

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

THE
CHURCHMAN

DECEMBER, 1890.

ART. I.—THE SECOND ADVENT AND MODERN
UNBELIEF.

THE Christian's "blessed hope," which is the "appearing of the glory of our great God and Saviour Jesus Christ" (Titus ii. 13), naturally and properly attracts much attention from "them that are without"—those of them, at least, who, from one motive or another, are disposed to make the Christian religion a matter of thought and study. If such make mistakes on the subject, it is only what we might expect, considering the point of view they occupy; but the mistakes they make may, none the less, be interesting and useful matter of thoughtful consideration to ourselves. It is specially noticeable how assailants of the Christian faith have of late made our Second Advent hope their own chosen ground from which to advance to the utter demolition of the New Testament revelation.

More than a century ago, in the notorious fifteenth chapter of his great work, the historian of "The Decline and Fall of the Roman Empire" perpetrated this elaborate sneer at the Christian faith in general, though more immediately at the Christian hope of the Second Advent of Christ.

In the Primitive Church the influence of truth was very powerfully strengthened by an opinion which, however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed that the end of the world and the kingdom of heaven were at hand. The near approach of this wonderful event had been predicted by the Apostles; the tradition of it was preserved by their earliest disciples; and those who understood in their literal sense the discourses of Christ Himself, were obliged to expect the second and glorious coming of the Son of Man in the clouds, before that generation was totally extinguished which had beheld His humble condition upon earth, and which might still be witness of the calamities of the Jews

under Vespasian or Hadrian. The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation ; but as long as, for wise purposes, this error was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself and all the various races of mankind should tremble at the appearance of their Divine Judge.

To this is appended a note which tells us that " This expectation was countenanced by the twenty-fourth chapter of St. Matthew, and by the first Epistle of St. Paul to the Thessalonians."

To come nearer the present day. About twenty years ago, Mr. Voysey, as reported in the *Times*, declared as follows in his appeal to the Judicial Committee of the Privy Council :

I am quite aware that our Lord is represented as saying things that would encourage His disciples to look for His very speedy return in triumph and glory, and that not even that generation should pass away till they should see the Son of Man coming in the clouds of heaven with power and great glory. I need not waste words in showing you the error of this belief, and reminding you that the sun has not yet been darkened, nor the moon turned into blood, nor have the stars withdrawn from their shining ; that the sign of the Son of Man has not been seen in heaven, that He has not sent His angels with a great sound of a trumpet, nor has He been seen coming in the clouds with power and great glory ; that not only did none of these things come to pass within that generation which is fixed in the thirty-fourth verse of Matt. xxiv., but that about fifty-four generations have lived and died since these predictions were said to have been uttered. There is no alternative beyond this : either that Jesus Christ did not say these words, or that, if He said them, He must have been mistaken. I unhesitatingly choose the former of these alternatives, and believe that Jesus Christ never said these words, never intended to foretell anything so irrational, or so calculated to overthrow the moral government of God as the fulfilment of such a prediction would be.

Later still, we find Mr. S. Laing, in his " Modern Science and Modern Thought," saying :

St. Matthew reports Jesus to have said : " For the Son of Man shall come in the glory of His Father with His angels ; and then shall He reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom."

It is certain that all standing there did taste death without seeing the Son of Man coming with His angels. The conclusion is irresistible, that either Jesus was mistaken in speaking these words, or else Matthew was mistaken in supposing that He spoke them.

St. Paul predicts the same event in still more definite terms [Mr. Laing quotes and comments on 1 Thess. iv. 15, 16, 17]—p. 254.

Again, if we turn to the New Testament, is it possible to consider writings inspired which contain the most distinct and definite prophecy that a certain event, the end of the world, would take place within a certain definite period, the lifetime of some of the existing generation, when, in point of fact, it did not occur, and has not occurred, for nineteen centuries afterwards ? (*Ibid.*, p. 357).¹

¹ Mr. Laing goes on to complete his case against the possible inspiration of the New Testament Scriptures : " Or, how can we believe them

Again, in the *Nineteenth Century* for April, 1889, Professor Huxley writes as follows in "Agnosticism ; a Rejoinder :"

But one thing is quite certain, if that belief in the speedy second coming of the Messiah which was shared by all parties in the Primitive Church, whether Nazarene or Pauline, which Jesus is made to prophesy over and over again in the Synoptic Gospels, and which dominated the life of Christians during the first century after the crucifixion—if He believed and taught that, then assuredly He was under an illusion, and He is responsible for that which the mere effluxion of time has demonstrated to be a prodigious error" (p. 501).

This follows hard on a longer passage, in which Professor Huxley puts forward as "the end of the whole matter," what is known as Baur's theory of the state of things in the Primitive Church, viz., that the religion of Jesus and His immediate followers and first disciples was simply that of a sect of the Jews differing in no important respect from the Judaism of the day ; while what has been called Christianity from the time of Paul to the present day was the invention of Paul himself, and deserves to be called Paulinism rather than Christianity. This has been recently, if never before, and most effectively, exploded by Dr. Salmon in his great work referred to in the preceding note, every reader of which must perceive that Professor Huxley's "end of the whole matter" is really a ludicrous mistake. If his "one thing quite certain" can also be shown to be by no means certain—rather

inspired, if some of the principal witnesses say of the cardinal miracle of the ascension that they were commanded to go to Galilee to witness it, while others, who describe it in detail, say that they were commanded not to go to Galilee, but to remain in Jerusalem, where the miracle actually took place ? Or how can we account for the oldest MS. of the Gospel, which is certainly one of the nearest, if not the nearest, to the original narrative, that according to St. Mark, omitting altogether any mention of any miraculous event connected with the resurrection ?" Of these two of Mr. Laing's three insuperable difficulties as to the inspiration of the New Testament (the first is dealt with in the text), we may say of that concerning "the cardinal miracle of the ascension," that it is wholly the result of his own remarkable and very instructive blundering. There is not the slightest appearance of discrepancy in the evidence of the witnesses of that miracle. No one was ever "commanded to go to Galilee" or anywhere else "to witness it." What took place on the mountain in Galilee was not the ascension of Jesus at the end of the forty days, but His appearing there risen from the dead to the eleven Apostles, and to "above five hundred brethren at once," and giving them the great commission to "Go, and make disciples of all the nations." This took place probably within the second week after the resurrection. As to the third difficulty of the three, that of St. Mark in his Gospel "omitting altogether any mention of any miraculous event connected with the resurrection," we observe that, curious as this is as a difficulty, it is founded on the supposition that St. Mark ended his Gospel with the words *ἐφοβήθησαν γάρ*, "for they were afraid," and we venture to recommend Mr. Laing and his readers to study Dr. Salmon's "Note on the Concluding Verses of St. Mark's Gospel," pp. 159-164 of his "Historical Introduction to the Study of the Books of the New Testament."

to be a very weak and worthless argument on his part—and if all that is “quite certain” about it is shown to be what no Christian need be ashamed of, and what many Christians glory in, then much will be gained for the cause of truth, and of Him who is “the Truth,” by its consideration.

It is evident that the writers we have quoted—and they are representative of many others—not only look upon what is revealed in the New Testament about the Second Advent of Christ as helplessly and hopelessly condemned as being demonstrably untrue, but consider its palpable untruth very serviceable as a weapon of offence against Christianity itself.

For this twofold purpose they insist on two things as inseparably connected with the Christian doctrine on the subject of the Second Advent of Christ. One is that generally Christ and His Apostles taught that His second coming would be a very speedy coming, would take place within the first few decades—certainly within the first century—after the ascension. The other is that certain utterances of our Lord, recorded in Matt. xvi. 27, 28, xxiv. 34, and the parallel places in Mark and Luke, teach that that event would take place while some who were living and listening to Him as He spake were still alive among men; as Gibbon puts it, “before that generation was totally extinguished which had beheld His humble condition upon earth.” These two points are almost one. They are scarcely separable. The second plainly includes and involves the first. But they suggest, and indeed require, separate consideration.

The first point is put with much strength and clearness in the sentence quoted above from Professor Huxley. The second is conspicuous in what we have quoted from Gibbon, and also from Messrs. Voysey and Laing; but we think it appears also, however dimly, as underlying Professor Huxley’s words.

I. There is one word in Professor Huxley’s statement to which we take exception as inaccurate, and in the use of which lies much of its plausibility. We mean the word “belief”—“that *belief* in the speedy second coming of the Messiah.”

Had he used instead the word “hope,” or even the word “opinion,” he would have spoken more accurately; but then he could hardly have spoken of Jesus as being made, in the Synoptic Gospels, to prophesy a hope or an opinion about His second coming. To speak of “prophesying a belief” is strange enough in the use of language by such a master of English as Professor Huxley; but he would hardly have spoken of “prophesying a hope” or “an opinion.” He would then probably have felt himself obliged to recast his sentence somewhat on this fashion: “But one thing is quite certain: if that hope”—“hope” is the word we decidedly prefer even to “opinion”—“if that hope

of the speedy second coming of the Messiah which was shared by all parties in the Primitive Church, whether Nazarene or Pauline, which was warranted by words of Jesus recorded in the Synoptic Gospels as spoken by Him over and over again . . . if He spoke words which warranted such a hope being entertained"—surely the Professor would have drawn rein here, and have hesitated before going on to say: "then assuredly He was under an illusion, and He is responsible for that which the mere effluxion of time has demonstrated to be a prodigious error." At any rate, if he still adhered to such a conclusion in connection with a *hope* or an *opinion*, as distinct from a *belief*, there would be little difficulty in showing that—to put the matter mildly—he was treating the Queen's English rather unfairly.

