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THE
CHURCHMAN

A Monthly Magazine

CONDUCTED BY CLERGYMEN AND LAYMEN
OF THE CHURCH OF ENGLAND

—♦—
VOL. V.
NEW SERIES

LONDON
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1891

P R E F A C E.

THE chief feature of this volume is a series of Expository and Critical Articles on Holy Scripture.

Among the contributors of papers on the Old Testament are Prebendary Bassett, Canon Girdlestone, Prebendary Leathes, and Professors Margoliouth and Ryle.

Papers on the New Testament have been written by Principal Moule, Rev. Alfred Pearson, Canons Jenkins and Stewart, Rev. W. T. Hobson, and others.

The Dean of Salisbury contributes "Four Great Prebendaries of Salisbury"; also, papers on the late Dean of St. Paul's "Oxford Movement," and the Life of Archbishop Tait.

Canon Meyrick has written on Newman, and Padre Curci; Dr. Plummer on Döllinger; and Rev. W. A. Purton on the Hymns of the *Eglise Réformée*.

Among other contributors may be mentioned the Deans of Gloucester and Norwich, the Archdeacon of London, Chancellor Espin, Mr. Philip Vernon Smith, Prebendary Reynolds, Dr. Sinker, Sir William Moore, and Rev. J. F. Kitto.

THE
CHURCHMAN

OCTOBER, 1890.

ART. I.—THE GOD OF THE BIBLE AND THE GOD OF
NATURE ONE.

THE question which really underlies much of the confused and uncertain thought of the present day is whether the God of the Bible is the God of nature and the God of nature the God of the Bible. Can the God of nature possibly be the God who claims to have spoken by the Bible? It is no part of my present duty to show that the Bible claims to be the revelation of a God; if it does not do so, there can be no meaning in language. The Old Testament most distinctly professes to be the record of the way in which Jehovah dealt with His people, and the New Testament no less distinctly claims to be a record of certain acts and events which had the special sanction of the ultimate God. If in either case this is not so, then I repeat there can be no faith in the meaning of words at all. It sometimes has been maintained that the Jehovah of the Old Testament was nothing more than the local God of the Jews; that what is referred to Him must be regarded merely as representing their conceptions of their national deity, whom they naturally preferred and placed above all other gods; indeed, we have such confessions as "The Lord (Jehovah) is a great God, and a great King above all gods," which is capable of being perverted into the statement that Jehovah is the greatest among gods—one among many, of whom He is the first. It can hardly be necessary to show that such a statement as this was never intended to concede any standing-ground to the other gods with whom Jehovah is contrasted, but merely to affirm that when for the moment He is regarded in comparison with those whom the nations around worshipped, they shrink into nothing before Him.

The religion of Israel, if it was anything, was not only henotheistic, but monotheistic. They were not only worshippers of one god, but worshippers of one whom they believed and professed to be the only God. In times like those of the Old Testament, when the thoughts of mankind were not perplexed by the philosophical aspect of religious belief, but only by its bearing upon action, it was more natural that they should proclaim that their God was greater and stronger than any other, than that they should trouble themselves about His nature.

The New Testament represents a later stage in the history of religious thought. The philosophers had long ago dealt with the nature of God, and it was no longer a question in the time of its writers as to who was the greatest or strongest of the gods, but whether or not the actions recorded were those of God, or whether He and His actions were to be alike rejected and disregarded. In our own days the matter is very different. Science has so entirely altered our conceptions of God, by enlarging and deepening the sphere of our observation, that what may have seemed to be compatible with His character at one time, or possibly not inconsistent with it now, strikes us as altogether unworthy of Him and totally irreconcilable with what we know or conceive of His character; and therefore while our knowledge of the God of the Bible remains very much what it was, our knowledge of the God of nature has expanded so indefinitely and so infinitely that the two seem to be inconsistent, if not in hopeless conflict, and, therefore, the question is only too likely to arise, Can the God of nature be the God of the Bible? is it possible that the revelation of the God of the Bible can be consistent with the revelation of the God of nature?

And this I repeat is practically *the* question of the present day, as it is destined to be more and more the question of the future. Every year, and almost every day, reveals to us more and more of the astounding wonders of nature; of the absolute infinitude of the realms of nature; of the exceeding subtlety of her methods of working. Year by year, and almost day by day, confronts us with some new and equally astounding theory as to the history and composition of the Scriptures, so that while our reverence for nature and our knowledge of the methods of nature is continually on the increase, greater and greater demands are continually being made on our faith in the intrinsic worth of Scripture as a record in itself, and consequently in its claim to be what we have traditionally received it as being: the special and unique revelation of the Most High.

Now, in all considerations of this kind there is one fundamental principle which we cannot too constantly bear in mind, as it is stated in the words of Hooker, that "truth of what kind soever can by no kind of truth be gainsaid," and not only so,

but that truth of what kind soever must be part of the essential revelation of God—that is to say, of God's revelation of Himself. The wonders of the telescope and the microscope are part of the revelation of God: they reveal the marvels of His creation and the subtlety of His methods of working; all the assured discoveries of astronomy and geology are part of the revelation of God: they declare the glory of God and reveal His handiwork; and all the discoveries of physiology and biology are part of the revelation of God, for they are glimpses, as it were, into the workshop of God, and show us the great Artificer Himself at work. If we reject the teaching of these we reject the teaching of God Himself just as effectually as the Jews rejected it. We must continually bear in mind, therefore, that the first essential of faith is that it is faith in truth as truth. It is absolutely impossible that truth should deceive us. We may be deceived by our notions about truth, but that is because we believe in our notions, and not in truth. It is the function of truth to substitute itself for and to displace our notions about it, for truth is and ever must be the revelation of the Supreme.

Now, science is the discovery of truth, and therefore science is the revelation of God, and the truer the discoveries of science are the greater is its revelation of God. But, then, science itself is only the revelation of a part of God, and therefore is only a partial revelation of God—though, as far as it goes, a true revelation. There is another revelation of God, with which science has nothing to do, and that is the phenomenal revelation of God. It is absurd to say that God is not revealed in His works as we see them. The works of God as we see them, apart altogether from any scientific knowledge of them, are part of the robe of God—they give Him in outline, and no more; but if they half conceal, they also half reveal Him as He is. For God assuredly is in the sunshine and the shower; He is in the wing of the butterfly and in the exquisite hues and the delicious scent of the lily and the rose; He is in the earthquake and the storm, in the many-twinkling smile of ocean, the thunders of the storm-lashed coast, and the solitary grandeur of the snow-capped peak. All these are parts of His ways, though, because they are but parts of His ways, we cannot understand them.

And as the scientific revelation of God is a partial revelation, so also is the phenomenal revelation of God a partial and incomplete revelation of God; each is a true revelation as far as it goes, but they are revelations of a different kind, and the second revelation is so multifarious and so conflicting that we may well say with the divine historian, "The Lord was not in the wind, the Lord was not in the earthquake, the Lord was not in the fire." The phenomenal revelation of God in nature fails utterly of itself to bring us to a true conception of Him, and it

may land us, as it has done of old, in the degrading imagination of fauns and satyrs—of Zeus, Bacchus, and Pomona; for of all worship a nature-worship is the most debasing and debased, however true it may be that nature is a revelation of God. The phenomenal revelation of God needs to be supplemented by the scientific revelation, even though the result of the process may be, as it not seldom is, the substitution of no God for the debased conception of gods many and lords many.

There is, however, yet another revelation of God, and this also is not only a partial revelation, but is also more perplexing than either of the last; and that is the revelation of God in history. The survey of the historical field from first to last is not less bewildering and confused than is the survey of the azure fields of heaven on a starlit night. We may discern constellations, but no plan. The constellations may be detected by a child, the plan is the laborious and ultimate achievement of science; but the astronomer does not doubt the existence of the plan, though it is only after long and patient study that it reveals itself to him. So likewise is it with the survey of history: we may easily detect constellations in it. There is the great Orion of the majestic Greek episode; there is the orderly arrangement of the Great Bear of the imperial Roman story; there are the tangled Pleiades and the Milky Way of the Hebrew history shining brightly in the sky and spanning the vault of heaven; but who shall weave all these alien and distinct constellations into one compact and luminous whole? It cannot be but that in their separate grandeur they reveal the glory of One who calleth them all by their names; but where is the map to show how they all combine and whither they all tend? God's hand is seen in history, but who shall read the record which he writes in it? Nay, who *can* read it? For the mysterious legend is not yet complete, and, even so far as the letters can be spelt out, we require a Daniel to interpret them to us. Verily, the revelation of God in history is the profoundest and most mysterious of all, and that because it points to another conception, or, so to say, department, of the character of God, namely, Providence, or the relation of God to the unfettered actions of the race of man, the very existence of which depends upon the nature and conception of the God whom we postulate when we discourse of Him.

And then there is yet another revelation of God, in some respects the nearest and the most important of all, and that is the revelation of God in the moral nature of man. It is surely impossible to deny that revelation without doing violence and dishonour to ourselves. God has given a revelation of Himself in the conscience of man. There are the marks of the Divine stamp, the evidence of having come from the Divine mint, in

every one who bears the nature of man. Take the least favourable specimens of humanity, the Herods and Neros and Borgias of the race, and if they own to no evidence of God within them they at least serve to deepen the conviction of God in other men, and to make more manifest in them the witness to a Divine presence and a Divine law which they have outraged and belied. And what about this revelation? It is like the sun in the heavens on a cloudy day, it at least serves to enable us to distinguish day from night. We can form some conception of what it is, from how it would be with us if we had it not. We can imagine ourselves without it, and we know that we should not be as we are.

We have traced, then, at least, four revelations of God in science, in the phenomena of nature, in history, and in the moral nature of man. There is something that is common to all these revelations of God, which is, so to say, the want of demonstrableness. Science, if it reveals God, also puts Him so far off as to conceal Him altogether from many of its votaries. The robe of nature is so gorgeous as to hide the personal glory of the great King even from many of those who must love nature. The course of history is so perplexing as to be a trial rather than a help to faith, and if a man chooses to deny that there is any witness in his conscience to the person of a God, it is hopeless to confute him; so certain is it that in all cases the witness to God is conditional and not absolute, however clear and distinct that witness may be, if the ear is rightly opened to hear it.

If this, then, is the way in which God has dealt with us, if in science, nature, and history, He has given glimpses of Himself, which He has straightway withdrawn, may we not expect to find the like want of absolute certainty if He gives a verbal revelation which can be committed to writing. At the same time we may say there is something of an antecedent probability that such a revelation would be given, for if the Psalmist was right in asking, "He that made the eye, shall He not see? and He that made the ear, shall he not hear?" may we not well add to his questions, He that gave the power of speech, shall He be dumb and unable to speak? or, possessing the power of speech, shall He forbear to use it, or use it only in the manner He has prescribed for us?

It will be observed that I postulate the existence of a personal God, it were mere waste of time to attempt to prove that; I am content with the conclusion of the Psalmist that it is only the fool who says in his heart there is no God; but postulating the existence of a God, we must enquire into the evidence of His having spoken, and there is, we may surely say, an antecedent probability in the gift of speech that God would condescend to make use of it. And it is conceivable that if this were so, the

fact of His having spoken would be recorded and preserved. It would not be suffered to pass away and be forgotten, because in that case God would have spoken in vain. He would have put forth an energy for a presumable end, which would nevertheless have been fruitless as regards that end.

Now there is one book, and one book only in the world, which purports to contain the historic record of God's having spoken from the very first, and that is the Old Testament. The Old Testament was entrusted to the care of one particular nation, not, of course, ostensibly and professedly, but as a matter of fact; and the known history of this nation and the conditions under which it at present exists are in striking accordance with these records themselves, and especially with the details of what was announced as its future destiny more than three thousand years ago, so that there is no parallel whatever in the history and literature of the world to the phenomena which confront us in the history and literature of the Jews.

There can, therefore, be no reasonable doubt that this Old Testament professes to be, as its name implies, the record of the way in which God made His spoken revelation to the world. I am not now concerned to establish this point, but rather to inquire what indications there are of this spoken revelation of God being consistent with the revelation of God in nature, science, and history.

And the first indication to which I shall point is the evidence of plan in Scripture. It is quite impossible not to see that there is an essential and inherent connection between the Old Testament and the New, which is not to be explained by the supposition of any design or collusion on the part of the several writers. There is an interval of nearly five centuries between the last events in the Old Testament and the first in the New, and the opening of St. Matthew is a most improbable and extraordinary sequel to the close of Malachi. It would have been so if all that follows the first chapter of St. Matthew were a pure fiction, but as there cannot be the slightest doubt that the narrative was the result of the history, and not the history the invention of the narrative, we are all the more perplexed to account for it. In like manner the history of the Acts of the Apostles, dissimilar as it is from that of the Gospels, is not the kind of sequel that we should have supposed would have followed them. It is intelligible on the basis of the Gospels and on the supposition that they are true. It is inconceivable if we regard them as a fiction. In like manner the Epistles of St. Paul are explained and accounted for if we pre-suppose the truth of the Gospels and the Acts. They are not to be accounted for if the first disciples did not act as they are said to have acted, or if the motive for their so acting was not supplied by the essential truth of the

gospel history. In no sense can they be regarded as the natural result of any process of natural evolution of the Psalms and Prophets, whether we eliminate the intermediate factors of the Gospels and the Acts, or choose to regard them as necessary steps in any such natural process. And yet there is an orderly plan, not only in the arrangement of the books of the New Testament, which we may readily concede as the effect of human design, but likewise in the sequence of events which would most naturally bring forth its firstfruits in the form of epistolary correspondence, and develop subsequently the written record and memorial of its history. And in this, which is a purely natural process, lies the strongest proof of the reality of the antecedent events, inasmuch as the manifest results, as seen in Rome, Corinth, and elsewhere, are the best vouchers for them. If at a given time and place we find an edifice erected, we know that there must have been a process of building and a builder at work before, and so, if we find an organized Christian society in existence, presenting the greatest possible contrast to the surrounding society, and not to be accounted for by the ordinary forces acting thereon, we know that we must postulate the operation of other forces akin to the results produced and adequate to producing them. The evidence of design in the relation of the New Testament to the Old is so strong as to compel us to seek for an explanation of it which we cannot find in any conceivable compact or agreement between the writers; and yet there it is, as an actual fact, without any parallel instance in the history or literature of the world. We may therefore fairly point to it as an indication of unobtrusive design or plan which becomes the more striking the more it is contemplated.

