and perhaps would like, a section all to himself.

The last name, which receives more than a few lines, is that of Döllinger. What is said of him is miserably inadequate; but there is no need to supplement it here. Readers of THE CHURCHMAN are not without information on the subject, and the periodicals of Europe have supplied much material during the last few months. Therefore M. Lichtenberger's shortcomings are the less to be lamented. What is said lacks sympathy, and even justice. But this defect detracts but little from the value of a really instructive and interesting work.

ALFRED PLUMMER.



Short Notices.

Veni Creator: Thoughts on the Person and Works of the Holy Spirit of Promise. By the Rev. H. C. G. MOULE, M.A. Pp. 240. Hodder and Stoughton.

This is an admirable work on a most important subject. For theological students, of course, it will be of special value, but a section of the "general reader" class will find it helpful. On the closing page appears a saying of that saintly thinker Adolphe Monod: "All in Christ; by the Holy Spirit; for the glory of God."

Herbert's Poems. With the Life of the Author by Izaak Walton. Society for Promoting Christian Knowledge.

This new edition is welcome: well-printed, and got up as a gift-book, but very cheap. We hope it will have a large circulation.

Golden Vessels. A Manual of Private Devotion for the Young. By the Rev. J. EUSTACE BREMAN, A.M., Vicar of Christchurch, Ramsgate. With an Introduction by the Very Rev. the Dean of Canterbury. Seeley and Co.

We heartily commend this tasteful little volume. It meets a want. It is simple enough, while suggestive and strong, and marked by common sense, as would be expected from Mr. Brennan's pen.



THE MONTH.

OF the three great measures of the Government, the Land Purchase Bill, the Tithes Bill, the Local Taxation Bill, with Licensing clauses, it has been and is still asked, Which is to go?

The explanation of the New Code, by Sir W. Hart Dyke, was received in the House with satisfaction.

In the *Guardian*, Prebendary Meyrick has settled the question, probably, as to Dr. Döllinger's attitude towards the Old Catholics.

At the annual meeting of the London City Mission Archdeacon Sinclair made an admirable speech.

At the annual conference of the South-Eastern Clerical and Lay Alliance the President (the Dean of Canterbury) referred to the death of Bishop Parry. Several interesting papers were read. The Dean of Chichester preached the sermon.

The Rev. J. E. Fownes, of Hastings, has gone over to Rome.

The Rev. J. W. Festing is the new Bishop of St. Albans.

We record with sincere regret the death of a valued contributor to this Magazine, the Rev. A. C. Garbett.