The distinction we draw between a *belief* and a *hope* may be best illustrated from the very matter which Professor Huxley says was a matter of *belief*, and which we admit was a matter of *hope*, for at least a century after the crucifixion.

If we are told by our Lord, as we are again and again, that He will come again with power and great glory; and if we believe Him, as well as believe in Him, as all Christians do, then His second coming in the future is a matter of *belief* as well as of *hope* to us. But suppose He had told us that He did not know when He would come again, that neither He, in the days of His flesh, nor the angels of God knew that, but the Father only; and that He had not revealed it to Him or to us—then our belief in the fact and our ignorance of the time would, in the love and desire of His appearing, become father and mother of the *hope* that He might come very speedily. But who would assert that the *hope* thus generated—thus warranted, we may say—is a *belief*, or has any right to be called a *belief*? Above all, who would hold our Lord responsible for "a prodigious error," if a hope so generated and so warranted had happily grown to dominate the life of His disciples in the first century, or in each and all of the succeeding centuries after His crucifixion?

We hold, in common with thousands of others, the hope of the speedy second coming of the Messiah. If it does not dominate our life and that of others who entertain it, it certainly ought to dominate them, and it is so much the worse for our lives if they are not so dominated. We hold that it ought to have been so with this "blessed hope," and the lives of Christians in every generation from the Day of Pentecost. But we hold also that it is quite possible that the second coming may not be for many centuries hence. So that our hope as to the speediness and our belief as to the fact of the second coming are quite distinct, though, of course, connected; though, in fact, the latter is father to the former, our ignorance as to the time being its

mother, as we have said. And if five hundred years hence—the dispensation having lasted so long—anyone should come upon this expression of our hope as to the speedy coming of Christ and end of the present world or age, we trust he will not therefore accuse us of holding any “prodigious error” on the subject; as assuredly we do not blame our Lord or His Apostles and prophets for teaching, or the Church of the first century for entertaining, such a hope in their day, because we are now in the nineteenth century after the crucifixion, and the second coming is still a matter of faith and hope for the future.

Besides, there is such an element of vagueness in the word “speedy” as to make a *belief* in “the speedy second coming of the Messiah” nothing more than a *hope* of it. For what is “speediness” in such a case as this? Does it exclude a delay of fifty years, or of eighty, or of one hundred, or two hundred years? Evidently, according to Professor Huxley himself, it is not inconsistent with a delay of one hundred years; for he asserts that the belief in the speedy coming still dominated the lives of men in the year A.D. 130, and that belief was, *ex hypothesi*, drawn from words spoken more than one hundred years before. Nor do we think he has any reason, or any wish, to limit the reign of that belief in the Church to the first century after the crucifixion; but he naturally wishes to keep well within the time, so as to make his statement the more indisputable. We are sure he might, and we think he would, have spoken of that belief as being still dominant in the third century, if not later still. Well, then, the word “speedy” would, to believers of the third century, be consistent with a delay of near three hundred years; for let us remember that the starting-point for the race whose speed we are considering is always the same, viz., at the crucifixion, or thereabouts. *Speed* and *nearness* are very relative ideas. The speed of the swiftest human runner, however astonishing in itself, would be considered very slow for an express train, while the speed of an express train is as that of a tortoise compared with the rate at which a star moves in its orbit or light travels through space. It is a long way to a place ten miles off—a long way to walk, at any rate—but if the sun or even the moon were only one hundred times as far from the earth we would say it was very awfully and unpleasantly near at hand. Now, supposing that our Lord had said while on earth—as we are not aware that He did—what He afterwards said from heaven to St. John at Patmos: “Behold, I come quickly,” we must remember what St. Peter, or whoever Professor Huxley supposes was the writer of 2 Peter iii. 8, has taught us, that “one day is with the Lord as a thousand years, and a thousand years as one day.” “This one thing” which, even if no Apostle or prophet of that day had bid us

specially bear it in mind, we ought to have made out for ourselves—it is as old as the time of Moses (cf. Psa. xc. 4)—“this one thing” left out of Professor Huxley’s arithmetic makes all his calculation a mistake, and makes the result he arrives at “a prodigious error” of his own. “This one thing” that St. Peter reminds us of utterly nullifies that “one thing” which “is quite certain” in Professor Huxley’s Agnostic creed. It comes most satisfactorily to our aid when we are tempted to think that in such expressions as “The Lord is at hand,” “The coming of the Lord draweth nigh,” “Behold, I come quickly,” there is any exaggeration of language inconsistent with the strictest veracity of a divinely-inspired statement of truth.

But in the Synoptic Gospels, to which Professor Huxley specially appeals in support of his position, there are recorded certain sayings of our Lord’s which seem to show that there was present to His mind the possibility that His coming might be much more distant in time than other words of His might have warranted His disciples in thinking. He contemplates such a possible delay in His coming as would lead ill-disposed servants of His to give up watching, and take to a life of self-indulgence as regards themselves, and of violence and abuse of power towards others. His Parable of the Ten Virgins is a prediction of the time coming when the hope of His speedy coming would cease to dominate the lives of many professing Christians. And St. Peter’s teaching about mockers coming in the last days, saying, “Where is the promise of His coming?” seems given by him as an echo of “the words which were spoken before by the holy prophets and the commandment of the Lord and Saviour through your Apostles.” We consider that such language as we now allude to is inconsistent with the notion that our Lord taught the *belief* that His second coming *would* be speedy, as men count speed in ordinary matters; though it did not preclude the *hope* on the part of His disciples that it *might* even so be speedy.

Nothing, we believe, was, in the wisdom of God, allowed to preclude that hope, or to prevent its dominating Christian lives from year to year and from generation to generation. But nothing was said to authorize the belief that it would be fulfilled in any present or particular year, or in any present or particular generation.

II. We come now to consider what we have made a second and a separate count in the unbeliever’s indictment of our Second Advent hope, as framed from our Lord’s words in Matt. xvi. 27, 28; xxiv. 34—as also from St. Paul’s words in 1 Thess. iv. 15-18—and their real or apparent non-fulfilment. It is probable that those words were in Professor Huxley’s mind when he wrote as we have quoted above, and that they more than

any others, or than all others put together, produced in his mind the impression to which he has given such aggressive utterance.

(1) Mr. Laing makes no doubt but that in Matt. xvi. 28 our Lord refers directly and absolutely to His yet future second coming. That in some sense His words in that verse do refer to that we have no doubt, but we have just as little that they refer immediately to the Transfiguration vision which took place on the eighth day after, and which is recorded immediately after in all three Synoptic Gospels—that they refer to it as a vision and a foretaste of the Son of Man coming in His kingdom. St. Peter himself (2 Peter i. 16-19), who was one of the chosen witnesses of the Transfiguration, gives that very account of it. Bishop Horsley, in a published sermon on Matt. xvi. 28, gives a very ingenious and original, not to say fantastic, explanation of it. He refers the saying to Judas Iscariot and his yet future “doom to endless sufferings, in comparison with which the previous pangs of natural death are nothing.” But the learned Bishop admits in the same discourse that “many expositors, both ancient and modern, by ‘the coming of the Son of Man’ in this text, have understood the Transfiguration.” He admits “that the Apostles who were permitted to be present (at the Transfiguration) might be said to have seen the Son of Man at that time coming in His kingdom; and it must be confessed that no violence is done to the phrase of ‘the coming of the Son of Man,’ considered in itself, in this interpretation.” Bishop Wordsworth holds that the prophecy of verse 28 “had a progressive and expansive character. It unfolded itself *by degrees* and at intervals; it has put forth buds and blossoms, but it will not be in its full bloom of accomplishment till the great day. Its first *germination* was in what immediately follows, viz., the Transfiguration (Matt. xvii. 1-5) . . . its full manifestation will be at our Lord’s *second coming* in glory for the *universal judgment*.” As for this “its full manifestation,” those who shall not taste of death till then or ever are Christ’s true and steadfast disciples (cf. John viii. 52). Dean Alford gives a somewhat similar explanation. We confess we are disposed to limit the meaning of the verse to what Wordsworth considers “its first germination.” We are abundantly satisfied with this obvious and ancient—we may say Apostolic—explanation. The Transfiguration, looked at in that point of view, is deeply interesting and instructive. Mr. Laing’s ignorance, or ignoring, of that explanation of Matt. xvi. 28 puts his argument from it quite on a par with his two other arguments against the inspiration of the New Testament Scriptures. His assertion that St. Paul’s words in 1 Thess. iv. 15-18 are “the most distinct prediction possible . .

of the limit of time within which it (the Second Advent) was to take place" is hardly worth serious notice. Any thoughtful and intelligent reader of the New Testament will recognise the propriety of St. Paul identifying himself and his readers in faith and hope with those "that are alive, that are left unto the coming of the Lord." They were members of a corporation that lives on from generation to generation. Any intelligent Christian of the present day would readily and naturally use St. Paul's very words on the subject, even though fully aware of the possibility of the coming of the Lord being delayed for centuries to come.¹

(2) But it is otherwise with the use made of our Lord's words recorded in Matt. xxiv. 34, by Gibbon and Mr. Voysey, if not also by Mr. Laing and Professor Huxley as well. We readily and sorrowfully admit that they have much excuse in using those words, with the context in which they stand, as they do. A stumbling-block has been put in their way, over which they have very naturally fallen into a very serious and grievous mistake. We would fain remove that stumbling-block out of their way and that of many others.