Nor is the Old Testament devoid of similar indication of plan. The arrangement of these writings has for the nonce been thrown into the most admired disorder by the rash theories of modern writers, who usurp to themselves the name of scholars and critics; so that the prophets have been made to precede the law, and the Psalms have been relegated to the times of the Maccabees and the second temple, and the book of Genesis assigned to the eighth century after Moses. Fifty years ago this would have been accepted as sufficient evidence of lunacy; now we are obliged to deal with it as a sober and enlightened theory: and the difficulty is to know how to deal with it, as the difficulty is to know how to reason with a madman. But let us suppose that the book of Genesis was later than many of the prophets; let us suppose that Amos or Hosea is the oldest writer in the Old Testament; let us suppose that the Pentateuch, as we have it, is Babylonian; that all the Psalms are post-Captivity, and the history a late compilation that we may accept or reject as we

please. Then what follows? Most undoubtedly this: that at some period or other, by whom we know not, and when we know not, but certainly long before the Maccabees, the Hebrew Scriptures were arranged as we now have them. That is to say that from a condition of absolute disorder and of entire and casual independence, they were for a definite purpose and of deliberate human design cast into the traditional form in which we now find them. Then, if this were so, we must account for the selection of this particular form in preference to any other. Because as far as we can historically trace it for at least two hundred years before Christ, this particular form, of the Law, the Prophets and the Psalms, was the only one that was known. We must therefore suppose that in the third century before Christ the condition and order of the Old Testament was virtually much what it now is. The history had been arranged in its present form, the Prophets had been edited and arranged in their two groups of greater and lesser, and the other books were much as they are now. We must infer, therefore, that whatever traces of plan we can discover in the history from first to last were designed and arranged by the human compiler or compilers. We must suppose that the history of the call of Abraham and the sequel of it was deliberately fashioned with reference to the period of bondage in Egypt; we must suppose that all the promises with reference to the occupation of Canaan were deliberately inserted long after that occupation was a fact; we must suppose that the story of David's selection and the definite promises made to him were at all events thrown into their present form long after his throne was deprived of its latest occupant, and yet for some unaccountable reason were so retained; we must suppose that notwithstanding the many disparaging allusions to sacrifice in the various prophetic writings and the Psalms, the most elaborate ritual and sacrificial directions were successfully propounded by the priests and consciously accepted by the people as the work of Moses more than a thousand years before, though they must have known for the most part that they had been concocted in Babylon and introduced as innovations after the return. Is this conceivable, probable, or possible? for upon the supposition we must allow it to have been so, or else the hypothesis falls to the ground. It is consequently unnecessary to dwell upon the certain fact that Hosea himself evinces acquaintance with every book of the Pentateuch; that he is familiar with the history of Jacob and the Judges, and that as those histories cannot have been compiled out of his writings, it is certain he must refer to those histories, and that, therefore, they must have been in existence then; that Deuteronomy displays in like manner such an acquaintance with the earlier books as must either have been based on them, or was itself the impossible source from which

they were derived ; that the prophets from first to last imply more or less a knowledge of the law, and so pre-suppose the covenant of God with man, of which the law was the ostensible instrument and the abiding memorial ; that their mission comes to an end if there was no human evidence of any such covenant ; and that the Psalms involve throughout so much national acquaintance with the national history that they form an independent witness to the facts of that history even as the historical plays of Shakespeare do to the main facts of our own. I say that if we set aside the received order of Scripture and ignore the plan which that reveals, we are confronted with these insuperable obstacles without and within, as well as with the fact that of the historical books there is not one that does not bear witness to acquaintance with its predecessor. Kings shows acquaintance with Samuel, Samuel with Judges, Judges with Joshua, and the like ; and the way in which this is shown, if not an undesigned proof of it, can only be regarded as evidence of having been adopted with the deliberate purpose of imposing upon the reader, and suggesting to him a false inference. If this is consistent, I do not say with inspiration (which I am especially anxious not to assume), but with any degree of that sanctity which was universally attributed to the Scriptures, the whole Jewish and Christian community must have been wilfully blind and fatally mistaken.

But looking at the Old Testament in the broadest way, and regarding the plan of it as the work of human design, we are nevertheless compelled to acknowledge traces that are not human. What about the tone of expectation that is so clear from first to last, the cry for redemption, the hope of possession of the land that flowed with milk and honey, the promises connected with both, the desire for sovereignty, the promise of dominion, the partial fulfilment of it, the eventual overthrow of all national hopes, the sense of failure and incompleteness with which the Old Testament closes, the gradual development, the sudden and ultimate termination which expires with a definite promise and with forward-looking hope ? All combine to show that there is an unsuspected, unobtrusive, but very manifest thread of design running through the whole, which is enough to warrant the conviction that there is something more intended to be seen than is apparent on the surface. But as far as this is the case it was not put there by the human authors, but is independent of them, as, indeed, they must have been unconscious of it. In short, there is a composite unity produced by the individual diversity of the parts that is not found in any other writings ; and this is of a kind with that unity that is characteristic of the living organism, and which, in spite of infinite variety, is found to pervade the whole of nature.

And if there is one point that serves to demonstrate this unity more than another it is the consciousness of God's election, first of a man, then of a family, and then of a nation, for a special purpose, which is indicated as early as Gen. xii., but is not discovered in the breadth and far-reaching character of its significance till we have closed the volume of the Old Testament and opened that of the New. It is because the nature of this election has been misunderstood that it has in many cases proved a stumbling-block, and been the source of bitter controversies. But if natural selection is taught by modern science, adopting a term almost identical with, if not borrowed unawares from, the language of theology, shall we be wrong if we discern in natural selection a principle which may at all events serve to illustrate that of the election of grace, even if the two may not point to community of origin, and to oneness in the method of working towards an end. What if the election of grace so plainly taught in Scripture, should after all be but another form in human history of that same method of working towards a predetermined end, which is observable also in natural selection, supposing we accept that principle as a true interpretation of the method of nature? That while the process is going on the final result should be concealed in either case, is inevitable to the human observer; and in the realm of human history, while we contemplate the process in ignorance of the end, our only course can be to say, with Abraham, "Shall not the judge of all the earth do right?"

Obviously the great problem with regard to nature is, What does it tell us of the character of God? And as our survey of nature must of necessity be partial, it is shown by experience that our conclusions about His character will be uncertain, imperfect, and contradictory, depending largely upon the aspect under which we view nature—the eye with which we behold it. Thus the God of the tempest, the tornado, and the earthquake will be very different from the God of the opening year, and the first fragrant breath of spring, redolent with the scent of flowers, and resonant with the varied notes of birds: and the God revealed in the awful solitudes of the glacier and the Alpine peak, will be very different from Him whom we think we see in the rich and abundant luxuriance of the Italian plain, and the soft and gorgeous beauty of the Italian lake. But the question is, Which is the true God? And to this question nature gives, and can give, us no answer. One of her latest observers was taught by the contemplation of nature to disbelieve in the godness of God. And certainly whatever may be the ultimate verdict of science, the God whom history seems to reveal to us is too terrible to contemplate. When we survey the long thousand years' tragedy of Rome, with its almost unceasing wars

of tyranny and subjection, with its temple of Janus shut but thrice, our faith in a presiding God, who takes any interest in human affairs, is sorely tried, and our belief in the goodness of God, to say the least, is severely shaken. Or if we go further back and think of the fall and rise of mighty kingdoms—Egypt, Babylon, Assyria, Persia, and the like—it is hard to understand the ways of God, and we can only confess with the Psalmist, “Thy footsteps are not known.” Or if we look again to the experiences of modern times, with its Lisbon earthquakes, its Indian and American cyclones, and its Chinese famines, and think of the countless millions of creatures like ourselves who have fallen victims to desolating wars and ruthless famines, and all-devouring pestilences, we can only ask again with him, while we wait in vain for the answer, “Wherefore hast thou made all men for nought?” In short, the reply that we get to our perplexing question, What and where is God? from nature and from history, is at the best uncertain, dubious, and obscure, and also throws it back upon ourselves with hollow and heartless mockery, “Yea, what and where is He?”

Now there is one book—and one book only—which, while admitting to the full that clouds and darkness are round about the ways of God, is, nevertheless, from first to last unfaltering in its faith in God, uniform and emphatic in its encouragement to trust in Him; and that book is the Old Testament. “Trust in Him at all times, ye people; pour out your heart before Him. God is a refuge for us.” This book, like the book of nature, tells us of the ruthless extermination of the Canaanites, and that by Divine command; it tells us of the almost total destruction of the tribe of Benjamin by civil war; it tells us of the cutting off of entire armies, with their thousands and tens of thousands; of the destruction of Sennacherib’s host, of the slaying of the sons of Zedekiah in the presence of their father, and of the putting out of his own eyes; and lastly, of the deportation for seventy years of one-half of the nation, and of the obliteration from history of the other half. And yet, notwithstanding all this it is absolute in its demand upon our unreserved trust in God, and unswerving in its own conviction as to the wisdom and rightness of trusting in Him, while, in the knowledge of all this, one of its greatest writers does not hesitate to say, “Thy mercy is over all Thy works;” and in the fulness and depth of this conviction is perfectly unconcerned to make good his statement, knowing that God cannot but be justified when He speaks, and be clear when He is judged. I am bold to affirm that in the whole range of secular literature there is no such magnificent conception of the character of God as this, and no such sublime consciousness of the glory and praise that is His due.

Now if the revelation of God in Scripture is a true revelation

it will probably—and may justly be expected to—throw light upon the revelation of Him in nature, while it certainly will not be found to be contradicted thereby. What, then, are we to say to the naturalist's verdict about the goodness of God? Shall we take his verdict, or that of the Psalmist as the truest? Which was the best and most accurate observer of nature? He who had learnt from nature to disbelieve in the goodness of God, or he who said, "Thy mercy is over all Thy works?"

And the answer to this question will be supplied by two features which we may find in nature, and which are distinctly taught us in Scripture; but as the subject is one of almost endless, or indeed of infinite application, I will confine myself to these two features. That there are opposites in nature it is impossible to deny. There is a positive and a negative in the magnet; there are attractions and repulsions in chemistry and the like. From the very vastness of nature we are precluded from forming an adequate interpretation of it as a whole, because our survey, however extended, can be but partial. Still, there are certain broad features which are plain and distinct, and these may serve to guide our interpretation.

Now, one feature which is very obvious in nature, and is common to the whole animal and vegetable kingdom, is the provision made for reparation and healing. That there are cases in which these processes are ineffectual is manifest, as also is the universality of death which forecloses both; but in spite of this, which is ultimately inexorable; there is an equally conspicuous tendency in nature to make good her own losses. No sooner do we receive a wound than a principle at once manifests itself which tends to repair the damage sustained. The wound may be immediately or ultimately mortal, but at all events the secret principle which strives after reparation is there and in activity. Nature is ever at strife with death, and for a long time death is held in abeyance; and though in the individual death at length prevails, yet the struggle is continually prolonged in other individuals. So the race between life and death is, as it were, neck and neck; and each alternately prevails, though the very fact that the struggle is continued shows the virtual superiority of life, inasmuch as nature exhibits a power which death itself cannot destroy—namely, the power, notwithstanding the universality of death, to continually and permanently renew life. Indeed, so true is this that death itself may be regarded as a necessary incident in life, and, in fact, as stimulating life.

It is needless to pause to show how marvellously the fact of the resurrection supplies the complement to this teaching of nature, and effectually vindicates and establishes the tendency of nature to sustain and impart life. Without the resurrection we might be at a loss to know why life seems always to be

stronger than death, or might even be in doubt and despair as to which side the victory would eventually and at the last incline. And in a lesser degree we see the same principle at work in the curative processes which are so active and universal in nature. No sooner is any injury inflicted on a plant or an animal than healing processes are called into activity, which show that the tendency of nature is towards health and life rather than towards disease and death. When we inquire into the antecedent cause of the existence of disease and death we are indeed baffled, for that is involved in inscrutable mystery, and we can get no further than it is so because it is so; but as practical men we are concerned only with that which is, and are forbidden to weary ourselves with why it is. Seeing that the question is idle and the investigation fruitless, it is much more salutary for us to note with satisfaction and gratitude that the tendency towards reparation and healing is conspicuously characteristic of nature. Even the battlefield which has been the grave of thousands, after a few years bears no other record of the fact than that the harvests yielded may be more abundant and the fruit richer. And so it ever is: the tree may be cut down to the roots, but it will infallibly sprout again; the body may be dismembered limb by limb, but, however great the loss, nature will do her best to repair the damage, and habit will speedily learn to supply the deficiency or to do without what cannot be replaced.

I claim, then, this curative principle as one of the undoubted characteristics of nature, and as pointing distinctly to what may justly be regarded as a tendency in nature to repair and to heal. I turn then to the Old Testament, and what do I find there? In what, I am persuaded, is one of the earliest records of the nation, whatever the critics may say, I read: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and obey all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee." Here is a twofold claim put forth on the part of God: first, that He put diseases on the Egyptians; and secondly, that He was the healer of the Israelites—that is to say, He claims to be the author of disease and the author of health; in other words, the Lord of nature as nature is manifested in disease and health. Frequently in the Old Testament healing is claimed as the work of him who professes to speak by it. "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal:" "I will heal thee and add to thy days fifteen years," said God to Hezekiah; "What is the sign that the Lord will heal me?" said Hezekiah to Isaiah; and the like, till in New Testament times

our Lord distinctly claimed to be the Son of God on the ground that He did the works of His Father, which were notoriously works of healing.

Thus the God of the Old Testament claims to be the God of nature, because he challenges to Himself one of the most conspicuous works of nature; and the acts of nature are found to be in a very significant way the acts which we are taught to recognise as the acts of God, and by performing which Christ our Lord claimed to show Himself to be the Son of God. Nature is a healer. Christ manifested Himself as a healer. God claims to be He who is the healer of His people, and Who on certain special occasions put forth and displayed His power as the healer of certain favoured individuals.

The last point, which is the most remarkable of all to which I shall appeal in evidence of my position that the God of the Bible and the God of nature are one and the same God, and that the voice of God in revelation confirms and establishes His voice in nature and the universe, is the doctrine and law of sacrifice as observable and obvious in both. It is a matter of fact that the origin of sacrifice is lost in obscurity. We meet with the practice of sacrifice as early as the fourth chapter of Genesis, without a word of explanation, as though it were the expression of a natural dictate; and we may weary ourselves in vain to discover any more about it. We meet with it again on the first morning of the restored and regenerated earth after the flood, when it is especially recorded in the language of the Mosaic law that the Lord smelled a sweet savour, and gave His blessing and promise accordingly. We meet with it again in the dawn of patriarchal times, as prevailing in the family of Abraham, Isaac, and Jacob. In the case of Abraham we find it especially enjoined by God, and adopted as the occasion of making a covenant with him; and shortly afterwards, on the memorable occasion when he was bidden to sacrifice his only son. We may regard this as an important stage in the history of sacrifice, as the means whereby God would instruct Abraham, that however natural and instinctive sacrifice might be, it could not be complete till it embraced all that the worshipper held most dear—as dear, indeed, as his own life. It thus raised sacrifice from the level of a mere gift, involving the life of other creatures and the shedding of their blood, to the more searching and absolute demand of a spiritual and personal surrender. At the same time Abraham was taught that it was this absolute surrender of conformity to the Divine will that was the acceptable element in sacrifice, and not the mere shedding of blood or the taking of a fellow-creature's life. Abraham was placed, therefore, in a higher position with regard to sacrifice than was attained probably by his descendants for many ages afterwards. The sacrificial ritual of the law, however

Divinely significant it may have been, must surely have failed in the great majority of cases to convey to the worshipper the higher lessons of sacrifice; and it required the special illumination and the painful experience of David to affirm "The sacrifices of God are a troubled spirit; a broken and contrite heart Thou wilt not despise." Not that the spiritual lessons of sacrifice were alone important, or that the others might with safety be neglected; otherwise the outward form of sacrifice, involving the shedding of the blood, would not have been retained in so prominent a manner and with such obtrusive emphasis, if it had not been that the surrender of life was an indispensable element in ideal sacrifice, however pure and spiritual it might otherwise be. And thus the two elements were persistently retained, if only to foreshadow—and perhaps with the very purpose of foreshadowing—the great culminating and final sacrifice of Christ upon the cross.

And it is here that we find such perfect and marvellous harmony between the law of God in Scripture and the voice of God in nature. For if there is one universal, all-pervading, self-evident feature in the natural world, it is this very law of sacrifice. Think of the vast extent to which we are indebted to the animal creation. It would not be possible for us to subsist without the flocks and herds, the birds and beasts and fishes of the air and earth and waters. To a very great degree they exist for our sakes.

But it is not we only that are subservient to this law, it is of force in every province of nature. One set of creatures is the sustenance of another; it is not merely the wild beasts that prey upon the tame, but throughout the whole realm of nature the presence and action of the law is felt. God has written the law of sacrifice in conspicuous and indelible letters on the world, and this law is not fulfilled till it attains the highest possible form of absolute and voluntary self-sacrifice. Nor is it only in the animal world that we discover the presence of the law, for the entire vegetable kingdom subsists for the purpose, immediate or remote, of man and animals. And may we not go further, and say that it is this law, and this law alone, that expresses the character of God Himself, inasmuch as though the heavens declare the glory of God, and the firmament showeth His handiwork, and though the fulness of the whole earth is His glory, yet neither in earth nor heaven can we catch the faintest glimpses of His person. We may and must adopt the language of the prophet, and say, "Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour." He has left His footprints on the earth, and the track of His chariot wheels is in the sky, and the clouds are the dust of His feet; but He is not there, for He is risen far above all heavens, and beyond the reach of every eye, though He

fillet all things. Is not this self-sacrifice of the highest and most Divine type? and if this character were to express itself in the conditions and limitations of humanity, and to strike its being into the bounds of mortality, how should it do so but by the perfect sacrifice of the agony and the crown of thorns, the shame, abasement, and desertion of the death upon the Cross.

I think the several points I have now mentioned, which may indefinitely be increased, may fairly be taken as indications that the mind which claims to speak in Holy Scripture is the same mind whose characteristics we trace in nature, that the God of the Bible is the God of nature, and not another and a partial God, who has been fashioned by conjecture out of the human mind itself. That there are difficulties connected with a spoken revelation must be only too plain to everyone—difficulties not only as to the subject matter, but as to the means and method of communication, and the like; there are difficulties, also, in nature, and in the revelation of nature, and it is, of course, possible to shut one's eyes to the God of nature, and then to say that we cannot see Him; if God has anywhere revealed Himself, we may be quite sure He has only done so partially; but the practical question we have to determine is whether the broad and patent features of the Old and New Testaments, and the history they record, can be accounted for by the application of merely natural principles, and the operation of merely natural laws, or whether, being what they are and as they are, they do not justify the claim which they distinctly make to be the expression of the will and mind of God. If this is so we may expect to find in them features that are common to them with nature; and this it seems to me we do find, and may expect to find more and more, according as we conduct the search in the spirit of faith. This, however, we cannot doubt, is a sure and certain fact, that neither in the Scriptures nor yet in nature has God spoken in such a way as to preclude the possibility of not hearing Him. If the final revelation of God is that God is Love, then it stands to reason that that revelation itself will be no revelation to the unloving. It is not the revelation adapted to them, nor the kind of revelation they desire; but it by no means follows that it may not be a true revelation, and the revelation of the truth.

But in this case there is a degree of like-mindedness required, the want of a certain receptivity to which it will not appeal in vain. And this in either case is faith. We cannot see God in nature if we have no faith. Nature tells us only of a succession of causes which explain themselves no further than we can trace them; of the cause of causes it says nothing, and only by inference and induction suggests it; but if we postulate such a

cause, much that before was unexplained becomes intelligible; and we must add that if the cause we postulate is that God who in the beginning created the heavens and the earth, and breathed into man's nostrils the breath of life, and finally sent His Son in the likeness of sinful flesh to atone for sin, and to be the Saviour of the world, nature becomes invested with a glory that is otherwise hidden from us; for then everything speaks to us of Him, and conveys a message from Him which makes us feel that His mercy is over all His works; and then the revelation in the Word and the revelation in the world mutually interpret and confirm each other. The great world's altar-stairs, which slope through darkness up to God, do not leave us in the dark when we embrace Him with whom is the fountain of life, and in whose light we see light. And the revelation and message of God's love as presented and offered to us in the Scriptures seems to be brought nearer and yet more nigh to us as we trace the action of His handiwork in nature. For that reveals to us the actual living God of the present, and as we have learnt to love Him from the message which assured us that He first loved us in the distant and historic past, when He spake to the fathers by the prophets, and in later ages spoke to us by His Son, we hear, as it were, repeated in the present the familiar accents of that blessed voice, the voice of the unchangeable Son, whose nature and whose name is Love.

And as it is certain we shall not interpret nature aright nor receive the full message of nature if we do not regard it as the voice and work of Him who is our heavenly Father, because He is the Father of our Lord Jesus Christ, so the strength of our faith in Him will be increased by nothing so much as by the recollection that the ever-present voice of God in nature is not the voice of an unknown God, but the voice of that God who out of the clear and cloudless eastern sky spake to Abraham, when He promised that his seed should be as the stars of heaven for multitude, and on the mountain of transfiguration said of Christ, "This is My beloved Son, in whom I am well pleased," and who, as the Word of the Father which was in the beginning with God and was God, has yet to be heard once more in the consummation of the ages, when He shall unfold the mighty secret of nature and of providence, of revelation and of history, and say to His elect, "Come, ye blessed children of My Father, inherit the kingdom prepared for you from the beginning of the world."

STANLEY LEATHES.



ART. II.—CHURCHMEN IN COUNCIL.

A NUMBER of Churchmen have recently associated themselves in council on the subject of the existing ritual difficulties and distresses of the Church.

With a view to their solution and alleviation they have enunciated certain principles and made certain proposals, which a member of this association purposes here to discuss.

It may be asked very properly of whom does this body consist? Prefacing that our movement must win its way and do good on account of its inherent reasonableness, and not on account of the personal attractiveness and influence of its promoters, the reply is: of a number of laymen and clergymen drawn from all sections of the Church, excepting the most extreme, together with many persons who, while sympathizing with much that both of the two great Church parties hold in common, are yet unable to range themselves under the banner of either. Thus, decided party men are on our platform, and what has been called the Silent Party in the Church seems at length to have found a voice there. To mention some representative names, Dean Bradley of Westminster, Dean Boyle of Salisbury, Dean Perowne of Peterborough, are men respectively of light, weight, and leading. Dean Butler of Lincoln, Dean Bickersteth of Lichfield, and Lord Nelson represent different phases of High Church thought. Dean Pigou of Chichester, Dean Spence of Gloucester, and Mr. Teignmouth Shore are typical Liberal Evangelical Churchmen. Mr. Kitto and Canon Jacob are parish clergymen eminent for their decided opinions. Sir Gabriel Stokes is the President of the Royal Society, Sir Richard Webster is her Majesty's Attorney-General; and in view of the particular proposals made by the association, it is significant that the prolocutors of both Houses of Convocation and the vice-president of the Canterbury House of Laymen are members of Churchmen in Council.

I do not propose in this paper to travel far beyond the leading principles of the movement.

I. We affirm the principle of the COMPREHENSIVE CHARACTER of the Church of England.

In the July number of the *Contemporary Review* there is a description of ecclesiastical comprehensiveness by a Roman Catholic layman which might, I think, be adopted with reserve and qualification as true of the Anglican position. He indeed claims it to be true of his own Church, and of his own Church only.

"The Catholic Church," says Mr. Coventry Patmore (he means the Roman Catholic Church), "instead of encouraging uniformity of thought and feeling, as all other Churches do, does

her best, in the direction of souls, to develop as wide a distinction as is consistent with formal assent to her singularly few articles of obligatory faith. She requires consent to the letter of the doctrine, but welcomes as many and seemingly conflicting ways of viewing it as there are idiosyncrasies of character in men, recommending each not to force his inclination, but to seek such good in the doctrine as best suits him." "Singularly few articles of obligatory faith!" I thought they had to assent to the Tridentine decrees, and the dogma of papal infallibility. And "formal assent!" We may smile, but I fancy his clergy will frown at this literary indiscretion. However, as I have said, I venture to adopt, with qualification and reserve, this description—a very thoughtful and refined one—as true of our own Church. She demands from her lay people not, indeed, a *formal*, rather a *heartily* assent, but it is "to singularly few articles of obligatory faith," viz., to the Creed, the Lord's Prayer, and the Ten Commandments. She leaves to individual minds freedom of interpretation and selection. "She welcomes as many and as seemingly conflicting views" of her doctrines as occur to devout inquiring minds. She cherishes individuality in her sons. She gives "room enough under us for to go."

"The Church of England," says Dean Stanley, "admits almost every school of theology within its pale." "There are," says Canon Bernard, "within the Church, persons who greatly differ in regard to certain definite doctrines, and in their general cast of religious opinion and habits of religious thought." And there follows, I contend, from her sanction of this variety in doctrine, her sanction of a "reasonable variety in ritual, in modes of conducting public worship." Now this comprehensiveness of our Church is a scandal to the extremes within her borders, each of which, unable or unwilling to see her doctrines and her formularies "steadily and to see them whole," claims its views and interpretations to be alone admissible; and is foolishness to the adversary without, who is never weary of decrying "the incongruity of the Anglican position," and of deriding her "midge madge of contradictory formularies."

It would be foreign to the purpose of this paper to defend at any length this comprehensive character of our Church, yet I must indicate the lines of that defence.¹ I should argue that it was in accordance with her ideal features, of the very essence of her being, foreseen and intended by those who shaped her at her most tremendous epoch—the period of the Reformation—both *necessary* and *right*. *Necessary* both on account of her descent—her connection with the past life of the nation, and on account

¹ For this projected line of argument I am greatly indebted to a paper written some years ago by Canon Bernard.

of her established position—her connection with the present life of the nation. The Bishops of the Somorsætas (as Mr. Freeman might put it) have now sat on their stools for one thousand years. Comparing the life of a Church with the life of a man, must not the aged Church have the wise toleration, the large-hearted charity, the insight into essentials, the discrimination as to accidentals, the comprehensiveness to which “old experience doth attain?” Must not years “have brought the philosophic mind?” And apart from the teaching of the past, does not her position in the present—as the Church of the English people with their varied modes of thought, their varied opinions inherited and acquired—make comprehensiveness a necessity of her being, so that to limit her comprehensiveness would be to limit her life?

And further, this feature of hers ought not to be treated as a necessary yet *morbid* growth, alluded to with regret, “with bated breath and whispered humbleness.” I should argue that it was *right*. That here we have a note of her *Catholicity*. A pure and apostolic branch of Christ’s Church must exhibit something of the comprehensiveness of that mother Church which included St. Paul and St. Peter, St. James and St. John. That here we have the true *Protestant* note, that freedom of judgment which can only exist in a Church which is comprehensive, and which some¹ of the advocates of Rome now claim as a feature of their Church, and of their Church only. That here we have a characteristic which stamps our Church as the natural home of those (and such there will ever be, and there ought to be a home for them) who are perplexed in faith, who, doubting, are anxious to believe, to whom Christian worship and Christian society ought not to be denied.

For the particular way in which I have stated it I alone am responsible, but I speak for others when I say that the comprehensive character of the Church of England is the fundamental principle of Churchmen in Council.

And here it is only candid to admit that some of the warmest advocates of comprehensiveness will have nothing to do with Churchmen in Council, *because they propose to do something*. And to do something may “upset the existing settlement and balance.” This is Dr. Wace’s position. He argues with great force that the “present standards of the Church have enabled the two great historic parties to remain together in one national Church,” and that any alteration of the rubrics might lead to a disruption on this side or on that, and consequently to a loss of comprehensiveness. I confess personally that when I come under the spell of Dr. Wace I become of “the division of

¹ Mr. Coventry Patmore is not alone in his contention; Mr. W. S. Lilly has put forth similar claims.

Reuben" of Churchmen in Council. But the recognition of our second leading principle restores my allegiance.

II. THE PRINCIPLE OF SELF-ADJUSTMENT.—It may be thus argued: It follows from the comprehensive character of our Church—from the presence of the various parties within her borders—that both in the ways of doctrine and ritual there will arise from time to time difficulties and controversies crying out for solution and settlement. We are in such a crisis at the present time. The question is one of ritual—the interpretation of the Ornaments Rubric. And it is raised in a manner more sensational than could have been thought possible twenty years ago. A bishop is arraigned for violation of the law. And what is the method of judgment and settlement? The costly, and it would appear endless one of interpreting the disputed rubric by courts of law. It is not only Mr. Matthew Arnold's "plain man" who cannot understand the rubric. Doctors learned in law, doctors ecclesiological, archæological, historical are befogged; like Milton's angels, "they find no end in wandering mazes lost." It cannot be right that minds should be occupied, and time taken from the real business of the Church's life, in these interminable inquiries. They are assuming a place out of all proportion to their value. It comes upon us that our Church may lay itself open to that reproach which the Jewish Church *merited*, when its doctors, spending their time in endless discussions on the meaning of ancient rubrical directions, neglected "the weightier matters of the law, justice, mercy, and truth."

"I see no prospect of permanent settlement," says Dean Plumtre, "except by the removal of that *damnosa hæreclitas* which is the cause of our present distress." Well, in that direction Churchmen in Council look. They do not, in their corporate capacity, presume to say so much as the Dean of Wells. But they contend for the principle of self-adjustment. They declare that we have had enough of interpretation; that it is the duty of the Church to restate and re-enact in cases where rubrical directions are ambiguous and obscure; they appeal to the twentieth Article: "The Church hath power to decree rites or ceremonies"; they desire to hear the living voice of the living Church speaking through her representative assemblies—the ancient Houses of Convocation and the modern House of Laymen—rather than the uncertain echo of that of past centuries.

In accordance with these views the following petition has been adopted by Churchmen in Council, and will be circulated when it is thought that the subject has been sufficiently ventilated and discussed:

Whereas great difficulty is caused and injury occasioned to the Church by the wide diversity of opinion which exists as to the meaning of cer-

tain rubrics and directions in the Book of Common Prayer, we, the undersigned clergy and laity of the Church of England, most humbly and respectfully beg your grace the president and your lordships the members of the Upper House of the Convocation of Canterbury (or York) to take the necessary steps to obtain, by the Constitutional action of Convocation, such enactments as shall make perfectly clear what shall be absolutely necessary and what shall be optional or permissive in the performance of the Services of the Church.

But it is said, and, to my mind, with convincing force, that these Houses are by no means representative, and have "no moral right to speak for the whole Church." Here, again, Dr. Wace is a powerful objector. "Reform your Houses," that is, in effect, his argument. "Make them really representative assemblies, and then, and not till then, place your rubrics in their hands."

It is not, in my opinion, an adequate answer to this objection to give that "the two Houses of Bishops and the two Houses of the Representatives of the Clergy, which constitute Convocation, have, as a matter of fact, always been entrusted by the Crown with the consideration of questions affecting the ritual of the National Church, before these decisions were finally ratified by Parliament; and that these Houses were under the same constitution as now, when, in 1662, they drew up the present edition of the rubrics."¹ That is true; but in 1662 Parliament was practically a Parliament of Churchmen, and so the laity in their Houses shared with the clergy in their Houses the responsibility of drawing up that edition of the rubrics. But now the representation of the laity by Parliament is only a *theory*, and we must look for other methods by which laymen and clergymen in combination—a full and fair representation of the whole body—may settle their differences. Not otherwise is any settlement likely to be acceptable and lasting. Already a step has been taken towards this consummation in the establishment of the Canterbury House of Laymen; and "there is every prospect of one being elected in the northern province as well."