¹ A new departure in rationalism, not to say unbelief, has been taken on this subject by Mr. J. E. Carpenter, of Manchester New College, to the entire satisfaction of Mrs. Humphry Ward, in his "First Three Gospels: their Origin and Relation." "Nothing," says Mrs. Ward (in the *Nineteenth Century* for April last), "can be more interesting, and in some ways more original, than the treatment of the question, 'Did Jesus apply to Himself the title of Son of Man? What is the meaning of "the coming of the Son of Man"?' After a careful review of the whole evidence, Mr. Carpenter comes to the startling conclusion that in a large number of passages where the 'coming of the Son of Man' is spoken of '*Jesus intended to draw a clear distinction between Himself and His own function, and the event which He designated by this emblematic sense*' (sic; query scene). The contention of Mr. Carpenter . . . is that the 'coming of the Son of Man' is really equivalent to 'the coming of the kingdom of God'—in its present state and phase—and that Jesus Himself so conceived it; that His language on the point was misunderstood in the familiar manner of the time; and that the phrase in Daniel, 'become individualized and personally Messianic,' was freely applied to Jesus by His followers, and then crept into a number of His most characteristic sayings, where the substance is His but the form is the disciples' . . . in those sayings where the Master seems to apply the term 'Son of Man' to Himself—always in the third person, be it observed—we have the language of the Church transforming the language of the original speaker. There is no doubt that such an interpretation clears away from the memory of Jesus many passages in which the ideas expressed are wholly 'unlike the sayings in which Christendom has found the finest expressions of the Master's spirit.'" So we are asked by Mr. Carpenter, in a strange confounding of things that differ—of the present with the future, of the imperfect present with the power and glory of the future—"When the Son of Man sends forth His angels with a great trumpet blast (Matt. xxiv. 31), what resemblance is there in this vast scenic display to the sower scattering the seed, or the

We are aware of the various and contradictory explanations of "this generation," and attempted solutions of the difficulty of the whole passage in question; such as Dean Alford's making ἡ γενεὰ αὐτῆς mean "this race," *i.e.*, "the Jewish race"; Chrysostom's suggestion, followed by Bishop Wordsworth, that it means "the generation of them that seek the Lord;" Dr. Robinson, of the "Gospel Harmony" (and many with him), making it mean the generation then living, but making "all these things be fulfilled" in the destruction of Jerusalem thirty-seven years afterwards; though he admits that "the full accomplishment took place perhaps fifty years later under Adrian," the coming of the Son of Man in power and great glory not being one of "these things" at all.¹

We do not wonder at such men as Gibbon and Huxley disdain to notice, and so utterly ignoring, such explanations as these must seem to them. We would not like to have to defend our Lord's veracity or that of His Apostles and Evangelists behind any one of them before such assailants.

But there is a solution of the whole difficulty which seems to us very simple and very obvious, which is open to no reasonable objection that such assailants would be likely to raise, while it completely neutralizes their arguments so far as that passage is concerned, which we suspect is the one on which they chiefly rely in this matter.

It is simply to make the words "this generation" mean "the generation living at the time I am speaking of," instead of "the generation living at the time I am speaking *in*"—mean, in fact, "that generation"; our Lord using the common figure of speech called *prolepsis*, which He undeniably does use twice besides in this and another very similar discourse.² In Luke

leaven silently at work within the dough? When we hear of the lightning flashing through the sky, we ask if this fell from the lips which declared 'the kingdom of God is within you.' Amid the marvels of heaven and earth, distress of nations, and the raging sea, who could 'receive the kingdom of God as a little child'?"

¹ So we find Mr. R. F. Horton testifying in "Inspiration and the Bible": "From the Apostolic teaching such as that contained in 2 Thess. ii. 1-12, and implied in the reported discourses of Jesus, and the closing chapter of the Apocalypse, the first generation of Christians expected an immediate Parousia, or appearance and presence of the risen Christ. Very few, possibly none, saw that the expectation was fulfilled in the destruction of Jerusalem in the year 70 A.D., though an expressly recorded saying of Jesus (Matt. xxiv. 34) might have led them to that conclusion. The expectation of the second coming lingered and gave to the Christian Churches a feeling that the time was short," etc. (p. 107).

² This mode of meeting the difficulty of Matt. xxiv. 34, was first suggested to the writer's mind in a form which was in itself untenable. It was thought that reading ἡ γενεὰ αὐτῆς instead of ἡ γενεὰ αὐτῆς might give "the same generation" instead of "this generation." This was very

xxi. 22 we read: "For *these* be the days of vengeance, that all things which are written may be fulfilled," *i.e.*, "the days yet future that I am speaking of." They are called "those days," without any *prolepsis*, in the next verse. Again, in Luke xvii. 34, we read, "in *that* night," but it is literally "in *this* night" — ταύτη τῇ νυκτί. Our Lord, however, spoke proleptically, and so He meant, as all allow and all translate, "in that night." It is not so absolutely certain, and so we do not rely on it, but it is very probable, and so we mention it, as another case of *prolepsis* in the same discourse on the Mount of Olives, that "to *this* time" in Matt. xxiv. 21, and Mark xiii. 19, means "to that time," the time then future when the great tribulation spoken of would take place. Our contention is that in Matt. xxiv. 34, as certainly in Luke xvii. 34, and xxi. 22, and as probably in Matt. xxiv. 21, our Lord spoke proleptically, and though He said "this generation" He meant "that generation," teaching that when the signs of His coming came to pass, or began to come to pass, His coming would then be nigh at hand and He Himself at the doors; that the signs and the coming would take place in the lifetime, in possibly a short space of the lifetime, of one and the same generation. Besides ridding the whole passage of a great and distressing difficulty, it seems to us that this interpretation of our Lord's words in Matt. xxiv. 34 is imperatively demanded by the immediately preceding parable of the fig-tree, the teaching of which they, if so understood, corroborate and enforce, as they were evidently meant to do; while on any other understanding of them they seem to have little or no connection with the parable, if they do not even contradict its teaching. It gives, too, what our Lord appointed as signs of His coming, the true character of signs, a character which is utterly destroyed by centuries elapsing between them and the event of which they are the harbingers.

The Epistle of Barnabas was written about A.D. 75, shortly after the destruction of Jerusalem. He refers to that event in chapters iv. and xvi. And yet he evidently refers to the prophecy of Matt. xxiv. 15-31 as still unfulfilled. "The final trial approaches concerning which it is written, as Enoch says"—or as in the Latin, and, as seems more likely, "as Daniel says"—" 'For for this end the Lord hath cut short the times and the days, that His beloved may hasten, and He will come to the inheritance.' And the prophet also speaks thus: 'Ten king-

tempting, but was evidently quite untenable on grammatical grounds. "The same generation" would have required ἡ γενεὰ ἢ αὐτή. It is, however, quite unnecessary, the explanation put forward above being quite sufficient, being in effect the same in sense, while it is open to no such objection nor to any other, except, perhaps, that it favours one system of prophetic interpretation more than others. But every explanation must do that.

doms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one three of the kings." Hermas also, about A.D. 100, writes in his "Shepherd" (see Vision iv. throughout) of "the great tribulation," evidently quoting Matt. xxiv. 21, as still future. While Irenæus (A.D. 180) speaks of the "abomination of desolation" of Daniel and of the Mount of Olives discourse as identical with the predicted "beast" of the Revelation, whose number is 666, and as still future in his day. Evidently neither Barnabas, nor Hermas, nor Irenæus saw anything in Matt. xxiv. 15-32 fulfilled in the siege and destruction of Jerusalem by the Romans, or in any of the attendant circumstances of that catastrophe. They no doubt thought of another siege by nations and their armies which has yet to come to pass, as predicted by Zechariah, and in connection with which, as both Zechariah and our Lord have told us, the Advent in power and great glory will take place.

We submit that Barnabas and Hermas and Irenæus and the Church of their days must have understood "this generation" proleptically, as we have explained above, and as meaning "that generation." For, clearly, they did not understand it to mean the generation of which our Lord formed a part. That, they knew, had passed away and left, as they knew and acknowledged, a chief part, if not the whole, of "all these things" unfulfilled. Nor did they believe that they were fulfilled in the destruction of Jerusalem, which was past already, leaving the great and consummate tribulation and "the abomination of desolation" of Dan. ix. and Matt. xxiv. still to come to pass. Neither can we conceive of their supposing "this generation" to mean either "the Jewish race" (Alford, Wordsworth, etc.) or "the generation of them that seek the Lord" (Chrysostom and Wordsworth). Certainly they did not draw from Matt. xxiv. 34 any such belief of a speedy coming as Gibbon and Voysey, etc., suppose they were calculated to produce.¹

We would say, in conclusion, that we believe we stand in

¹ So we find to our great satisfaction the Rev. Charles Maitland, author of "The Apostles' School of Prophetic Interpretation" and of "The Church in the Catacombs," saying in the former work, p. 225: "The difficulty" as to "this generation" "appears not to have been felt by the primitive writers." *i.e.*, those before Chrysostom (A.D. 390), whose words, as quoted above, he has just noticed, "probably because they understood the *αἴρην* in the sense which it sometimes bears, 'this, of which I am speaking.' It is so used in Luke xvii. 34. 'In this night there shall be two in one bed,' meaning not this coming night, but this night of which I have been speaking." To avoid confusion, our translators have rendered it *that* night; they might also have rendered this passage *that* generation. This would make the sense easy, and in perfect accordance with the context. When these things begin to come to pass, when the fig-tree begins to bud, the end is close at hand, even within the life-time of the same generation.

exactly the same position in relation to the second coming of our Lord as was occupied by the Church of the first century. It is possibly very near to us, as it was possibly very near to them. The signs of it are still future to us as they were still future to them. Once they begin to come to pass they will soon elapse, and the coming will soon take place. The same generation will see the signs and the great event they presignify, will see the green shoots on the fig-tree of winter and the glorious summer they promise as nigh at hand.