But we move slowly. As long ago as 1874, Lord Alwyne Compton, the present Bishop of Ely, then the Prolocutor of the Lower House of Convocation of Canterbury, in a paper read at the Brighton Congress, sketched as the changes demanded by the times:

First, some provision for the united action of the two Convocations.

Secondly, that a larger proportion of the Lower House of the Convocation of Canterbury should be *elected*, and that all the clergy, or at any rate many besides the incumbents, should vote at the election of proctors.

Thirdly, that the laity should have a voice in the deliberations of Convocation.

¹ From paper issued by Churchmen in Council.

Churchmen in Council desire some such reformation. But they believe, and so it was argued by Chancellor Espin, Prolocutor of York, at their last meeting, that the quickest way to bring it about is to commit to these assemblies the settlement of this rubrical question. The settlement must take time; and during that time the Church will, in consequence of the importance of the issues she has entrusted to those bodies, awake to the need of reforming them on a thoroughly representative basis. "I believe," writes Archdeacon Sinclair, another of our members, "directly we went to work, an alteration in the system of representation would follow as a matter of course." And it is in that confidence that we call on Convocation as *at present composed*, with the lay assistance that is *at present available*, to *initiate* a settlement.

In this connection I must notice the proposed measure—lucidly and elaborately explained by Mr. Teignmouth Shore in the *Guardian* of 25th June—to facilitate Church Legislation through Parliament. It is what is known as the Bishop of London's Bill. It provides that when "the Houses of Convocation have passed any measure affecting any rubrics or directions in the Book of Common Prayer, such measure shall have legal force if, after having been approved by her Majesty in Council, and laid on the table of both Houses of Parliament for a definite time, no address shall have been presented to the Crown by Parliament on the subject."

Now, though all Churchmen shrink from the discussion of rubrical questions by the present Parliament, this proposal, which obviates such discussion, has met with much opposition. Lord Grimthorpe calls it "their crazy or traitorous scheme of getting Parliament to abdicate in favour of that clerical majority of a very small fraction of the Church of England." I must say myself that if I thought the Bill would pass this session, or next session, I would have none of it. I do not want Convocation as at present constituted to have such legislative powers as are proposed in this Bill. But I could see with equanimity this Bill, or something like it, winning its way *pari passu* with measures of Convocation reform. And I am not afraid to countenance the Bill now, because I feel quite sure that Parliament, even under a strong Conservative Government, would not pass such a measure unless the rights both of the laity and of the clerical minorities were secured and safeguarded in those assemblies to whom it is proposed this transference of power should be made. And this is, I believe, the view of Churchmen in Council.

It will thus be seen that Churchmen in Council have no cut-and-dried scheme—no panacea of their own to offer. The dealing with this *dammosa hæreditas*—the Ornaments Rubric—

the question of its alteration or abolition, the maximum and minimum of ritual to be allowed—these are topics it is premature for them to discuss, except in a purely tentative and academic way. Their full discussion and settlement must be the work of the whole Church; of representatives of *all* Churchmen in Council. Within their own body it is probable that there is the widest difference of opinion as to what ought to be done. But all agree that something ought to be done; and that it should be in the direction indicated, viz., legislative action to be taken by the whole Church, through her constituted and reformed assemblies.

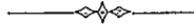
Our platform, then, is a broad one, and I think safe. One plank is the principle of comprehensiveness. The other is the principle of self-adjustment. Believing these principles to be of vital importance to the Church's life, I have been thankful to find an association of Churchmen in Council that exists for the purpose of maintaining their necessity. It was inevitable that a conciliatory movement of this character, conceived in the interests of no party, and avowedly pledged to weigh the claims of both sides, deliberative rather than combative, and with the view of the judge rather than with the aim of the advocate, should excite little popular enthusiasm, and in many powerful quarters much hearty dislike. A Falkland ingeminating "Peace, Peace!" is distasteful both to the feelings and reasonings of more fiery combatants. Of such a kind, without doubt, has been the reception of Churchmen in Council. But is not the association on this account bound to justify its existence and its policy by a prolonged career, and by such renewed activities and developments as the times may call forth? Its collapse would, in my opinion, be felt as a misfortune by a multitude of Churchmen, who are at heart in agreement with its objects, but whom a sense of difficulties which seem insuperable has withheld thus far from any active expression of sympathy. A cause which is great and growing, notwithstanding its present lack of organization and machinery, would suffer—would be put back by its fall. The very existence of such a body is an augury of peace. If Churchmen in Council do nothing more practical than bear witness to the vital necessity of principles sometimes forgotten, often misunderstood, seldom heartily embraced, they will do good work.

But, whatever the fate of this particular association, the truths to which it has rallied us must survive as potent factors in the future history of the Church.

The *principle of comprehensiveness*—variety in doctrine, variety in ritual—is the glory and the praise of the Church of England. But it ceases to be respectable if latitude degenerates into lawlessness, if variety takes its forms from individual crotchet and sectional caprice.

Hence *the principle of self-adjustment* is called for. And, remembering that as a branch of the living Church she has the power of the keys, remembering our Lord's promise that He will inform and teach her by His directing, selecting Spirit; recalling, too, her past secular activities in reforming and re-settling her affairs in still more troublous times, the Church out of very shame and agony and distress will (it is my confidence) yet find her voice and recover and use the power of self-adjustment.

CHARLES HUMPHRY MINCHIN.



ART. III.—THE SOCIAL POSITION OF WOMEN AS AFFECTED BY THE HIGHER EDUCATION MOVEMENT.

AT this moment, after twenty years of sowing, the advocates of the Higher Education of Women are enjoying a well-merited harvest of success. The triumphs recently won have silenced sneering critics, and almost disarmed the antagonism of opponents.

To understand the wonderful progress of the movement in England, or rather among the English-speaking race, one must look back half a century and inquire into the causes that made such an advance desirable and distinctly beneficial. As women whose lives are filled with the blessed cares and duties of home-life have little leisure for study, and are not so directly affected by the new learning, we may be pardoned if we consider it in its bearings upon the position and happiness of those of their sex whose home claims absorb only a small part of their energies, keeping in mind that what benefits even the minority must in some way react upon the rest.

The position of single women fifty years ago was more depressing and discouraging than it had been at any period since the Protestant Reformation. Before that event, convents had offered a refuge for the poverty-stricken and the desolate. Life in a convent may not have been ideally happy, and doubtless many hapless victims were forced to accept it against their will; but that the convent offered to many friendless women protection, the necessaries of life, employment and congenial society, not to speak of the halo of sanctity which surrounded such supposed self-abnegation, few will deny. Whilst we must rejoice in the clearer views of truth which have withheld from celibacy the undue honour which it had usurped at the expense of married life, we are apt to overlook the fact that a considerable section of the community lost by the change.

Still, for two centuries or more the single woman had not much difficulty in finding a sphere in which she could be useful and happy. Machinery had not wrested from the hands of the women of a household the arts and industries that made the "spinster" a valuable contributor to the comfort of a home. There was no want of occupation for women, whether married or not, and the tedium of a useless existence was less often felt, perhaps, than the drudgery of household work. The age of steam arrived, and changed this state of things. It brought in its train results that could scarcely have been anticipated. It took the distaff out of the hands of women, and so infringed upon their monopoly of housekeeping arts as to render their services less indispensable than formerly to the personal comfort of men. At the same time the increase of wealth in the hands of some produced a more costly style of living even among those who did not share the general prosperity. Owing partly to these causes, and partly to the growing disproportion of the sexes brought about by emigration, the percentage of women who had the opportunity of marrying decreased, and seemed likely still further to diminish. Then came the era of the discontented old maid, who became more than ever a favourite butt for ridicule; she might reasonably have claimed a large amount of compassion. Her ignorance and narrow-mindedness were her legacy from a previous generation; her uselessness and incapacity were the result of the triumphs of her own; the mischief-making propensity which was charitably attributed to her was, if it existed, the manifestation of energy that had been refused legitimate outlet.

The profound dissatisfaction with which many women regarded their lot was not long in finding utterance. It amused some and shocked others to hear women asserting their claim to educational advantages, and to equal political and legal status with men. The clamour for "Woman's Rights" could not be silenced like the old Hebrew cry for freedom with the words: "Ye are idle, ye are idle; get you to your labours." Those very labours were performed by others, and would never again be restored to the empty hands. Yet it was not strange that the claim grated harshly on the ear, for, with a few brilliant exceptions, women had not as yet vindicated their claims by success in any department requiring profound thought or even concentrated energy.

When one thinks of the changes that have taken place within the last twenty years, and notes the marvellous revolution in public opinion, one is tempted to wonder whether since the world began any period has been so fruitful in surprises. After so many centuries, the "Dark Continent" of woman's intellect has been explored, and it has been found to contain

heights and depths that were not dreamed of. In a poem by a contemporary writer, the wife of the hero is represented as saying :

I, too, have thoughts
Fit to be women to his mighty men.
And he would love them, if he led them to the light.

There has been a "leading to the light" of many deep thoughts for benefiting their sex. We see the result in our great high schools and colleges, where girls are receiving an education which can stand the same tests that are applied to the studies of boys. We see women practising as doctors, and enabled by their knowledge and skill to enter the homes of their sisters in distant Eastern lands, and bring to them the breath of health and hope. We see hospitals re-modelled and re-organized by women whose training in the work of nursing has been raised to a fine art. We see in the revival of deaconess houses and of sisterhoods the charm which community life assuredly possesses for a certain class of minds, and also the wonderful results that have been attained by such consecrated co-operation. We find women taking a distinguished part in every philanthropic and educational movement. A new-born sense of power, and of responsibility for its exercise, has created a new and high ideal in the minds of thousands of women, and has given dignity and happiness to their lives.

It is a critical time; for the position of women in countries where this educational movement has had free course is at the present moment very remarkable. In no age or clime has the lot of woman been so enviable. She has not yet descended from the eminence where chivalry placed her (more, perhaps, in theory than in practice), and while her achievements in the way of academic, literary, or artistic success are applauded to the echo, her weaknesses are respected, and her failures passed over with leniency. It will be otherwise ere long. When the competition between man and woman grows keener, and the race is to the swift, and the battle to the strong, and no element of courtesy tempers the contest, the time may come when woman will sigh for the consideration which shielded her from criticism, and the gallantry that yielded the palm.

In another generation we shall see the solution of problems that are puzzling us. We may safely predict that no academic, or political, or legal privilege will be withheld from the female citizen on the ground of sex. What these changes may effect in the final issue it is impossible to foresee. The vigorous in mind and body will doubtless reap great advantage, the weak may sink under the added burden. It is the dream of some enthusiasts that a few generations of culture will sweep from the earth the shallow, vain, heartless trifler whom the novelists of the day depict as the peerless Queen of Hearts, and replace

her by a woman more after the ideal so finely drawn by Spenser, Shakespeare, and Wordsworth. Those who look deepest beneath the surface see opening out for women new paths of usefulness and not of rivalry. They see in what a wonderful way the hand of God has been leading women through leisure into the paths of knowledge. They do not doubt that the womanly instincts are strong enough to be proof against the temptation to undue self-assertion and self-confidence. They believe that we are drawing nearer the time of "purer manners, nobler laws." That as the dream of the poet's fancy in "The Princess" has been realized and found no chimera, so, too, his prophecy will receive further fulfilment:

The man be more of woman, she of man,
Till at the last she set herself to man,
Like perfect music set to noble words.

C. M. BIRRELL.

ART. IV.—THE UNITY OF THE VISION OF ISAIAH, THE SON OF AMOZ.

IT goes without saying that every reader of the Bible finds himself irresistibly attracted by the writings that claim the name and authorship of Isaiah. Among the "goodly fellowship," the diadem of "beauty and glory" has in all generations been awarded to this prince of the prophets. The recorded utterances of Jeremiah may occupy the first place in position in some manuscript rolls of the Jewish Scriptures, but in the Jewish mind Isaiah ranks second only to Moses, the legislator of Israel. The contents of the book involve questions both of the prophet's day and of futurity that are of the greatest moment to all generations, so that the thoughtful believer is fascinated by a forcible attraction from which he has neither the power nor the will to escape. The pious reader finds a strange light like the twinkling of the morning star scintillating on every page, and the man whose mind is alive to the charms of poetry is entranced by the rhythm of these ancient musings, and by the music (which even a translation cannot reduce to silence) of these sweet and silvery cadences. This last feature, it cannot be doubted, has made Isaiah to the reader of the Old Testament what the Gospel of St. John is to the New Testament readers. Certain it is that this intrinsic beauty of thought and utterance, this harmony of mind and matter, has enlisted and enrolled a larger band of devout students than any other portion of the Old Testament that lays claim to a single authorship. There is no need to linger over the allurements

found in the varied figures and tropes that crowd the pages of this writer, to view the rapid interchanges between the dawn of day and the night-of-death-shadow, the contrast between the hail, the hurricane and rushing flood, and the waters that go softly and the wells of consolation; to listen to the rebukes against sin and the tender reasonings and pleadings of love, the sorrow and sighing and the song of salvation. All these features are familiar, and have furnished abundant food for meditation, and material for exposition and exhortation both in the synagogue and in the Church for many generations. In the religious services held in the former, there was a fixed lectionary for the Sabbath Days, consisting of portions selected from the Law and the prophets—the latter were called Haphtaroth; sixteen of these passages were chosen from Isaiah; of these three are found in the earlier part, and thirteen in the latter part, of his book. In the New Testament no less than fifty-two passages are quoted from this prophet, of which twenty-three are from the former, and twenty-nine from the latter portion.

Throughout the writings of the Fathers, quotations from both the earlier and later prophecies abound, and no sign or symptom, so far as we know, has ever been traced that would lead the reader to entertain the thought that the Book of Isaiah embraced the contributions of one or more besides himself. And it is needless to add how much religious teaching, both in the pulpit and by the pen, has been indebted to this same source throughout the Christian dispensation, yet no one till recent times has dreamt of the existence of a partnership in this prophetic treasury.

In turning over the pages of Isaiah the mixed character of the composition forces itself upon the reader. There are three volumes in the book; this is evident at the most cursory glance. The first volume embraces chapters i.-xxxv. inclusive, containing earlier prophecies, Isaiah's call, the burdens or solemn charges on the nations, and the woes of Israel and of the nations. The second volume embraces chapters xxxvi.-xxxix. inclusive. This is simply a piece of history, almost identical with the narrative contained in 2 Kings xviii.-xx., and as Isaiah was chaplain to the court, and the Books of Kings are the work of the schools of the prophets, it is most likely that this portion of the history of the Kings was also the product of his pen. The third volume embraces chapters xl.-lxvi. inclusive, containing the later prophecies which concern the return from the Babylonish captivity, and under that, as a type, sets forth the "salvation of the Lord," as wrought out by the "servant of the LORD," the future Messiah, the hope and consolation of Israel. Now these three volumes have been handed down by the tradition of the Hebrew people as the work of one author, Isaiah the prophet,

the son of Amoz. It may be well to state here the few particulars concerning him which we may gather from Scripture and tradition. There is a tradition among the Rabbis that Amoz, the father of our prophet, was a prophet also himself, and brother of King Amaziah, though Kimchi confesses ignorance both of his family and even of his tribe. Internal evidence in Scripture goes far to show that he was closely connected with the court of Judah, and held the office—it may be in consequence of his relationship to the royal family—of spiritual adviser, or, as we might term it, of chaplain or clerk of the closet to the kings under whom he flourished. These kings are specified in the introductory chapter to be Uzziah, Jotham, Ahaz and Hezekiah. As we do not know at what period in the reign of the first-named of these kings he commenced his mission, the *terminus a quo* must remain undecided; and as to the *terminus ad quem*, although no mention is made of the demise of the prophet, still it is hardly conceivable that so zealous a defender of the faith would be permitted to execute his office for any length of time under Manasseh and his sinful abettors; hence there is every probability that the foul murder of Isaiah by being sawn in halves, according to the tradition of the Rabbis, which seems to derive a certain amount of support from Heb. xi. 37, was perpetrated in the earliest days of the reign of that apostate king. Every mode of computing the period during which the prophet lived and taught will show that his life was a protracted one, covering a space of four-score years and more. In addition to these particulars we have evidence that Isaiah was gifted with the talent of intellectual industry, as he appears to have been the author and compiler of other works besides this ever-memorable rôle. In 2 Kings, in the xviii.-xx. chapters, as remarked above, we have an account of the siege of Jerusalem by Sennacherib in the days of Hezekiah, and of the miraculous defeat of the foe, the sickness and restoration of the king, and the subsequent visit of the messengers from Babylon. This narrative is closely parallel with the history of the same period and circumstances as detailed in the Book of our Prophet, xxxvi.-xl. It has been held that the Books of Samuel and the Kings are the literary product of the schools of the prophets, whereas the Books of the Chronicles are the records of the matters of the state as made and kept by the priestly succession. There can be little doubt, therefore, that these chapters in 2 Kings were written by Isaiah, and the subject matter contained in them was incorporated in his prophetic rôle either by himself or an after editor who arranged his prophecies in their present order and form. We have further information furnished us on this point in 2 Chron. xxvi. 22, where we read: “Now the rest of the acts

of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write;" and again in xxxii. 32: "Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel." The former of these quotations refers to a work which has not been preserved to us, and the second work referred to in the latter quotation must be placed in the same category. Another proof of the literary activity of the prophet presents itself, we may, I think, safely infer, in Prov. xxv. 1: "These are also proverbs of Solomon, which the men of Hezekiah, King of Judah, copied out or collected." The men of Hezekiah must denote those who helped the king in his noble efforts to restore and establish the Theocracy in righteousness and truth, and hence it was that he collected all the oracles of wisdom that came within his reach. At the head of this band of holy reformers was of necessity Isaiah, the great prophet and religious leader of that day. The men of Hezekiah are probably identical with the disciples of Isa. viii. 16. Solomon, it would appear, in his earlier days had originated the preceding proverbs or gathered some of them from the wise men of old, and so rescued them from oblivion; but after his fall it may be that some doubt would arise in the hearts of the pious as to their inspiration and authority; hence it is most probable that Isaiah examined and tested the gnomes and maxims of the later years of the king, and thus the second portion of the Book of the Proverbs comes down to us having the additional seal of the Prophet Isaiah to attest their canonicity and authority.

The group of writings consisting, as has been said, of three distinct parts, bears the simple title in our Hebrew Bibles and in the LXX. of "Isaiah," in the Vulgate, "The Prophecy of Isaiah," in the Peshitto Syriac, "The Prophecy of Isaiah, the son of Amoz," and in our English Versions both the Authorised Version and the Revised Version the "Book of the Prophet Isaiah." This book in its present form and solidarity has been accepted as the work of one author throughout the ages; neither has any voice been lifted up against that belief, either among the Jews of old, or the Christians of more recent date till the eighteenth century, when a string of critics of the rationalistic school arose in quick succession in Germany, some of whom initiated the theory of a dual, and some of a manifold, authorship in the book; in a word, the *rôle* of Isaiah was a symposium of various contributors. Of late these opinions have spread widely over the Protestant portion of Christendom, and, it may be said, have been accepted almost to a man by theologians who hold Rationalistic or Latitudinarian sentiments, who have but small respect for tradition and external authority.

and who regard any features of discrepancy, real or imaginary, in any literary legacy of antiquity, to be of more weight in deciding a question of authorship than the opinions of others, even though they were almost contemporaries with the book which is the object of their scrutiny.

The purpose of this paper is to set forth in as simple a manner as the subject will permit the general features of this controversy, and to state the arguments with all fairness and impartiality on both sides, that the reader of ordinary intelligence and education may be able to form a judgment for himself as to the real truth of the question from the evidence which is advanced by both parties in the controversy. From the nature of the case there is but little scope for originality in carrying out an investigation of this kind; our duty will rather consist, with a few exceptions, in making a judicious selection from the arguments that have been advanced by advocates both of the conservative and negative theories.

When any question is proposed which involves a difference of opinion and consequent discussion, and an amendment is moved, the amendment is generally taken first and voted for, and perhaps in the present instance this will prove the most convenient mode of proceeding. Only one premise is necessary to our understanding the position: the amendment rests entirely on modern surmises and so-called critical grounds; and the original question, that is, the unity of authorship, rests on ancient and unbroken tradition, combined also with arguments, based equally on criticism, which have been elicited by the uprising of these recent exceptions taken to the traditional view.

I. A brief account must be given of the rise and history of the modern theory. Koppe was the first to express some doubts about one chapter in the latter portion of *Isaiah*; Döderlein then threw suspicion on the whole, which was afterwards fully confirmed by the adherence of Eichhorn, Paulus, and Bertholdt. These were followed by Gesenius, Hitzig and Ewald, who elaborated these views into a system, which has been largely adopted by theologians at home and abroad, and is set forth by some of our leading professors, who have adopted other portions of the Rationalistic programme, as an ascertained and undoubted fact. We must, therefore, endeavour to discover upon what basis this opinion rests; for so important a change of front in a question that affects not only the genuineness and authenticity of the book, but also its canonicity, and even its credibility, must bring forward something more convincing than personal and subjective impressions. We have a right to demand some historical testimony, or some indisputable evidence which is calculated not only to conciliate the approval of those who are willing to accept the theory, but to compel the consent even of opponents.

This is the ground on which the leading doctrines of the Church have been built, and the question before us has no right to claim an exemption.

II. The real source and origin of this controversy is the presence of the name of Cyrus (Koresh) as the restorer of Israel from the Babylonish captivity (ch. xlv. 28, and xlv. 1). It is argued that prediction in the sense of foretelling special acts, names and occurrences is simply an impossibility. The Rationalistic School ignores miracles, supernatural religion, and consequently *prophecy* in the sense in which the Church in all ages has understood and used the word. There is no doubt, it is admitted, that Cyrus is found in the Hebrew text of these passages, no doubt that he is spoken of as the Deliverer of Israel, and no doubt that as a matter of history he was the chief agent in the crisis of the nation's life—the return from the bondage of Babylon. But all these facts could not be foreseen and known by anyone 210 years before they actually took place; hence to the reasoning mind, it is urged, there can be no question that this portion of the book must have been written by some prophet or scribe at a period posterior to the return of the Jews to their own country. Prediction is impossible, and therefore these statements are not predictions, but historical records, in which the writer idealized present facts and ante-dated them for a dramatic effect. Modern characters of his own day were arrayed in old-fashioned vestments.

III. It having been laid down almost with the certainty of an axiom that prediction is impossible, the next step to be taken was to seek for other proofs to substantiate these premises—a useless task, for if prediction can be proved, or admitted, to be impossible, there is no more need of argumentation—*causa finita est*. But the upholders of the theory do not seem to be quite satisfied with the security of their position. The assertion, therefore, has been made that all the prophets take their stand upon facts that occurred in their own day or within the range of their own survey, and that no prophet breaks this law, no prophet leaves his own time and circumstances and by a leap takes up his position in the future, and fixing on that distant period as a standpoint, makes a fresh start to tell of things yet more future still; in other words, Isaiah in the reigns of Uzziah, Jothan, Ahaz, and Hezekiah, might utter judgments likely to spring from existing defects and transgressions among the people, but he would not transfer himself to the times of Cyrus, of Ezra, of Nehemiah, and predict as though he were living at that time and occupying a watch-tower which surveyed a new and strange field that was entirely foreign to his experience. According to this canon of interpretation, Isaiah should have predicted the captivity, then the destruction of

Babylon, then the rescue of Israel and their restoration to their own land, and then their after prosperity; the line of continuity should begin with the beginning, and maintain its course unbroken till it came to the destined end. By this law Isaiah cannot be the author of the later chapters, as they start from a point far distant from the prophet's days, and remote from his knowledge and experience.

IV. Internal evidence, it is said by the new school of critics, is strongly adverse to the unity of authorship. The features of the scenery and the surroundings described, or incidentally referred to, by the writer, are claimed as representing Babylonia rather than Palestine. Thus he is familiar with the "ships" of Babylon (xliii. 14); with the "rivers" (xliv. 27); with the far-famed gates (xlv. 1); with the idolatrous processions and the names of the idols (xlvi. 1); with the sorceries and enchantments practised by the inhabitants (xlvi. 8-10); and above all, the "mirage" (xlix. 10) is claimed as a well-known phenomenon in Babylonia. The animals also mentioned in these later chapters are denizens of the same country; and some of the trees also; though when trees are mentioned which are not indigenous, the shifty argument is resorted to that the prophet's mind wandered back to the arboriculture of his own country.

V. Another proof is sought in the language, the phrases, figures, and words found in this portion, and in the absence of others that are found in the former section. Thus the titles of the Divine Being, such as the Father, the Creator, the Redeemer, the Saviour of Israel, are peculiar to the latter chapters. A long list of words and phrases, which it would be impossible to reproduce in our narrow limits, have been adduced; these may be found in most critical works which deal with this controversy: some of them, it is asserted, are employed in the former portion only, some in the latter only; in some cases the meaning of the word is different, and it is pressed upon the student that the same author will always use the same modes of expression and in the same sense. If this rule is not adhered to, the unity of authorship is held to be fully disproved.

VI. It is further advanced with confidence that the whole line of thought and design of teaching are in striking contrast in the two portions of the book. In the former the majesty of God is the subject, in the latter the infinitude; the salvation of a remnant of Israel is the characteristic of the one, and not a prominent feature of the other. In the one we have the *King of Israel*, and in the other the *Servant of Jehovah*. The likeness between the two portions, where such exists, is superficial, the differences are deep and fundamental. The one was the work of the true Isaiah, the other of an imitator who built on the basis of his predecessor, and sent forth his supplement, so to speak, to the

world, either concealing his personality under an anonym, or seeking to gain credit by the assumption of a name to which he had no claim. But as this theory, if accepted, must invalidate the authority of the book, these extremists assert that we need entertain no such fear; for inspiration, whatever that word may mean, in no way depends upon the authorship of a book, but upon the matter of its contents.

The above are the chief arguments that have been brought of late years against the ancient and hitherto universal opinion that the book in its entirety is the work of one author, and that author the Prophet Isaiah. The portion of the task that remains to be performed is to state the chief points of evidence on which the old and traditional view rests for acceptance. The arguments shall follow in the same order in which the objections were arranged.

I. The History.—We have seen that the critics who hold a duality or plurality of authors do not pretend to have discovered any historical proofs of their theory, and they cannot trace the pedigree of their predecessors beyond the last century. It will, therefore, be more convenient to commence the collecting of counter proofs from the present time, and to carry on the investigation to the furthest point that we can reach in the literary evidence that is available for the purpose. It is true that during the last few years the negative theory has enlisted a considerable number of followers; still it cannot be said that the consent is universal, or that a surrender of the question has been made. It has been widely asserted that Delitzsch became a convert to this theory before his death. This statement goes a trifle beyond the truth. In the last edition of his commentary on this prophet he admits that there is nothing inherently objectionable to the view that prophetic discourses by Isaiah and other prophets may be blended together on a definite plan. Such passages might be the work of his pupils (see chap. viii. 16). "Such," adds the professor, "may possibly be the case, it seems to me even probable, and almost certain that this may be so, but indubitably certain it is not in my opinion, and I shall die without getting over this hesitancy." He proceeds to enumerate the obstacles that stand in the way of accepting the modern theory, and that in so cogent a manner that it is wonderful that he could really feel any doubt concerning the unity and homogeneity of the Book of Isaiah. We may with confidence assert that there are still to be found many critical scholars who, while giving all due weight to the arguments of their adversaries, are unmoved by their plausibility, and though they are willing to grant that there are difficulties to be accounted for in this as in any other question that is not capable of direct demonstration, yet fail to

see the pertinency of the proofs produced, especially in the face of plain historical evidence that exists to the contrary. We may trace our steps backwards through the labyrinths of history, passing through the period of the reformation of doctrine and the revival of letters, and no hint is thrown out that bears upon this question. The Mediæval Church in her slumbers never dreamt of it; the fathers show no sign—all portions of the book are cited by them as the work of Isaiah. The synagogue confirms the same opinion; the thought of a diversity of authorship never lodged in the fantastic brains of the Rabbis. The Massorets in giving fixity to the text exhibit no mark of distinction, but rather set their seal to their belief in the unity of the book. Aquila, Symmachus, and Theodotion in the relics of their translations furnish no testimony, though it would have been a gain to the side they advocated if they could have lowered the authority of the latter portion of the prophet. We now come in our ascending journey to the writings of the New Testament. We find St. Paul quoting the second-Isaiah at the least thirteen times, in two of which he specifies by name Isaiah as the author of the passages cited (see Rom. x. 16 and 20). The same Apostle is recorded by St. Luke in the Acts as having fallen back on the utterances of the second-Isaiah in his great missionary speeches at the Pisidian Antioch (Acts xiii. 34 and 47). St. Peter in his first Epistle refers to the same authority (i. 24, 25; and ii. 24). When Philip was commissioned to unravel the mystery of grace to the Ethiopian eunuch, as he neared the chariot he found him reading, as the historian declares, "the Prophet Isaiah," but the passage under consideration was from the second portion, chapter liii. 7, 8 (see Acts viii. 32, 33). A step further back brings us to the scene of the first recorded martyrdom for the faith, and we hear St. Stephen before the Sanhedrim appealing to the words of the same section of the prophet's writings, Isa. lxvi. 1, 2 (see Acts vii. 49, 50). We now come to the Holy Gospels. St. Matthew cites this portion of the prophet twice in the body of his history of the Lord, and in both cases adduces the name of the prophet (iii. 3 and viii. 17). St. Mark has a quotation in the received text (xv. 28), but it seems to rest on but slender authority. St. Luke quotes both the name of the prophet and a passage from this section of his writings (iii. 4), and narrates that the Lord read and expounded from the book of the Prophet Isaiah, and the passage was taken from this portion, iv. 17, 18. St. John cites Isaiah liii., and then by name groups it with an extract from the earlier writings of the prophet, which are in like manner quoted by name as being of exactly the same authority (chap. xii. 38, 41). Above all, the historians of His life have put the words of this portion of the prophet's writings

into the mouth of the Lord Jesus Himself (Matt. xxi. 13, Mark xi. 17, and Luke xxii. 37). St. John has testified that the Baptist also quoted this section and stamped it with the authority of the name of the prophet (i. 23).