And as the hope of the speedy coming "dominated the life of Christians" in the first century, so it ought to dominate our life and the life of every generation of Christians to the very end of the age. It ought to have dominated the life of all past generations of the Church. We cannot imagine a more wholesome influence for us to be dominated by, whether as a Church or as individual Christians. It would urge us on to the evangelization of the world, for "the Gospel must first be published among all nations," "in all the world for a witness unto all nations; and then shall the end come." It would keep our lives unworldly in the best sense of that word, with our loins girded, and our lights burning, and ourselves as men that wait for their Lord; as those who "love His appearing," and who are therefore "looking for that blessed hope, even the appearing of the glory of our great God and Saviour Jesus Christ."

W. T. HOBSON.



ART. II.—THE THREE ABIDING GRACES, AS EXHIBITED IN THE BOOK OF PSALMS.¹

No. 2.—CHRISTIAN HOPE (IN PSALM LXXXVII).

EVER since there was an inspired Book man's attention has been constantly led onward to the things which God, through Christ, is preparing for the saved.

The Past has always had its sacred history; the Present has always had its seasonable guidance; and the Future has never been unfortold. "Whatsoever things were written aforetime were written," we are expressly told, "that we might have HOPE."

If, then, the eighty-seventh Psalm be reckoned, as it is generally reckoned, a song of hope for the refreshment of the

¹ The commencement of the series—No. 1, "Christian Faith (in Psalm xxxi.)"—appeared in THE CHURCHMAN for November. The conclusion—No. 3, "Christian Charity (in Psalm cxxxiii.)"—will appear in THE CHURCHMAN for January, 1891.

Lord's people in successive generations, the question at once arises, What did the inspired writer of it mean by "the city of God"—that attractive object in the future of which he declares that "glorious things are spoken"?

Jerusalem, as it is elsewhere in Scripture called, or Zion, after one of its most conspicuous hills, appears in the Bible with two distinct meanings. Sometimes "the city" is merely a metaphor for the true Church of Christ, which will be His privileged companion on the world to come, and which is now being gradually formed of "lively stones," gathered from every nation, people, kindred, and tongue. But sometimes the Bible foretells an actual city, situated, as is the present Jerusalem, so as to be a central metropolis on man's globe. St. Paul was thinking of a metaphorical city when he wrote, "Jerusalem, which is above . . . is the mother of us all."¹ And St. John was contemplating the same figure when, after hearing a heavenly voice say, "I will show thee *the wife* of the Lamb," he saw "*New Jerusalem* coming down from God out of heaven, prepared as a bride adorned for her husband."² But Isaiah was foreseeing an actual city, conspicuous on man's earth, when he wrote, "The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously."³ And the Lord Jesus may have referred to the same material centre of the saints' inheritance when He said, "Swear not . . . by Jerusalem, for it is the city of the great King."⁴

In which of these two senses did the writer of the eighty-seventh Psalm utter his enthusiastic apostrophe to the "city of God"? Possibly in both. The figurative meaning of Jerusalem may have been uppermost in his thoughts when, as if foreseeing saint after saint, from divers lands, in full membership with the glorious community, he exclaimed in verse 5, "Of Zion it shall be said, This and that man was *born* in her;" whilst the actual residence of the saints—their headquarters on the world to come—may have riveted his mind's eye as he commenced his rapturous song by declaring "*Her*⁵ foundation is in the holy mountains."

My comments, however, on his hopeful language will refer but very slightly to a physical centre of the saints' everlasting abode; because I can scarcely hope that such an exposition would be in touch with many of those who would peruse it,

¹ Gal. iv. 26.

² Rev. xxi. 2. Cf. also Heb. xii. 22: "Ye are come unto Mount Zion," etc.

³ Isa. xxiv. 3. Cf. also Isa. xxv. 6; xxxiii. 20-22.

⁴ St. Matt. v. 35.

⁵ Rosenmüller defends the translation "her," which is that of the Prayer-Book. See Bishop Alexander, p. 166. If "*His* foundation" is right, the meaning is (Bonar, 259) "*His* founded city." The fundamental passage probably is (Cheyne) Isa. xiv. 32.

inasmuch as Bible students of the present generation rarely realize an earth adapted to perfect human nature as the future residence of the Lord's people. Though such an earth has been the hope of saints in a long succession of past ages; though Apostles in these last days waited for it as eagerly as did the fathers who fell asleep centuries before them; and though it finds a place more or less distinctly in every canticle appointed in our Prayer-Book after the reading of a lesson either from the Old or New Testament, nevertheless so many less Scriptural hymns (which speak of a future for believers "*in the skies*") have somehow come into use in comparatively recent years, that even readers of THE CHURCHMAN might feel themselves on unfamiliar, and therefore unedifying, ground if I said much about a home of the saints hereafter on this earth renewed.¹

I shall therefore confine my remarks almost entirely to the figurative sense of "the city of God:" directing attention to the bright associations by which the Psalmist was refreshed and strengthened, as he contemplated the future community of the saints under that name.

His anticipation in his ancient day was, of course, far less distinct than the latest vision, granted many centuries afterwards to St. John. In the Apostle's forecast of the city we may note nearly twenty brilliant details. He saw, besides other very striking particulars, that the blessed company of the redeemed will have close companionship with the heavenly host; for an angel was at each of the city's gates.² He saw that it will be a community organized in faultless perfection; for the city "lieth four-square."³ But, nevertheless, he saw that individuals congregated in it will have severally their peculiar excellencies; for the foundations of the city were garnished "with *all manner* of precious stones."⁴ He saw that that community will have easy intercourse with every quarter of the globe; for, behold! "on the east three gates, on the north three gates, on the south three gates, and on the west three gates."⁵ He saw that Old and New Testament believers will

¹ I have observed, however, with much satisfaction, that the learned and devout Professor Milligan, who in previous publications had not expressed his opinion on the subject so decidedly, has in his "Commentary on the Revelation" (Expositor's Bible) not only made a kindly reference (p. 356) to a paper on "The Life of the World to Come" which I printed in THE CHURCHMAN for December, 1887, but on p. 355 has said: "To St. John 'heaven' is not an abode of bliss in a scene of which we can form no conception . . . As the seer looks forward to the future, there is nothing to show that he thinks of any other residence for man than that which the Son consecrated by His tomb in Joseph's garden."

² Rev. xxi. 12.

³ Verse 16.

⁴ Verse 19.

⁵ Verse 13.

be harmoniously combined in it; for whilst the gates are called after the twelve ancient tribes of Israel, in the foundations of its walls are written "the names of the twelve Apostles of the Lamb."¹ He saw that it shall possess the visible presence of the Divine Redeemer; for "the glory of God did lighten it, and the Lamb is the Light thereof."² And he saw that it shall be a community respected by, and largely advantageous to, the remainder of the world's human population; for "the nations shall walk in the light of it, and the kings of the earth shall bring their glory and honour into it."³

The Psalmist's foresight was much less comprehensive; though there is rich instruction in the shorter description of the city which he so rapturously penned.⁴

He lived, we may suppose, in a late period of Old Testament history. His remarkable phrase, "Glorious things are *spoken*" (*i.e.*, have already been asserted) "of thee," suggests that the words of several previous prophets were echoing in his ear. Not improbably he was a Korathite⁵ who had shared in the return from Babylon after the welcome decree of Cyrus.⁶ "The Lord God of heaven . . . hath charged me to build Him an house in Jerusalem. Who is there among you of all His people? The Lord his God be with him, and let him go up."

But, consciously or unconsciously, his song exulted in a temple far more glorious than Cyrus had in mind.

For in his exile he may often have mused on Nathan's prophecy of an heir to David, who should sit in David's city on an eternal throne;⁷ or on Isaiah's predictive call to Zion: "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee."⁸ More recently he may have listened to the statement of Zechariah, that hereafter "Holiness unto the Lord shall, in Jerusalem, be on the bells of the horses."⁹ And if we may reckon that, besides other sources of information, he was aided by Psalms xlvi. and xlviii., which occur earlier than his Psalm in the ancient arrangement of the Psalter, we may easily trace, in his language, at least five precious particulars concerning the city of the Lord:

I. One of his anticipations must have been that that glorious community will be *thoroughly reconciled to God*. As Isaiah had

¹ Verses 12, 14.

² Verse 23.

³ Verse 24.

⁴ Augustine's pungent epitome of the Psalm is "brief in number of words, grand in weight of thoughts": "brevis numero verborum, magnus pondere sententiarum."

⁵ Bishop Wordsworth notices, p. 169, that "the Korathite author of the Psalm, himself a chief singer in the sanctuary, does not grudge the admission of foreign nations into its sacred choir."

⁶ 2 Chron. xxxvi. 23.

⁷ 2 Sam. vii. 12-16.

⁸ Isa. lx. 1.

⁹ Zech. xiv. 20.

written: "The inhabitants shall not say I am sick; the people that dwell therein shall be forgiven their iniquity"¹: and as the author of Psalm xlvi. had foreseen that people, in the privileged position of God's acknowledged friends, behind impregnable bulwarks,² so had this Psalmist a forecast of them, as at once pardoned and secure. "The Lord *loveth* the gates of Zion more than all the dwellings of Jacob" (verse 2).³

II. Secondly, he was impressed, and very deeply impressed, by the thought that the dwellers in the city of God will all be *spiritually renewed*. The truth which the Lord Jesus emphasized to Nicodemus, "Verily, verily, I say unto thee, Except a man be *born* again, he cannot see the kingdom of God," was already riveting the attention of this Old Testament seer. For perceiving by prophetic eye the entire renovation of every inheritor of the holy hill, he solemnly recorded, "Of Zion it shall be said, This and that man was *born* there" (verse 5).⁴

III. Still more remarkably he foresaw that the heavenly privilege of new birth will be possessed by converts to the true Israel from the very nations which had been the leaders in Gentile unbelief.⁵ "I," he sings, "will make mention of Rahab⁶ and Babylon to them that know me. Behold Philistia and Tyre with Ethiopia *this one*" (as if an individual convert from each of these nations was attracting his prophetic gaze⁷) "was born there" (verse 4).

IV. Fourthly, he perceived from his ancient observatory that the saints throughout the perfect community *will praise their Redeemer in anthems of exquisite music*. The actual words

¹ Isa. xxxv. 24.

² "Mark ye well her bulwarks; for this God is our God for ever and ever."—Psa. xlvi. 13, 14.

³ Compare Deut. xii. 5: "The place which the Lord your God shall choose . . . to place His name there."

⁴ Pusey's comment on the end of verse 6 is "Not as a mass only, but individually . . . and since they were already Egyptians, etc., yet were born in Zion, what is this but that re-birth at whose mystery Nicodemus marvelled?"

⁵ Bishop Alexander gives the following forcible quotation from De Maistre: "Nothing strikes me more than the vast ideas of the Psalmists in matters of religion. The religion which they professed, though locked up in a narrow point of the globe, was distinguished by a marked disposition and tendency to universality."

⁶ One of the opprobrious titles of antagonistic Egypt (cf. Psa. lxxxix. 11; Isa. ii. 9; xxx. 7).

⁷ The literal translation of verse 5 is, "a man and a man," on which Bishop Alexander remarks: "*i.e.*, many a man was born in her; men of every race, all written in the catalogue of citizens, each citizen enrolled by an act of new birth. The least poetical of commentators [Rosenmüller] exclaims: 'Læta et hilaria omnia in hac urbe.'" Compare Numb. i. 18: "According to the number of the names . . . by their polls;" and see also Isa. xix. 24, 25.

of their doxology were not anticipated by him, as when a later seer could listen to the choir of New Jerusalem, accompanied by myriads of angels, in singing, "Worthy is the Lamb that was slain." But he did, in his measure, perceive beforehand the grand ocean-like roar of many voices amidst the blare of trumpets, the clang of cymbals, and the softer harmony of ten-stringed harps. For he could pen this definite description (verse 7): "As well the singers as the players on instruments shall be there."

V. He seems, moreover, to have foreseen *the visible presence of Emmanuel* in that glorious assembly. As St. John could afterwards declare: "Behold, the tabernacle of God is with men, and He will dwell with them,"¹ or as Ezekiel, more nearly his contemporary, expressly predicted: "The name of the city from that day shall be, JEHOVAH is there"²—so did this Psalmist declare (verse 5) concerning the future Zion: "The highest *Himself* shall establish her."

No wonder that such a future, even faintly foreseen, was intensely winning. No wonder that it both cheered and purified him. Christians of the present day would say with far more intelligent fervour: "Our Father which art in heaven, may Thy will be done on the earth," if, instead of vaguely expecting an inheritance somewhere among the clouds, they were distinctly anticipating a perfect human community, on a perfectly-adapted human dwelling-place. And this ancient believer, as he confidently looked on to a home fitted for man, boldly declared that his whole heart had chosen it. John Newton supposed that he fairly interpreted the Psalmist's deepest feelings in the familiar lines:

Saviour, if of Sion's city
 I, through grace, a member am,
 Let the world deride or pity,
 I will glory in Thy name.
 Fading is the worldling's pleasure,
 All his boasted pomp and show,
 Solid joys and lasting treasure
 None but Sion's children know.

The Psalmist's last words completely justify the modern hymn-writer's paraphrase, for his closing address to the city is "All my fresh springs are IN THEE."

Such a delightful object, even indistinctly seen, needed only the assurance that when at length possessed it will be eternal to be a supremely "blessed hope"; and that assurance the Psalmist had already expressed when he described the city as having *foundations*—foundations in the *holy* hills. What he perceived, but dimly, was, nevertheless, an inheritance which

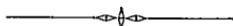
¹ Rev. xxi. 3

² Ezek. xlviii. 35.

would never fade away. The future before his prophetic eye was the very same which cheered and purified the latest prophet who wrote these final words about The City: "There shall be no more curse; but the throne of God and of the Lamb shall be in it: and His servants shall serve Him: and they shall see His face: and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and *they shall reign for ever and ever.*"

D. D. STEWART.

COULSDON RECTORY, SURREY,
November, 1890.



ART. III.—THE NECESSARY POSTULATES OF CHRISTIAN BELIEF.

I HAVE often thought that the method pursued by Euclid in writing his elements of geometry might be followed with advantage in the treatment of other matters. He began with definitions, and postulates, and axioms. Certainly, there can be nothing more necessary in every discussion than that both parties should be agreed and consistent in their use of the terms which they employ in common. Not a few controversies in our own and other times would have been cut short if the disputants had not confused themselves and one another in their use of terms, and by a preliminary disregard of definitions. It is always desirable that when two persons are talking or arguing together they should be quite sure that they are speaking of the same thing, and unless this is the case no profitable result can ensue from the discussion.

In like manner it is to be remembered that as there are certain necessary axioms which the human mind does not desire to question because they need no proof, so there are certain points which we must postulate our authority for holding or affirming if we would proceed any way in our treatment of the work in hand, or in the construction of our intellectual fabric. Unless it be granted that we are at liberty and able to add brick to brick and beam to beam we shall make but small progress in the construction of our house or our vessel. Unless it be granted that we can cut stone from the quarry, or hew timber out of the forest, we may as well fold our hands in idleness; and unless in the absence of straw we can wander about the fields in search of stubble which may serve as a substitute, albeit a poor one, it is useless to attempt to make bricks, or to demand that they shall be made by us.

Similarly it must not be forgotten that in dealing with such a

matter as our common religion and the Christian faith there is need, not only for continual watchfulness in our use of language, not only for remembering that there are certain facts which fall under the cognizance of an experience so wide that they may be regarded as of the nature of axioms, but also that if we are to retain our hold of the creed at all, there are certain points which we must be allowed to treat as postulates.

It is always very desirable to apprehend the limits of knowledge, to distinguish between those things to which discussion may bring some light, or which may be discovered by more patient investigation, or may reveal themselves to more earnest and accurate inquiry, and those which from the nature of the case are, and must be for ever, hidden from our perception. It is equally important to recognise clearly the distinction between theory and proof. There are minds so synthetical in their constitution that a theory has irresistible charms for them, and they are apt to think that the symmetry and completeness of a theory may be accepted as, or possibly instead of, the evidence for its correctness. Because to them it is beautiful, they are predisposed to accept it as true. The theory of more Homers than one, of more Isaiahs than one, of more Shakespeares than one, has so much that is fascinating in the novelty and boldness of it that those who are under its influence are apt to forget that after all and at its best the theory must be still a theory, that from the nature of the case it is not susceptible of proof, and therefore is not to be treated as proven, but only as a point more or less open to debate. People are very apt to overlook the distinction, certainly a very wide one, between a theory and a theorem, and the more so, perhaps, in those matters which are naturally beyond the reach of demonstration. It is no small part of knowledge to recognise clearly and persistently the difference between what can and cannot be known. It seems to me that many persons are so flushed with our scientific success in the present day that they mentally refuse to set any bounds whatever to the progress of human knowledge. On the contrary, I believe there are things that cannot be known, and that our truest wisdom consists in humbly and honestly accepting this as a fact, instead of flattering ourselves with the delusive hope that eventually we shall be as wise as God. This seems to me but the echo of the promise which was of old heard under the shadow of the Tree of Knowledge, and which, in the fatal alacrity with which it was listened to, for ever barred man's access to the Tree of Life. And in accepting the familiar position of the Christian creed, of which the Apostolic symbol is the most convenient exponent, we are shut up to the acceptance of certain points which we have already postulated and must take for granted.