The name of Josephus is well known; he was born A.D. 38, and wrote the ancient history of his people. He states expressly that Cyrus said "that God had foretold His name by the prophets, and that he should build Him a house at Jerusalem"; and then adds, "This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies" (Antiq. xi. 1, 2). One of the best and most ancient of the apocryphal books is Ecclesiasticus, written by Jesus, the son of Sirach, about the year 270 B.C. In chap. xlvi. 20, 25, he evidently refers to this portion of the Prophet, and identifies the writer with the Isaiah of the earlier portion. Further, there is direct historical evidence in 2 Chron. xxxvi. 22, 23, and in Ezra i. 1, 2, that Cyrus did effect the restoration of the Jews. It is true that the name of Jeremiah occupies the place of prominence, but this is accounted for by the fact that it was he that foretold that the exact period of the captivity would be seventy years, but it is also clear that Isaiah xlv. 28 was present to the mind of the chronicler. There are, moreover, passages to be found in the later prophets which furnish evidence that they were conversant with this portion of Isaiah's writings (see Jer. x. 1, 16; xxv. 31; Ezek. xxiii. 40, 41; and Zeph. ii. 15, and iii. 10). These witnesses bring us up to a date which makes it difficult to believe that the author was a contemporary or, as the theory would demand, posterior to them. Such is but a meagre sketch of the historical proofs of the unity of authorship, and when put side by side with a theory started in the latter half of the last century, it ought not to be a difficult task to decide which view is the correct one.

II. As to the impossibility of foretelling events before they happen, it is surely a waste of words to dwell upon such a statement. No one can deny that in Scripture generally, and in our prophet in particular, this power is claimed for God. Such has been the creed of Jews and Christians alike. To deny the existence of prophecy is practically to deny God Himself, for surely, if there is a God, He must reveal Himself, and this can only be done in some way that man can recognise. It will be, however, sufficient in connection with this branch of the subject to show the weakness of the advocates of the negative theory. Predictions of the future fall of Babylon are found in chapters xiii., xiv., and xxi. What was to be done? To admit the authorship of Isaiah was at once to recant and throw up the whole question, so they came to the conclusion that as they had denied the Isaianic authorship of the last twenty-seven chapters,

they would also deny his right to claim these, so they argue that these chapters must have been foisted into their present position at a late date ; but chapter xxxiv. bore a strong resemblance, it was clearly seen, to chapter xiii., and chapter xxxv. was a summary of the later portion of the book, so these, too, must be wrenched out of the position allotted them from the beginning to suit, not the necessities of true criticism, but the whims and fancies of those who started with the foregone conclusion that God either could not or would not reveal the secrets of the future. It is mere child's play to urge the presence of different words in these chapters ; the Lexical varieties were not the cause of the theory being started. The real truth is that the denial of prediction was the source and origin of the dislocation of these chapters, and then search was made to see if any trifling feature could be seized on to help the lame argument over the stile, and then it was given out that the exigencies of the language demanded the excision !

III. The next objection, pronounced to be perfectly insuperable, is that a prophet always starts from the circumstances of his own day, and never vaults over an interval to make a future starting-point, and then proceeds to a still more distant fulfilment of the prophecy that springs from it. Such an argument is full of interest, because it can be proved or refuted by facts. Feeling this to some extent, it may be, it is admitted that there may be a "*momentary* transference." Surely the truth of a prophecy or the identity of its author does not depend upon the length of time occupied by the vision, or the space taken up by its insertion in the roll. This is trifling. Now, what are the facts ? Let us look at a few decisive examples. We have seen that these modern critics make an excision of passages which refute their theory and alter the chronological order of arrangement, because the present position of such passages negatives their theory. But surely in chapter xxxix. 6, 7 Isaiah predicts the captivity of Babylon, and though the present and immediate future might be bright and prosperous, still the coming scourge was gathering like a thunder-cloud all along the horizon, and it is quite consistent with all analogy that the prophet should declare the judgment and the deliverance that should follow afterwards. But cannot other instances be produced ? Unless we are with Wellhausen entirely to upset the order and sequence of the Pentateuch, we have in Lev. xxvi. and Deut. xxviii. predictions concerning Israel, which were uttered by Moses before they entered the land, but the prophet leaps into the future—to the time when the people should have been settled in Canaan and have fallen into idolatry, and he sets before them the result of their doings. In Deut. iv. 29 the prophet again transports himself from his present position in the wilder-

ness to the time when they should have remained long in the land and committed sins against God, and then taking a fresh standpoint he says, "If from thence thou shalt seek the Lord thy God thou shalt find Him." Again, in chapter xxviii. 36 he actually places himself at the period when a king shall rule over them, and foretells the future beyond that date, and in verse 68 he predicts a second going down into Egypt, and from that standpoint he predicts a second slavery. But we have the highest authority for this kind of prophecy in the example of our Lord Himself. In Matt. xxiv. he predicts the destruction of Jerusalem and the flight and dispersion of the people; then in verse 29 he takes his standpoint at the date of the fall of the city and starts afresh. "Immediately after the tribulation of those days," that is, so soon as the dispersion of the people and the occupation of their city by the Gentiles shall be fully accomplished, then shall the end come, and the Son of Man shall return in His glory. That prophecy is not yet come to pass. Jerusalem is still in the hands of the Gentiles, and her people are still absent from their land. The "immediately after" may be at the doors, but it has not yet come. These examples are sufficient, without searching further, to show that prophetic foresight was not limited to one particular point in the lifetime of the prophet.

IV. The internal evidence is claimed as on the negative side. We have seen above that it is stated that the surrounding objects which were familiar to the writer of this section bear the stamp of Babylonia, and not of Palestine. Is this exclusively true? Are there not species both in the fauna and flora which may belong to both countries? The "willow" or "poplar" is common to both. Some trees are mentioned that belong to the latter only, and the "palm" tree, which is common on the plains of the former, finds no mention. Moreover, specific places in Palestine are spoken of in this section, as Lebanon, Sharon, the Vale of Achor, and features of Palestinian scenery such as forests, crags and high hills. The mirage (xlix. 10) is pressed as indicating Babylonia, but this phenomenon is not confined to that country, and, if it were, it must be remembered that communication between eastern nations was such that they learned from each other the characteristics of other climes than their own. Besides, the emissaries of Babylon who came to Hezekiah must have had frequent converse with Isaiah, and would naturally set forth the features of their land, when in communication with each other, as an inducement to form an alliance between the two kingdoms. For this reason the argument derived from familiar scenes and sights is, to say the least, weak and dubious. If it is advanced, it bears quite as much, if not considerably more, on the side of the unity rather than on the diversity of authorship.

V. A comparison has been instituted between words, phrases, figures and titles that prevail severally in the two sections, and it is urged that the distinction is so great that the book must be the work of, at least, two different minds. It is of importance to remember that when the former prophecies were uttered Isaiah was a young man, and when the latter were delivered he was far advanced in years. Is there no difference in style between the writings of any author when half a century separates his compositions? Again, when the subject treated of is quite different in the actors, the scenes, the circumstances and the purposes, must not the language undergo an equal change? The former is, for the most part, a message of judgment, and the latter, for the most part, a message of mercy. Moreover, take any known writers. If an important doctrine depended on the issue, who might not urge with far greater force that the "Iliad" and the "Odyssey" of Homer came from diverse pens? Who would not allot the "Odes" and "Satires" of Horace, or the Georgics and "Æneid" of Virgil, the tragedies and comedies of Shakespeare, to different authors? Let anyone who has handled his pen through a long life look at his earliest and latest productions, especially if they treat of different subjects, and he will see how far he has drifted from his first moorings. The Tübingen School made an attack upon the Epistle to the Philippians, and the argument used by Baur was that the words which were decidedly Pauline were copied by the forger, and those that were not so were proofs of the diversity of authorship. Against such a mockery of true criticism there is no use or place for honest argument. The present attack on Isaiah is much the same in character, and contains the same amount of truth. There are, indeed, numbers of words and phrases which are common to both sections of our prophet, and the variations are perfectly natural and befit the subject in hand, the different use of particular words has been much overstrained, as the same meaning yields good sense throughout. In the Divine titles the truth declared in the closing chapters is equally involved in the teaching of the opening announcements of the prophet.

VI. This brings us to the last objection, which may be summarised that the aspect under which the Divine Being is set forth is not the same; in one He is great, in the other infinite; the people of Israel are viewed differently—in one they furnish a remnant to be saved, in the other the whole nation is redeemed. Above all, the Messiah—or, as they would say, the nation, or the ideal of the nation—is predicted as a *King* in one part and as the *Servant of Jehovah* in the other. These opposite features, they say, are irreconcilable and separate the two portions by an impassable gulf. Such is

strong speech. Surely the attributes of the Divine Being are brought into prominence according as any particular attribute is most exercised for the good of His people. Again, when the people were looking forward to punishment for their sins, consolation would be most wisely administered to them under the form of a promise of a remnant that should be saved; but when the chastisement was over and the "iniquity pardoned," then the full and final redemption of the nation would have its proper divulgement. The distinction which is made much of by the recent criticism between the *King* of the earlier chapters and the *Servant of Jehovah* of the later ones rests on a thorough misconception of the latter title. It is so far from being a term of detraction or disparagement, that it is, on the other hand, a title of the highest rank and note, given only to those that inaugurated, or reformed, some dispensation or ordinance of God, and hence is given in Scripture, as every Bible-reader knows, to but few, and those noted leaders in the armies of the living God. The title is awarded to the Messiah in these chapters, and quoted in the Acts of the Apostles as being the *Servant of Jehovah par excellence*, almost synonymous with the Angel or rather Agent of Jehovah of the Pentateuch, who in all ages was the revealer of the Father and the executor of His plans and purposes, the vicegerent of the theocracy, and therefore equivalent in the second portion of Isaiah to the King of the first portion of the prophet. To the critical scholar, who studies the words that have been collected and catalogued and are to be found in most modern commentaries, there will be no stumbling-block in the objection derived from this source if he brings with him a mind free from prejudice and unwarped by a foregone conclusion.

A few observations may be made before closing this paper. The arrangement of the Book of Isaiah is perfect in the correlation of the parts and in the unity and coherence of the whole. There are minute points of interest which, if close observation were brought to bear, would doubtless yield evidence to throw light on the date of authorship. For instance, the Siloam stone is considered by Professor Sayce to be either of the date of Hezekiah or of Solomon; he inclines to the former date. He says (see "Fresh Light," p. 105) that there was in the age of Hezekiah a lower pool in contradistinction to an upper pool, and an old pool in contradistinction to a new one; it would therefore seem that the time of Hezekiah was notorious for the construction of these water-works. May not the opening of chapter lv. have been an allusion to the formation and opening for public use of one of these many conduits? If so, the date of this portion of the book will appear to be in the reign of Hezekiah, and the place where it was written, Jerusalem. The

prophet begins the book with "the vision of Isaiah," etc. The word *vision* seems to embrace the whole revelation that follows; whoever was the author of the latter section, he has at all events inserted no separate preface to his performance: the one word sums up the whole book.

Those that allot the work to two or more writers do not agree as to the individual to whom the honour is due: one ventured to say Baruch; but most prefer a safe silence, and call the creature of their own imaginations after the style of the Athenian altar, the "Great Unknown." The place where the additional chapters were written is again a subject of controversy. Some argue for Egypt, some for Palestine, but most for Babylon. Truth, when denied, generally becomes the root of numberless falsehoods; the integer is broken up into fractions which are valueless, and the faggot of unity, held together and compacted by the bond of peace, is dislocated and dissolved into a wreck of rotten sticks that a child can break.

There is one argument against the diversity of authorship which to a candid mind seems to be convincing and conclusive, and with that this paper must come to a close. If we look at our Bibles we shall see that every prophet, or editor of a prophet's work, always places his *name* at the head of his writings. To this was added sometimes the name of his father, sometimes the place of his abode, sometimes the contemporaneous kings; two are simply designated "the prophet," and one, not being a member of the schools of the prophets, states his occupation. In Malachi alone the bare name is given; but in all of them without exception the name is given, and in most some further particulars to prove the prophet's identity and authority; the superscription is the form of his testimonials and credentials with which the writer challenges a hearing and submission from his readers. This is the universal rule and practice with the prophetic writings.

Now, what are we asked to believe under this new system? That one of the longest and most important of prophetic books, one that is characterized by the most exact and explicit delineations of the Hope of Israel, was sent forth to the world without the usual signature; that such an author hid himself under an anonym, and those that heard him proclaim his wondrous unfoldings concealed him under the garments of another; that the next generation failed to find out and perpetuate the name of this genius, and that no tradition, public or private, rescued it from oblivion. Why was this? How could such an anomaly take place? The only answer is that a little over a hundred years ago it occurred to an individual that there might be more than one author of this book, and that, because the theory favoured a growing desire to cancel the inspiration and authority

of the Scriptures, others of like opinions accepted and endorsed it. This is not criticism; it is mere prejudice adopting an hallucination and then compassing earth and sea to discover some quibble to support its pretensions. The testimony of the Church of Israel, and the testimony of the Church of Christ, and above all, the testimony of the Lord Himself, must outweigh all the plausible speculations of modern Socinians and sciolists, and pour contempt upon the pretension of a fatuous claim to a knowledge superior to that vouchsafed to those "to whom were entrusted the oracles of God," a knowledge surpassing that of "the witness and keeper of Holy Writ," and transcending and contradicting (may God forgive even the thought) the knowledge of Him who came to fulfil these very prophecies in deed and in truth.

F. TILNEY BASSETT.

DULVERTON VICARAGE,
August 27, 1890.



ART. V.—IN MY PARISH.

IT was a wet, cheerless August day—one of the many such days of this, until September, disappointing summer, when I went to see some of my old people.

As a general rule, but little visiting can be advantageously done in the country during the month of August. If you call at cottages doors are fastened. The men are harvesting, the women and children gleaning, and few people are ill; even the aged and infirm creep out into the fields. But this wet afternoon I felt sure I should find the old folk at home, and so I did. I called, for instance, on B. He was, he said, *in his eighty*—the usual phrase in these parts. We naturally discoursed on the weather. I confess it had depressed *me*, and I thought of the farmers and of the labourers with a heavy heart—for the labourers because they are paid so much for a harvest, and the longer it lasts the worse the bargain for them. "We shall have some fine weather yet, sir," says he. "I am sure on it. Seed-time and harvest will not fail. They never have." And so the old man, whose prophecy happily proved a true one, with his strong faith reassured me, and I left his cottage in better spirits than I went in. It was not by any means the only part of my conversation with him worth remembering. One or two other things which he said will appear further on. As I went home I thought how general among our peasant population was this firm, this simple faith. The peasantry have their faults many and sad; but as a class they

are uninfluenced by the infidel, the atheistic, the materialistic views of the day. They still hold tenaciously to the faith of their fathers—still believe in an ever-present overruling Providence, and have no doubts whatever upon the subject of prayer for fine weather or prayer for rain, as needed.

A five years' ministry among them, following after thirty years of town life, has taught many lessons, scattered many delusions, as well as afforded many amusing incidents.

Let me jot down some of these at random.