I start, then, with the assumption that if we are Christians there are certain things which we may not and cannot regard as open questions. They have been decided for us, whether we will or no. As an intellectual exercise we may reopen them to debate, but whatever our decision of them, we are virtually bound by one that is antecedent to our enquiry. This may seem like an unwarrantable interference with the liberty of the mind, but it is assuredly not more than is implied in some form or other by our discipleship of Christ and our allegiance to Him. The discipleship of Christ forecloses the question, in the abstract perfectly fair and legitimate and even necessary, of the validity of His claims, and the reverence due to His person, work, and teaching. It is absolutely certain that we cannot be at one and the same time both for and against Christ. And if there are any, as there doubtless are, abstruse questions of philosophy bound up in this position, then it is equally certain that we cannot reply to these questions at one and the same time in a negative and affirmative way, nor is it possible to find any middle position which shall consistently with the truth be neither the one nor the other. "What think ye of Christ?" is His own demand now as much as it ever was, and there is not room for two contradictory answers in reply to it.

What, then, are the necessary postulates, or some of them, which we have to make if we are in any real sense Christians. Manifestly the first of all is the being and existence of a God. Age after age the greatest minds have endeavoured to demonstrate the being of a God, but as yet without success, and all attempts at demonstration have been paralyzed by the mere assertion of the Psalmist, "The fool hath said in his heart there is no God." Assertion is not demonstration, nor did the Psalmist intend his assertion to pass for it, but he showed that there was a witness to the existence of God prior even to the logical power of demonstration, and more imperious still, and that was the actual constitution of man, for no man, who was not deficient in the essential characteristics of humanity, could give the lie to the witness of his own heart that was so strong within him. It were waste of time to endeavour to prove that which is known to be incapable of proof, but which, notwithstanding, rests on a basis that is independent of it. The existence of God, then, is a postulate; but how great is that postulate! We cannot wholly divest ourselves of the thought of God, it has stamped itself indelibly on all the languages of man, and yet how often we leave God out of all our calculations and schemes, as if His existence not only were incapable of proof, but as if also He did not exist and were not a practical factor in our own existence and conduct. Clearly, then, the existence of a God is one of those necessary postulates which we

must simply ask permission to assume, and otherwise leave alone, before we can be in any sense Christians, or can place one stone upon another in the edifice of the Christian faith.

But the existence of God is a bare fact, which leaves us very bare. We want more than that, and must postulate more. For instance, I think we can scarcely get on unless we assume, in the notorious language of Mr. Arnold, that "God is a Power, not ourselves, that makes for righteousness." We must make some assumptions with regard to the nature as well as the existence of God. God is either a blind fate, indifferent alike to the conduct and sufferings of man, or He takes some note of them and has some concern in them. It is, indeed, one of the greatest problems of faith to believe in the absolute goodness of God, or to reconcile this belief with some of the manifest perplexities and inequalities of life. When Darwin came home from his five years' voyage in the *Beagle*, he declared that the result of his wider experience of nature had taught him to question the benevolence of God. But only conceive the ruin and disaster that at once overwhelms all creation if God is a malevolent and not a benevolent Being; and He must surely be one if he is not the other, unless He is that intermediate and indifferent Being whose character is not more easy to contemplate with equanimity, even if it is more consistent with the felt problems of nature. We must, therefore, make some assumptions, ask for some postulates, with regard to the character of God before we can hold the simplest truths of the Christian creed in any shape or form.

And they are such as these. God cannot be a blind fate, or a brute force, or a pervading *anima mundi*, which is what it is, and whose only exponent is nature in its varied and ever-varying forms, if we are to give any heed to the message of the Church about Him. We must mentally and by implication have dismissed one and all of these theories about God before we can in any way lend a willing ear to the witness of Christ. But then, just as we make these negative postulates with regard to God, so also we cannot make this further postulate, which in some sense seems to baffle, if not to contradict, all our inquiries and conclusions about the nature of God, and that is, that we cannot have, and it is useless to hope to have, any intellectual knowledge of God. We cannot know God in any intellectual sense as we know any fact or truth which is within the sphere of our cognizance. This is where science and God must ever be at variance, whenever the one, that is science, attempts to investigate or scrutinize the other. And this is why the things of God, if indeed we can have any knowledge of such things, must ever be distasteful to science, as science, for they are essentially beyond its sphere.

I remember, many years ago, being present at a lecture in Jermyn Street, on some scientific subject, when the lecturer drew a circle on a black board and said, "That represents nature; whatever is within that circle is the subject-matter of science, with everything outside it, science has nothing to do." Very true, I thought, but is there nothing outside it; does not the very fact of your drawing the circle show that you cannot draw it large enough to contain even the whole of the black board, much less the entirety of the universe, which lies far beyond our ken; and is it in the nature of things impossible that there should be any intercourse or communication between the known area within the circle and the vast unknown and unknowable abyss beyond it? That is the question. And the answer to this question must depend in great degree upon the nature of man himself, which in many important aspects is so far beyond the limits of the black board, or the circle upon it, as to be unfathomable by science. The nature of the mind itself is undeniably not to be adequately explored or searched out by science. Science may investigate its operations; it cannot detect its composition or define its nature. That is too subtle for science, because man cannot comprehend himself any more than he can comprehend God.

But yet, again, the very fact that the human mind revolts against the thought of no God surely may be taken as indicating that there are certain natural avenues between God and man which we can only wilfully foreclose, and which may conceivably form the basis of further and actual communication. Man is a unique phenomenon in nature. In no other of the objects of nature can we discern his counterpart. The mountains, poetically at all events, hold converse and commune with the skies; the fields and the trees rejoice in the sunshine and the showers; the birds and beasts and fishes take their measure of enjoyment as it has been meted out to them. But in no one of these cases can we trace the faintest resemblance to the apparent faculty of apprehension of, or of sympathy and communion with God that man undoubtedly possesses. Who ever saw a horse or a dog that manifested the capacity for the very faintest and most rudimentary conception or consciousness of God? Does the elephant itself, with all its marvellous endowments of intelligence, show any capacity for taking in so much of this thought as we can discover in the child of three years old? Of course the barrier of speechlessness presents a fatal obstacle to our gauging this degree of intelligence with accuracy; but still we can well nigh conclusively see that the animal creation is susceptible to the objects about which it moves and to no others whatever. We may take it for granted that, after all, man has the utmost difficulty in shutting God out of His

own world; and in some way or other the indestructibility of the thought is continually revealing itself. Now why is this? No two persons probably have exactly the same conceptions of God; for as Goethe says, and truly says, "Wie einer ist so ist sein Gott;" but the point of it is, and the blessing of it is, that God is independent of our conceptions of Him, and that behind all our conceptions of God, vague and formless and indefinite as they must be, there remains the thought of God Himself. It is witnessed to alike by the oath of the profligate and by the prayer of the saint, as well as by the nameless and inexplicable fears of the indifferent and the fool who has tried to persuade himself, but unsuccessfully, that there is no God.

Again I repeat, why is this? Is it because mankind have agreed together to invent a God, or is it because this professed consciousness of God is virtually a revelation of God Himself to man, because it is God's own image and superscription which he has stamped on the nature of man, and which man, in spite of his utmost efforts, cannot wholly obliterate?

And here let me pause for a moment to observe that these deep instincts of humanity have oftentimes taken another form, that, namely, of Gods many and Lords many, but that for many centuries and in many lands the belief in the essential unity of God, has been predominant. Now, if we try to measure the immeasurable gulf between the belief in a plurality of Gods and in the unity of God, we shall find that we are baffled and defeated. It is vast, enormous, measureless; but we know that historically it must have been traversed, and traversed for the first time by a solitary explorer, because the gods of Egypt, Greece, and Rome were many, but all civilised men have now agreed to acknowledge but one God, and so great must this transition have been that Professor Max Müller, a very independent witness, has not hesitated to speak of it as a veritable revelation. He admits, that is, that man cannot have attained to it by his own unaided efforts; but that before he attained to it he still was fain to bow down before many gods, may be truly taken as confirming the universality of the instinct in man's nature which recognises the necessity of the existence of God. If, then, we postulate the being of God and the existence of something in the nature of man which apprehends His being, and admits that the very faintest conception of God is a witness to God's self-revelation to man, we must also, on the evidence of experience and history, admit that the acknowledged superiority of the belief in the unity of God to that in the plurality of gods is a further mark of this self-revelation. On the strength of this evidence we must conclude that it is not without reason if we assume that the character of God is such as to lead Him to bestow upon man a certain elemental knowledge of Himself, and so far that He

cannot be of that indifferent and unconcerned character which would leave man to himself and take no interest in his actions.

But if there is this general evidence to the existence of God and to God's interest in man, we may go a step further and ask whether there is not reason to believe that God has not only given proofs of the reality and sincerity of such interest, but has also left sufficiently recognisable traces of His having deliberately exerted Himself to make man acquainted with His will. In other words we must decide what we mean by revelation, and whether or not there is ground for believing that a revelation has been given. To refer once more to the late Charles Darwin : "As far as I am concerned," he said, a few years before his death, "I don't believe that any revelation has ever been made." Very well, I rejoice unfeignedly in a definite and downright statement like this, because there is no mistaking it, and it presents something with which we may fairly join issue. I take it, then, that it is one of the postulates of our Christian faith that an actual revelation has been made, that is to say, we conclude not only that there is a God, and that He, like His own creatures, can speak, but that He has also and in very truth spoken to His creatures. This is a very considerable advance upon the belief in the being of a God to believe in the fact that God has spoken. And we may well ask in what sense and how has He done so. Now, I reply at once, that when I say that God has spoken I do not mean spoken in the sense that He has written His law on my heart and made me conscious of the difference between right and wrong. I mean more than this. I mean spoken in such a way as to convey to man the knowledge of His purpose, and to do this, by what means we cannot discover, but so that at the time it might be known that He had spoken, and might in long ages afterwards become more and more evident that He had done so. For instance, we have seen that the transition through which Abraham must have passed, from the belief in many gods to that in one God, was no slight indication of some definite influence put forth upon him by God. But when in addition to this we have the distinct record that a promise was given to him, of which a slowly accumulating and complex national literature, no less than a national history, is the abiding proof, we are constrained to ask whether the evidence of this promise is not conclusive as to its having been given, and whether, if it was given, the promise itself is not a conclusive proof of revelation? Now it must be remembered that the record of this promise is obvious, it is plain and simple, it could not have been invented by the historian, because no historian could have got a whole nation to believe in it, and if a whole nation believed in it, so that the historian was the mere reflex of the national belief, then, also, the national belief

requires to be accounted for, and more especially the very particular and personal form which the belief took as centring in the person of Abraham. I cannot but think that the national belief was the result of the story of Abraham, and not the story of Abraham the concrete result and experience of the national belief. Then we come to a further question. What are we to understand by God's speaking to Abraham? Was this nothing more than a strong subjective persuasion on his part that God had spoken to him? Did he merely believe himself to have been the recipient of a promise, or was that belief, however produced, the consequence and result of something analogous to a definite promise having been made? Looking merely to the narrative there can be no question as to the answer, but then the narrator leaves us in absolute doubt as to how the promise was given, or how the recipient of it was protected against self-delusion or insured against mistake. And here I think the only test must be the subsequent consequences of the supposed promise, and unless the history of Israel was more of a lie than the most extreme of unbelievers would venture to affirm, there can, I think, be no question that the subsequent course of the national history, as well as the complicated growth of the national literature, are sufficient and ample indications of the reality of the promise. Abraham's known conversion from the worship of many gods to that of one is a proof of some Divine influence and guidance. Abraham's subsequent history and that of his seed is a strong historical proof that such guidance had not only been continued, but that it had assumed a particular form. But if this was so, and as far as it was so, it was a proof, likewise, that a revelation had been made, and that the revelation had taken a definite form, peculiarly susceptible of proof, that, namely, of a promise given. Now it is a matter of notorious fact, attested by Roman historians no less than Jewish prophets, that a very wide-spread belief had obtained throughout the Eastern world in the advent of a Person who might truly answer to the Hebrew conception of the Seed, the object of the promise. I take it as an historic fact that this belief did exist, as it is also a fact that it has now ceased to exist among men. We, none of us in England, France, or Germany, look forward to the coming of a great personage, who shall be the fulfilment of all hopes; and if among the Jews and Mohammedans there are still tokens of any such belief, these are distinctly traceable to, and therefore confirmatory of, this original belief, and not in any way independent of it. As a matter of fact, therefore, there has been this anticipation in humanity, and as a matter of fact there is nothing now answering to it, or that we can point to as another and an independent instance of it. In other words, this anticipation was a unique fact, and it was so for some 2,000 years.

I ask, therefore, was this anticipation itself an evidence of the reality of the promise, or was it a mere delusion, the outgrowth of a supposed promise, itself delusive? If it was not, then have we a very strong historical proof of the originally historic character of revelation. It will be observed that I say nothing here about Christ being the promised Seed, because I conceive the proof of the historic character of revelation to be independent of that belief, though, of course, whatever evidence there may be of the reality of Christ's Divine mission tends immeasurably to the confirmation of that antecedent, and in some respects independent proof. If there had been, however, no New Testament, our reasons for still believing in the Old would have been very strong, seeing that such men as Isaiah, Jeremiah, and Daniel were the products of the belief which produced it, even as Christ Himself, was in some sense the product of it, and when Christ came there were not a few righteous and lovely souls who still looked for redemption in Israel, and by the beauty of their lives confirmed the truth and wisdom of their faith; but, thank God, this is a position we are not required to hold, for we have a New Testament, and as I take it the mere existence of that New Testament is a problem which requires to be accounted for, and I believe on the broadest possible grounds it is simply impossible to account for it if we are not prepared to postulate the fact of revelation. In short, the New Testament is not only an unexplained and inexplicable phenomenon in itself, but it sets the stamp of Divine reality to the supposed and alleged revelation of the Old, and while confirming the reality of that is itself confirmed by the complete realisation which it offers to the longing anticipations of the Old. So that in the Old and New Testament together, and in the historic and undesigned relation which subsists between the two, we have an all but conclusive, or rather demonstrative, for I believe it to be a conclusive proof of the reality and the actuality of Divine revelation. It is not the fact of this revelation, however, for which I am now contending, but much rather the necessity there is for our duly and loyally recognising this fact if we would make any pretensions to the name of Christian. I want to point out that the fact of revelation is a Christian postulate, and that in such a sense that we cannot regard it as the mere residuum of natural consequences arising naturally. If anybody can suppose that Jesus Christ was the natural outgrowth of the Jewish history and the Jewish polity, so that it was antecedently impossible but that under the circumstances such a character should arise, he is welcome to his belief, but I cannot share it with him; and in like manner, if anyone can believe that, given the advent of Jesus Christ, it was under the circumstances impossible but that He should suffer and be

believed to have risen again, he must have read human history to very little purpose, and must be totally deficient in his perception of the nature of evidence. In fact I hold it to be impossible to survey the whole field of Christian and Gospel history, and to treat it fairly, without confessing that it does present conclusive and undeniable evidence of a Divine interference in the affairs of men, so that we are shut up to a reverent and humble acknowledgment of the existence of *mystery* that we cannot explain, and are constrained to confess that the presence of this mystery is but a sufficiently clear indication of the reality of the miraculous and the supernatural.

It has been recently said that Christianity has nothing to do with the supernatural. We may rest assured, however, that, if we give up the supernatural, we give up our Christianity, for we embrace a Christianity without a Christ, and we accept a Christ Who did not walk on the water, or feed thousands without bread; Who did not turn water into wine, or cleanse the lepers, or raise the dead; a Christ Who did not say that He would be scourged, and spit upon, and crucified; and above all a Christ Who did not rise from the dead, but, like His father David before Him, may God forgive us, was laid unto his fathers and saw corruption. And I ask what sort of Christianity would this be, and what promise is there in it? For be it observed, not only was the first germ of Christianity a promise, but its final message and hope is a promise. "Because I live, ye shall live also;" but Christ did not live if His life was in all respects like our own, and if His life was a delusion and a lie, which it most certainly was if He said He would rise again from the dead and did not rise. What life is there in Christ if there is no resurrection from the dead—if there is no gift of the Spirit and no promise of eternal life? Then not only have we nothing to live for, but we have nothing to live by. We differ in no degree from those who have never known Christ or from those who lived before He came, and were in doubt as to whether there was a God or any future life; indeed, we differ but little from the beasts that perish, and may question whether their lot is not preferable to our own, inasmuch as they cannot look beyond the present, whereas we cannot forbear to do so; and we have that irrepressible instinct which leads us to long for an authoritative voice from heaven, and makes us fain to imagine that God has given us a revelation even if there is not sufficient evidence that the revelation He has given us is the most blessed of all realities. I take it, then, that in some form or other the belief in what, for want of a better name, I cannot but call the "supernatural," is a necessary postulate of our Christian faith. We must not, if we would be Christians, be impatient at the presence of mystery. If Christ walked on the

water, and raised the dead, and brought back His own dead body from the tomb, it is absolutely hopeless to accept these facts in their reality and simplicity, and attempt to account for them or to suppose that they can be any thing but stumbling-blocks to the science of the black board. We must therefore decide, once for all, whether they were realities or illusions; but if they were illusions, then farewell for ever to the Gospel as a record of fact, and to its claim as an authoritative expression of teaching. We have outgrown the Gospel, and become wiser than its authors. If, on the other hand, these things are veritable realities, and in fact mean what they seem to mean, then we must equally bid farewell to all hope of explaining them, and must determine whether or not there is room for them as inexplicable mysteries in our theory of the universe. Only, if we are to continue to repeat the Creed and to read the Gospels and to say the Lord's Prayer as a divinely-given sample of petition, we must deliberately take our choice between him who says that the uniformity of natural law is invariable and inviolate, and him who is bold enough to say, "Here I take my stand, and am content to believe in that which I can neither account for nor deny. It is a mystery, and there I leave it."