When in London I firmly believed that the Burial Act Amendment Act of 1880 was earnestly desired by the Nonconformists, as well as a political necessity. A political necessity it probably was, and maybe it was honestly desired by the Dissenters in towns. Not so in the country. There, I am convinced, it has created rather than removed trouble. Our country folk, whether in life they attend church or chapel ("It don't matter, you know, where we go," is the common remark of a Dissenter to the parson), desire in their hearts to be buried as their forefathers have been before them; and if only the Dissenting minister would leave the family alone, so, I believe, the deceased would be buried in nine cases out of ten. I have very few funerals certified according to 43 and 44 Victoria, ch. 41—say, on an average, one or two a year out of twenty to twenty-five burials. In case after case of those so certified it has happened to me to know that the relatives, sometimes in accordance with the expressed wish of the deceased, desired a Church of England funeral. After a death that happened only a few weeks ago they had actually arranged it, but were induced to change. The Dissenting minister steps in, "ballirags them," so they say, and they yield, though reluctantly, and they amusingly send an apologetic message to me: "They are very sorry, but they were obliged to let Mr. — have his way. If they did not they should never hear the last of it." "He is a regular body-snatcher!" said my sexton once, when he gave one of these messages to me. I always in illness visit Church-people and Dissenters alike. As a general rule my Dissenting brother, with whom, by the way, I am on very good terms, only calls *after death*, to make sure, if possible, of the funeral.

I could tell more than one amusing story in connexion with this. Let one suffice.

A poor man had died in the parish after a long illness, during which he had been regularly visited by me and another clergyman visiting in the place, and our visits had, I trust and believe, been blessed to him. One Tuesday morning I heard of his death. I made a sympathetic call on his mother in the afternoon. As I was going away I asked about the funeral, but remembering that the mother was a Nonconformist I said,

"Oh, but perhaps you intend to ask Mr. ——" (the Congregationalist minister) "to take it." "Oh no," she said; "poor —— would wish you to bury him; he so much valued your visits. Mr. —— never came to see him but once, and he did not care for him." The following Sunday was arranged for the funeral. These people will have Sunday funerals; it saves them so much expense. In the evening I got a letter, in which Mr. —— said that he too had called on the mother, but that I had anticipated him, and that, "induced by pressure put upon them" by me, he found they had consented to let me take the funeral; and then he proceeded to give reasons why he considered the funeral should be his. I try to avoid correspondence, especially as my predecessor warned me that any in which I became involved would probably find its way into the local papers; so I saw him, tried to show him that I had not been guilty of the offence he supposed, told him they were under no promise to me, and that they could do as they liked. He wanted me to go and ask them to let him take the funeral. This I firmly declined to do, and added that I should not go near the family again until after the funeral. I urged that he should keep away as well, and leave them free.

On the Saturday I received quite early a notice that he (the Congregational minister) would take the funeral, and he enclosed a letter from the father, *written for the man* and signed with his mark, that it was his (the father's) wish that Mr. —— should bury his son. Conceive my surprise when, a few hours after, I received a penitential letter, signed by father, mother, and six other members of the family, asking my forgiveness for their indecision, and saying that the paper the father had signed the night before he had signed under pressure from Mr. ——, and wished to withdraw, and that they all wished me to take the funeral. I was in some difficulty how to act. It is sometimes a good rule, when you do not know what to do, to do nothing. I acted upon this, simply writing to the parents and saying that they must decide. The next day the undertaker told me, a few hours before the service, his orders were to bring the funeral to the church, and I buried the man. I afterwards heard amazing stories, no doubt exaggerated, of the number of visits Mr. and Mrs. —— had paid during the week to try and get this funeral for the chapel.

I have modified my views upon the conscience clause; it, too, is a necessity, but it creates as well as removes grievances. In one school under my charge I think five children out of 150 are withdrawn from religious instruction. I do not believe one would be so withdrawn but for the pressure put upon the parents by the Congregationalist minister. "We don't care about it, and we know you won't teach them no harm," or some

such apologetic sentence is uttered. "But Mr. — goes on so, and says we must withdraw them." I believe the great majority would be heartily glad if there was no such thing as a conscience clause in existence, and therefore no reason for worrying about the matter. The truth is, that Dissent is, I believe, rapidly ceasing to be a *spiritual* force where the Church is alive and active; it is becoming purely a political lever. This it has no doubt already become in Wales. "I am never so ashamed of being in any way connected with Dissent as when I am in Wales," said the daughter of a Nonconformist to me last week. "It is shameful how it is worked politically." She is a governess in that "gallant little" country, but there attends Church services, as, in fact, like her sisters, she is taking to do when at home. It is astonishing how rapidly the Church, where the services are hearty, devotional, bright, is winning over the people. The future is with the Church of England, if only she is faithful to her trust.

If we avoid internecine strife and extremes which irritate, if we do our duty faithfully, we need not, I am sure, fear Dis-establishment. "I don't see as we should gain anything if we did away with you parsons. All I know is that if there is an odd job to be done in the place as no one else will do, the parson has to do it," was said to me the other day by the village shoemaker, and I believe he expresses the opinion of the great majority of the agricultural labourers. All we ask is that agitators will leave us alone.

My friend B—— was a bit of a politician. He read his paper, he told me, every week as well as he could; he was a Church reformer; he was well up in some local instances, in which, as he said, them as did least work had most pay, and he thought this should be altered. He had his views upon disputes between employers and employed, and told a capital story of a gentleman who lived in the place some fifty years ago, and would only pay half of the cost of a new pair of boots and gaiters which the postilion, who rode with him to church every Sunday morning, said he required. The postilion rode to church the following Sunday with a boot on one leg and no gaiter, and on the other a gaiter and no boot, and in this trim attended, as he was expected to do, morning service. The incident was of course much commented upon, and brought the master to terms. The old man told me he saw the postilion so dressed himself, told me the name of the master, whose monument occupies a conspicuous position in the parish church, and who, on his death, left money with which to buy coal for the poor in the winter season. We conversed on other subjects that wet afternoon.

"Knowledge will be the ruin of this country," said the old man, and he went on to expatiate on the folly of compulsory

education, passing standards, and the like, though his ideas were a little mixed, for he forthwith explained to me what an advantage it had been to his two lads in the army that he had given them some good learning, for they had often been put on as schoolmasters, earned a little extra pay, and been very good to him. Still, for all this, he thought it a shame that children should be forced to attend school when their parents wanted them at home, or when they could earn a little money.

Till I undertook the charge of a parish I had no idea how much of time and thought the management of a voluntary school and the keeping the accounts on the right side demands; in fact, many are the problems demanding solution. The non-payment of the weekly pence is a constant worry, and this and other considerations have made me a convert to free or "assisted" education, at any rate while a child is in a compulsory standard. The father's wages are 11s. a week; he has, perhaps, four or five children at school; the payments for them vary from 6d. to 10d. a week—a mere trifle, your town resident thinks—a considerable sum out of the weekly earnings, especially as there are many weeks in the year when, in consequence of bad weather, the wage drops to 3s. or 4s. in the week. The parents can apply to the Guardians, says another opponent. Yes, but this above all things they abhor if they have any self-respect. True, payment of school fees does not pauperize, but the relieving-officer comes and makes most inquisitorial inquiries, and knows he shall best please his masters the Guardians if he reports that the payment is unnecessary.

You will lose all control of your schools, says a third, if fees are paid by the State. Why so? The State already pays about sixty per cent. of your expenses; why should you lose control if she pays about fifteen per cent. more? Mr. Chamberlain's fair and masterly speech on the subject ought to have re-assured all. At any rate, from a Church-Defence point of view, I am convinced that opposition to a well-considered plan for giving free education will be most suicidal. My Congregationalist friend will support, and pose as the labourers' friend *par excellence*, if I oppose, and for free education the agricultural voters do care. But however they may vote at the next election, about the eternal Irish Question they know nothing and care less. If the labourer should vote for Home Rule at the next election, it will be because he has heard of Gladstone, and has been led to believe in him; and now that Disraeli is gone, he perhaps hardly knows the name of another statesman, unless a member of the Government should happen to reside near, and then he probably thinks him even a greater man than he really is.

At the same time I for one hope, if education is free, the rules requiring regular attendance will be more stringently enforced,

and that no child will be allowed to leave school under thirteen, or until he or she has *passed* the fifth standard. Our Guardians consider that attaining the fifth standard means passing the fourth, and so a boy or a girl can leave between ten and eleven, only having attained the knowledge gained in standard four. What will the child know at fourteen or fifteen of that which has been taught at so much expense, at any rate if the child is a boy? Night schools ought not to be necessary. Alas! they are, and they will be until attendance at school is more regular and a higher standard of knowledge acquired than is at present necessary. I believe that at the Berlin Conference no fact impressed our representatives more forcibly than that our labouring class are worse educated than that of any other leading European country. In factory, mining, and other legislation, other countries must level up to our standard; in educational matters we must level up to them.

The whole question of relief is another most difficult problem. Every parish still possesses its impostors, whom it is hard to detect. I have more than one, but let me take one as a specimen of his class. No doubt he is poor, and needs relief, but, by plausible humbug and persistent barefacedness, he gets, I believe, far more than his share in a parish which contains many well-to-do families.

Almost directly after I came into the parish I made my friend's acquaintance. It was Monday morning. I met a man, who made his obeisance in the most lowly way. "I was at Church last night," says he. "Yes," I said, "I saw you there." "I was at Church, and had the pleasure of hearing of Mr. ——." "I suppose you did," said I, "as I preached." "I *did* hear Mr. ——, and had an uncommon good lift up to heaven last night." He did not get the shilling he was angling for and expected. I have relieved him from time to time, but not as often as he thinks I ought to have done, as the following incidents will show.

One Saturday afternoon I saw the old man ahead of me, walking at a fairly brisk pace. When I caught him up, his cough became very trying. I told him I was glad to see him able to walk so well, and hoped I should see him at my afternoon hamlet service the next day. "Oh! I do go to the Primitive Methodist now; they do preach Jesus Christ and Him crucified there," was his quick reply. By-the-way, about that time I heard of him as very often at the little Roman Catholic service that there was in the place: the good lady, since deceased, at whose expense that service was kept up, was very charitable in her way in the parish.

On another occasion, hearing he was not well, I went to see him. He was at his gate. "How are you?" said I; "I hear

you have not been well. "I do not think you care much how I be," replied he. "I have been very bad these three weeks, and you have never been to see me." I explained that I had only heard of his illness the day before, but he would take no excuse for my neglect. "Ah, if Dr. — had been in the parish he would have been to see me, *he* would: he would have read to me, and prayed to me, and showed me the way to heaven, and given me a shilling. He was a good man, he was."

This character is very fond, if he gets the chance—which, as far as possible, I refuse to give him—of discussing the spiritual state and the fate of those who have passed away. One Sunday afternoon I looked in upon him in company with a London friend. A young man had died under sad circumstances the preceding week. He told me that he had just been to see the poor fellow, and had discussed with his mother whether, the body being before them, the soul was in heaven or hell. My readers can imagine what I said. I tried to impress upon him that the Judge of all the earth would do right, and that it is of our own spiritual state in the sight of God, and not that of others, that we should think. He was not to be put off. "It is written very plainly in the Bible—I was a-reading it over a cup of tea with my wife as you came in—'He that believeth and is baptized shall be saved'—I said over a cup of tea; but there, I have finished the tea you gave me—'but he that believeth not,' " and he finished the verse. The use of this verse for the purpose of getting some more tea is, I should think, unique in ministerial experience.

I could go on gossiping for some time longer, but my readers have probably by this time had enough of my reminiscences: at any rate for the present.

I will only say in conclusion that I do earnestly wish our agricultural labourers were better paid (I know, alas! the farmers cannot afford to pay them more), better fed, and above all, better housed. Many of our cottages are a disgrace to their owners; but, alas! when the land is in many small hands, rather than in one or two large—still more where, as in the case of my own parish, many cottages belong to landlords of small means living out of the place—it is nobody's duty, and certainly nobody's interest, to improve matters. I have practically said that I have no great faith in the relieving officer; I have none in the sanitary inspector, the attendance officer, or in fact in any official who has to please the Guardians or other local authorities. I have not had an opportunity of studying Mr. Ritchie's last Bill on the Housing of the Working Classes: I shall be thankful if it does something for us.

I earnestly wish we had fewer public-houses in the place; I had great hopes something would be done this spring, but I

confess to being one of those who think improvement has been made most improbable for many, many years by the misguided action of our would-be temperance friends, and by the way in which leading politicians have eaten their own words in the hope that by so doing they will score a point. We must be just to the publicans if we would advance the cause of temperance. As a class, I believe publicans are no better and no worse than others. Many are keenly anxious that their houses should be thoroughly respectable; the owners of the smaller houses should be treated with fairness, but their houses should be closed.

The clergyman of the parish, while not neglecting his directly spiritual work, should take the lead in any movement having for its object the material and social improvement of his people; he should further the cause of education, help to establish working-men's clubs and youths' institutes, be the friend of the poor as well as of the rich, and I firmly believe that, as the years roll round, the number of those who wish "to do away with him" will rapidly diminish.

A COUNTRY PARSON.

Notes on Bible Words.

No. I.—"PREVENT."

IN his "Farewell," deeply spiritual and suggestive, Adolphe Monod said: "The Word of God ought to be studied in two ways: First, it should be read *as a whole* . . . ; secondly, in detail, to be able to enter into and understand every verse and every word." Here and there, of course, occurs a "word" which it aids us much to "understand."

It is hoped that a series of Notes in *THE CHURCHMAN*, usually brief, on the more interesting or important "words" of the Bible, A.V., may be found helpful to some readers, both students and teachers.

In our own day "prevent" means to intercept and *hinder*. That is not the meaning in the Bible (King James I.) or in the Prayer Book. There the word is either to be earlier than, or to be in front of, so as to *help*.

1 Thess. iv. 15: "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep;" R.V.

precede. "Nous ne préviendrons point ceux qui seront morts" (or, "précèderons").

Ps. cxix. 147, 148: "I prevented the dawning of the morning, and cried . . .;" *i.e.*, before it dawned he began to pray. "Mine eyes prevented the night watches."

In St. Matt. xvii. 25: for "Jesus *prevented* him, saying . . .;" R.V. has, "Jesus spake first to him, saying . . .;" *i.e.*, before Peter asked . . . "*prævenit* eum Jesus dicens." Compare to be beforehand, anticipate, forestall.¹

Ps. xxi. 3: "Thou preventest him with the blessings of goodness." *Comest to meet him* (Hupfeld). "Thou dost meet him bringing blessings of good" (Delitzsch).²

Ps. lix. 10: "The God of my mercy shall prevent me." "Will anticipate me with His mercy, *i.e.*, will meet me, bringing His mercy without any effort of mine" (Delitzsch).³

Dean Perowne says: "God's mercy must anticipate, come to meet, man's necessity."

Compare the Collects: "Prevent us, O Lord, in all our doings . . . and further us;" "Lord, we pray Thee that Thy grace may always prevent and follow us." Grace preventing (coming before) and following up.

Apply the thought *prevenient* to repentance. The father went to meet the prodigal son. The Lord turned and looked upon Peter. "'God met me and unhorsed me.' 'God prevented me with His grace and mercy.' Thus Paul" (Bridge).

Apply to times of trouble. Ps. lxxix. 8: "Let Thy tender mercies speedily prevent us." It is a very natural prayer "O Lord, make haste to help us;" come to succour us, "and that soon." But succour, of the best sort, is ever, so to say, waiting near us.

God is *waiting* to be gracious. His grace is always before, in front of, us: as a mother in a sick-room offers this or that before the child asks—as a generous friend lets you know his gift is really waiting for your asking—as a guide turns round to aid at a moment of need.

Herein is our comfort: God is "always more ready to hear than we to pray."

¹ "You have prevented me only a few days" (Hume). "So to prevent the time of life" (Shakspeare, "Julius Cæsar," v. 1). "Sir George prevents every wish" (Inchbald).

² Isa. xxi. 14: "They prevented with their bread him that fled." "With their own bread did welcome the fugitives" (Kay). "Did meet the fugitives with their bread" (R.V.).

³ "It will be a happy thing for thee if . . . thou canst see both Providence and grace preceding thee, forestalling thy needs and preparing thy path. Mercy, in the case of many of us, ran before our desires and prayers" (Spurgeon).

Short Notices.

A History of the Jewish People in the Time of Jesus Christ. By EMIL SCHÜRER, D.D., Professor of Theology at the University of Giessen. Vol. i. Edinburgh: T. and T. Clark. 1890.

THIS "History" is a second and revised edition of Professor Schürer's "Manual," a learned and able work, which those who know how to use it will find very helpful. The professor's standpoint may be shown, in some sort, by the following extract, relating to the time of the Maccabees :

A large circle of the people, notwithstanding all the violent measures of the persecutors, remained true to the faith and customs of their fathers. For their encouragement an unknown author, under the name of Daniel, published a hortatory and consolatory treatise, in which he set before his fellow-believers for stimulus and incitement stories culled from the history of earlier times, and with confident assurance of faith, represents the speedy overthrow of the heathen rule, and the downfall of the worldly oppressors of the people of God.

The Life and Writings of Alexander Vinet. By LAURA M. LANE; with an Introduction by Ven. F. W. FARRAR, D.D., Archdeacon of Westminster. Pp. 328. T. and T. Clark. 1890.

With this volume many admirers of Vinet, the "Pascal of Protestantism," will be (as we are) much pleased. "Vinet," says Archdeacon Farrar, "was a critic, a man of letters, a graceful and eloquent writer, a profound theologian."

We have received a copy of the new Annotated Edition of the Bishop of Exeter's hymn-book, *Hymnal Companion to the Book of Common Prayer* (Sampson Low, Marston, Searle, and Rivington). This is the third edition of the *Hymnal Companion*, revised and enlarged. The first edition appeared in 1870, and the second in 1876. So far as we have been able to examine, the work is greatly improved. A review of the hymns and of the tunes will follow. The editions with music are not yet out.

A well-written and interesting book is *Heavenly Teachings in Earthly Proverbs* (Griffith, Farran and Co.). With "A bird in the hand is worth two in the bush" is given, we notice, a West African proverb, "The palm of the hand never deceives." It is not stated that "God tempers the wind to the shorn lamb" comes from a work of fiction, or that "Man proposes, God disposes," often spoken of as a French proverb, comes from Thomas à Kempis. But it was not necessary to enter into the question of authorship.

In *Murray's Magazine* appears an interesting little article on Richard Jefferies. It is proposed to erect a bust of Jefferies, the prose-poet of the Wiltshire Downs, in Salisbury Cathedral. We read: "It was during this 'tedious and hopeless illness that the faith of earlier days came back to him. 'Those who have read his autobiography, entitled 'The Story of My Heart,' over which he tells us he had pondered for seventeen years, will know that he had abandoned all belief in the Christian Revelation. But as he lay 'awake at night, thankful to be free from pain, if only for a few minutes, 'the words of the old Book spoke to him again of comfort and of hope. 'As the end drew near, the faith of his childhood came back to him, and he 'who had had the vision of the 'Fuller Soul,' died at last a humble be-

“never in Him who cared for the birds of the air and for the flowers of the field, who created all things, and without whom was not anything made that was made.

“On Sunday morning, August 14th, 1887, at the early age of thirty-nine, after five years of constant and intense suffering, Richard Jefferies, died. Ten years had barely elapsed since the publication of his first successful work, and half of that short period had been passed in chronic pain; yet, short and full of suffering as the time was, it was long enough for Jefferies to produce work which has placed him in a foremost position among the prose-poets of nature, and which will live in the literature of his country as long as the English language endures.”

The new *Biblical Atlas and Scripture Gazetteer*, published by the Religious Tract Society, will be found a very helpful volume. The edition of 1877 has been enlarged and revised; in many respects, indeed, this is a new work. The maps are excellent.

The *Leisure Hour* papers on the Sovereigns of Europe, as we have before said, are very well written and full of interesting information. The paper on the King and Queen of Italy is one of the best of the series.

The *Art Journal* is a good average number.

A Young Oxford Maid and *Not by Bread Alone* are two of the newest of the pleasing and tasteful gift-books, very cheap, published by the Religious Tract Society. These Tales are reprinted from the “Girls’ Own Paper” and the “Sunday at Home.” We heartily recommend them.

To the *Newbery House Magazine* the Rev. Canon Griffith Roberts has contributed a timely and interesting paper, “Difficulties Peculiar to the Church in Wales: How they are met.” We give an extract: “Another mischief arising from the strife of sects is the very prominent part taken by the Welsh Nonconformist ministers in the politics of the day. ‘Politics first, politics second, politics to the end of the chapter’—this is the description which a recent Nonconformist writer in the *Homilist* gives of the conversation of the Dissenting preachers. What is worse, urged on by the desire of political triumph, they have not hesitated at times deliberately to encourage deceit and prevarication on the part of voters in a Parliamentary election. A leading Calvinistic Methodist minister in North Wales, in the beginning of the year 1874, openly defended the action of such voters as promised their support to one candidate and voted for another, on the ground, *inter alia*, that ‘it is better to break a bad promise than to keep it.’ This dictum, coming from a leading man, was embodied in various leaflets and election songs instructing people how to deceive the friends of the Church, and urging the importance of being early at the polling-booth, and of placing the required mark against the name of the Liberationist candidate. The advocates of this practice have at last found out that it is a dangerous weapon to play with. In a pamphlet called ‘Wales and its Prospects,’ recently published by the North Wales Liberal Federation, the writer, Professor Henry Jones, a Nonconformist and Liberationist, says that the practice of ‘acting hypocritically’ at elections is ‘so common an evil as to almost tempt one to despair of the future good of the people,’ and proceeding to give instances, he adds, ‘In one district more than one out of every three, and in another one out of five, deliberately deceived the candidates.’ I venture to believe that the writer exaggerates the extent of the evil; but when it is remembered that the doctrine of prevarication and deceit began to be upheld by the opponents of the Church fully sixteen years ago, the harm done must be very considerable. It is to be hoped that the teachers of the doctrine that it is noble and praiseworthy

“to refuse payment of just debts, when those debts take the form of tithe, may learn the dangerous character of the weapon they are handling before its edge is felt upon themselves.”

In the *Church Missionary Intelligencer* Dr. Cust continues his “Clouds on the Horizon.” The remarkable letter from the Keswick Convention to the C.M.S. is given.

In the *Homiletic Magazine* (Nisbet and Co.) appears a sermon by the late Rev. Aubrey L. Moore.

In the *Theological Monthly* (Nisbet and Co.) the Rev. J. J. Lias continues his able and interesting article “Wellhausen on the Pentateuch.”

“Rome and the Romans,” in the *Cornhill Magazine*, is well worth reading.

The *Bible Society Monthly Reporter* contains an eloquent Sermon by the Bishop of Derry. Here is one of the gems :

There are three Testaments which I may mention in one breath. There is the New Testament of Bishop Ken—still, so many years after his death, opening of its own accord at the fifteenth chapter of the first Epistle to the Corinthians. There is the New Testament of the lyrical poet, Collins, of which Dr. Johnson tells us that he asked to see the companion of a man of letters in times of toil and sorrow, and that Collins handed to him a New Testament, such as the children then carried to the village school, saying—“I have but one book, but that book is the best of all.” And, later on, there is the New Testament of Alfred de Musset—that child of the sunshine and the storm—which the old servant, who attended faithfully upon him, gave to a friend who came to inquire about him, saying, “I know not what Alfred found in that book, but he always latterly had it under his pillow, that he might read it when he would.”

In the *Expository Times* (T. and T. Clark), a good average number, appears a summary of recent discoveries by Mr. Flinders Petrie. The great Egyptian explorer has been excavating in Palestine this spring, and he tells (in the “Quarterly Statement of the Palestine Exploration Fund”) a most interesting story of his identification of the sites of two ancient Amorite cities—Lachish and Eglon. Having obtained official permission from the Turkish authorities to excavate within a certain area, he had first to settle where to commence. Amongst the various “tells” two names seemed likely—Umm Lakis (probably Lachish) and Ajlan (probably Eglon). Both proved misleading. “As soon as I arrived and could examine our ground, I saw, from my Egyptian experience, that both sites were of Roman age and unimportant.” The same proved to be true of every site within the area of permission except one, Tell Hesya. “I therefore attacked Tell Hesya, a mound of house-ruins, 60 feet high and about 200 feet square. All of one side had been washed away by the stream, thus affording a clear section from top to base. The generally early age of it was evident from nothing later than good Greek pottery being found on the top of it, and from Phœnician ware (which is known in Egypt to date from 1100 B.C.) occurring at half to three-quarters of the height up the mound. It could not be doubted, therefore, that we had an Amorite and Jewish town to work on.” Mr. Petrie believes that Tell Hesya is the site of Lachish, and that Tell Nejileh, six miles south, is the site of Eglon. The most fruitful result of Mr. Petrie’s excavations at Tell Hesya, continues the *Expository Times*, “is in the department of pottery. When he began his work there “nothing was known of the history of pottery in Syria; now it is “sufficiently ascertained that, by its means, the ages of towns may be

“told at a glance in Syria as in Egypt. He distinguishes four layers. The Amorite pottery has very peculiar comb-streaking on the surface, wavy ledges for handles, and polished red-faced bowls, decorated by burnished cross-lines. These date from about 1500 to 1100 B.C., and deteriorate down to disappearance about 900. The Phœnician is thin, hard, black or brown ware; bottles with long necks, elegant bowls, and white juglets with pointed bottoms. Beginning about 1100, it flourishes till about 800 B.C. After the Cypriote bowls with V-handles, painted in bistre ladder patterns, which range from 950 to 750, comes the Greek ware, massive bowls of drab pottery, like those of early Naukrates, and long loop handles, from 750 to 600 B.C.”

The *Quiver* well keeps up in all ways its high standard. We give an extract: “On the mission field, in the slums of great cities, in lonely hamlets where men are few and their ambitions mean, it is no small test of sincerity and fortitude to work on year after year, and have no gathered sheaves to prove to the common eye that harvest follows seed-time. When the clouds of ignorance, vice, and misery seem to lighten not at all, it is hard to remain a volunteer. Nevertheless, the history of Christian and philanthropic enterprise in all lands shows that perseverance conquers. Many times deserts deemed the most barren have blossomed like the rose, and a glad recompense has been made for weary waiting. Consider such an example as that of the Teloo goo Mission in India, where the most zealous and indefatigable labours seemed hopelessly wasted, and the cry was, ‘We are spending our strength for nought.’ After long trial and no result it was almost determined to give it up. But one missionary pleaded to be allowed to stick to his post. His sphere of apparently thankless toil was named the ‘Lone Star Mission,’ but he was permitted to stay, and preach, and teach still; and the heroic endurance and high faith reaped a signal reward. The heathen left their idols, and to-day the converts of Teloo goo number many thousands. It was worth while to refuse to despair. There are times when the test of entire faithfulness takes a different shape. In the life of Dr. Lyman Beecher it is related that one wild winter’s day the good doctor was promised to preach at a little out-of-the-way country church in America. Not wishing to fail in an engagement, he cheerfully faced the situation, and, after a disagreeable journey, got to his destination. But it seemed that he was given up. Instead of a thronged building, there was a congregation of one. Lyman Beecher preached to the one, and being forced to be personal, wished to shake hands and speak a word on his hearer’s own level afterwards. Of this, however, there was no chance, for the man was gone. Many years went by, and in a great city a stranger touched one day the doctor’s arm, and introduced himself as the single listener in the tiny church long ago—an impressed listener, who had thought over what he had heard, and acted thereupon. He was now himself a preacher of the Gospel, with a church gathered around him numbering a thousand adherents. Lyman Beecher had resisted the temptation to let the service go by default, and, sticking to his post, had been instrumental in bringing about these wonderful results.”

THE MONTH.

ON the prospects of the Liberal Unionists the *Guardian* writes hopefully. Yet much remains to be done. In some districts of Ireland the mischievous League agitation has broken out afresh.

With sincere regret we record the death of Canon Liddon. He had been in poor health for some time, and when, as it was hoped, recovering, he died suddenly. The foremost Anglican preacher of his time, he has left in the Bampton Lectures on the Divinity of Our Lord a noble and standard work. For his sympathy and sincerity, thoroughly spiritual, Dr. Liddon was universally esteemed.¹

The *Record* has reprinted the letters from Mr. Newman, which appeared in that journal when he was a strong Protestant. Correspondence in the *Guardian*, concerning Cardinal Newman and the Church of England, has tended to correct the extravagance of certain admirers.

The leakage from Wesleyanism is said to be great. In the year ending in 1888 the loss during the probation of members amounted to 45,860, *i.e.*, fifty per cent. of the members "on trial" are never received into full membership.

On the morality of the anti-tithe agitation in Wales, a powerful letter from the Dean of St. Asaph has appeared in the *Times*.

Among the best of leading newspapers outside London is the *Sheffield Daily Telegraph*. In an admirable article on national education, attention is called to the necessity for "continuation schools."

A *Guardian* article on Parliamentary Returns of the "Revenues of the Church of England," thus concludes :

The four heads placed together show the approximate gross income of the Church in England (assuming that an addition of the sum already returned for 6,600 benefices will complete the return), together with the *rental* values of their official residences:—

(1)	£118,000	Archiepiscopal and Episcopal.
(2)	196,000	Chapter and collegiate churches.
(3)	4,694,000	Parochial incumbents.
(4)	1,250,000	Ecclesiastical Commissioners.

Total £6,258,000

At the British Association, in a paper on the future of the human race, Mr. Ravenstein laid it down that the limits of population, as regards food supply, would be reached in the year 2072.

¹ It is pleasant to turn from controversies and from thoughts of the St. Paul's *rerodos* to Dr. Liddon's bold repudiation of the views upon Inspiration which *Lux Mundi* offers with the seal of Pusey House upon it. In a sermon of remarkable power on "The Worth of the Old Testament," he denounced the "modern methods" and their invariable results. With equal firmness he exposed in the *Spectator* Mr. Gore's method of dealing with our Lord's use of the Old Testament Scriptures. In his opinion the theory accepted by Mr. Gore cut at the moral perfection of our Lord's character. The pain of these disclosures had but one solace: they brought him in his illness many expressions of deep sympathy from men with whom he was not commonly at one. Evangelical Churchmen, who have had so many grounds of difference with Canon Liddon, will rejoice that his last public utterances should have been in bold defence of the integrity of God's Word.—*The Record*.