Before passing on, I must enter my protest against the supposition that the belief in these things which I call mysterious is an indifferent matter, apart from the essentials of Christianity. It cannot be so if they vitally affect the character of Christ. No man in his senses can presume to say that it is an indifferent matter whether Christ rose from the dead or only seemed to do so. The essential character of Christ turns upon this point: if He did not rise from the dead, all His own claims, and the claims of others on His behalf, are worth nothing. It is equally absurd to call Him Christ or ourselves Christians; but if He did, then His resurrection is and must for ever remain a mystery or miracle. The uniformity of nature has been broken, and there can be no truce with that dogma which says it is invariable and inviolate. God has shown Himself greater than nature. The Lawgiver has asserted Himself as *above* the law, as unquestionably He was *before* it. The Author of nature has used nature as a means whereby to make His own voice heard above the many voices of nature, and to assure us of the fact that He Himself has in very deed and in truth spoken. Only, once more, if I really believe that Christ actually rose from the dead, I can as readily, nay, more readily believe that He raised Lazarus from the dead, and that being Himself mysteriously above nature, He repeatedly asserted that superiority in the presence of credible witnesses. I think this is a necessary postulate of anything that can rightly be called Christian belief.

But, once more, we are frequently told in the present day that, after all, the strength of Christianity lies in its internal evidence; that it is on this that we must dwell, rather than upon miracles and prophecy and the like. I am not sure that it is not invidious to strike the balance between the respective values of the external and the internal evidences, but of this I am quite sure—that the internal evidences must go for nothing if the external evidences are unsound. What is the use of my conviction being never so strong that a thing is true if, after all, it is a lie? What and where is the wisdom of our doggedly remaining in the house if the foundations of it are defective, and the first tempest or disaster may overwhelm us in its ruins? Depend upon it, we cannot afford to neglect the study of the reason for our faith; we must conscientiously inquire into the foundations of our hope, for hope that is based upon falsehood or error or misconception is not hope; and though I yield to no one as to the importance of the truth, “he that believeth hath the witness in himself,” or as to the necessity of maintaining the indispensableness no less than the sufficiency of this witness, as I do maintain that it at once sets the believer on a high vantage-ground of impregnable security, and that as long as he stops short of the attainment of this witness, all other testimony must be to him of no avail, yet I cannot forget that the same writer begins this epistle with the words, “That which we have seen and heard declare we unto you, even that which we have seen with our eyes and our hands have handled of the Word of Life;” as he also says in his Gospel, “he that saw it bare record, and his record is true, and he knoweth that he saith true that ye might believe.” God forbid that we should say that because we have ourselves attained to the maturity and full assurance of Christian faith, if we have attained to it, that therefore we can afford to neglect the defence of the foundations upon which it rests, or can regard with indifference the attacks that are made upon them, or can await with unconcern the issue of the conflict. It is perfectly true, and a most blessed truth, that life and light are self-evidencing, and that the possession of either to the possessor of them is alone and of itself conclusive. But how am I to impart light to my fellow man, if he surrounds himself with an atmosphere in which the light cannot live, or maintains that the light is not a true light, but only an *ignis fatuus*, enkindled in the low marsh lands of my own fervent imagination? The question is, whether we can ever safely neglect or disparage means that were deliberately selected by Christ to produce a given end, and that were as manifestly an integral part of the known historic means by which that end was produced. That the use of those means has for long

ages been discontinued may show, indeed, that we personally are to be independent of them; but cannot show that the original impulse, when first given to the world, was independent of them, or that it could have been communicated without them. As Dante says,

If unto Christ without His miracles
The world had turned, then had this been itself
A hundred times a miracle as great.

I regard it, then, as one of the necessary postulates of Christian faith, that the inexplicable must have been, the inexplicable in act, which is miracle, and the inexplicable in word, which is prophecy. As a matter of fact, Christianity was the product of these two, rests, therefore, upon them as on two central columns, and cannot be maintained if they are destroyed. But for every building there must be a third to rest on, and we can hardly be wrong in indicating as the third in this case the person and character of Christ Himself. The personality of Christ is as certain historically as that of Cæsar, Hannibal or Napoleon; and the character of Christ is what we know it to have been; the impress of it is indestructibly engraved on the memory and imagination of the world. The ideal character of Christ is as unique as his traditional features are unique, and that character is the definite result of a living personality essentially distinct from the mighty works He wrought, though they are inextricably interwoven with it. We cannot be wrong in postulating Christ, any more than we are wrong in postulating the Divine origin as we are constrained to do in the Christ-idea, which He claimed to have fulfilled, any more than we are wrong in postulating the framework of miracle, which as we have seen formed in a large degree the actual basis of His life. Thus Christ Himself is our guarantee for both prophecy and miracle, and both are so intimately combined in His character that they cannot be dissociated from it, and to acknowledge either is to acknowledge both, and duly to recognise one is necessarily to recognise all. By a series, then, as it seems, of inevitable postulates, we have arrived at the unique person of Christ, who has no right to that name, unless the office which it implied was the reality it could not have been except for a series of Divine communications vouchsafed to man, and who certainly would not, and could not have done what He did, and produced the result He did, as evidenced primarily and originally, but by no means exclusively, in the creation of the New Testament literature, unless in addition to His teaching he had wrought mighty works, which, if they were truly wrought, must for ever baffle every effort to explain them naturally on natural principles, and which mighty works them-

selves were sealed with the twofold seal of the death and resurrection of Him who wrought them.

Thus we are brought naturally and logically to the threshold of another mystery and another postulate, that, namely, of the incarnation. Given the incarnation and the character of Christ is explained; given the incarnation and the resurrection is accounted for; given the incarnation and the miracles are accounted for; given the incarnation and the multifarious, complicated, and long-delayed preparation of prophecy is accounted for; I do not say explained in these cases, because we cannot escape, do what we will, from the essential mystery which envelopes them; but at all events they are accounted for, because consistent and harmonious with the central thought connected with them. If Christ was the Word of God, then is He, first and last in the many parts and divers manners in which His full revelation has been accomplished, the exhibition of the way in which God has spoken; He is what God has said: the incarnate message of God. "This is my beloved Son, hear ye Him." But unless we postulate the incarnation we cannot rationally account for the character of Christ. His own testimony is falsified; His death is an unintelligible problem both as to its cause and its purpose; His teaching is incoherent and pointless, more especially in the fourth Gospel; His conduct is inconsistent and blasphemous; He is the greatest anomaly in history. We are shut up to this terrible alternative, from which there is no escape, that He was either, as He was charged with being in His own day, a blasphemer, a madman, and an impostor, or He was the judge of all mankind, the original and archetypal man, the very and essential Son of God.

There is yet one more inference arising out of these considerations, with which I shall conclude, and that also we must accept as a postulate, unless we would be false to Christ. It is the mysterious relation which subsists between the death of Christ and the forgiveness of man's sin. What motive can we discern in the death of Christ? His death was unquestionably the confirmation of His claims. He died because He made Himself the Son of God, and His death must for ever be regarded as setting the seal to the claims and assertions of His life. Had He chosen to retract He might have saved Himself, but because He would save others Himself He could not save. This was doubtless the historic occasion of the death of Christ. These were the attendant links in the chain which led to it. But in the providence of God, why did He die? The answer is indicated by the question, "How then shall the Scriptures be fulfilled that thus it must be?" He came into the world to die. No jot or tittle of the law could pass till all should have been fulfilled, and the law had spoken of death, and had plainly foreshadowed

bloodshedding. And He Himself said: "This cup is the New Testament in My blood, which is shed for" "the remission of sins." In some mysterious way, then, the blood-shedding of Christ was intimately and inseparably connected with the forgiveness of sin. In Him we have redemption through His blood, even the forgiveness of sins.

It is not merely St. Paul who speaks so largely of the blood of Christ; it is not merely the beloved Apostle of love who tells us that "the blood of Jesus Christ, His Son, cleanses us from all sin;" it is not merely St. Peter who tells us that we have been "redeemed by the precious blood of Christ," but it is the teaching of Christ Himself, and must be held to be so till we can disprove His words about the New Testament in His blood. In fact, no honest student can fail to confess that the evidence is overwhelming as regards the relation between the bloodshedding of Christ and the forgiveness of sin. It is a profound mystery to explain which many theories have been framed, but, thank God! the Atonement of Christ is a fact, and not a theory. We are mercifully invited to accept it as an inestimable benefit, and not to explain it as a theory. Infinite and irreparable harm has been done by men insisting upon the Atonement being represented as a formal theory instead of being thankfully accepted as a fact; but this is how Scripture proclaims it to us as an accomplished fact, and not as a theory, and this is how the Church is commissioned to proclaim it.

We have no explanation of the unparalleled awfulness of the death of Christ, except in its mysterious relation to sin, and we have no promise of the forgiveness of sin except in clear and indissoluble connection with the death of Christ. It is absolutely certain that no man has any right to regard himself as a true disciple of Christ who looks with indifference, ingratitude or unbelief on the death of Christ, who does not derive solely and exclusively from that death his own hope of salvation; and may we not also say that it is in the highest degree improbable that anyone who has once tasted the full sweetness of that death, and experienced the joy unspeakable and full of glory that follows on from the knowledge of it, will ever be led away by the cunning craftiness of the deceiver to dispense with that network of mystery and miracle which are so closely interwoven with it, and which, if they are beyond the sphere of demonstration, may, nevertheless, be thankfully accepted as the inevitable postulates of the Christian faith?

STANLEY LEATHES, D.D.



ART. IV.—INDIGESTION.

WE constantly hear of our friends being "martyrs to indigestion," and we are free to confess we have occasionally suffered from rebellious digestive organs. Indigestion, or dyspepsia, has, indeed, been regarded as a malady especially prevalent in the British Isles, and our Continental neighbours, ignoring their own climatic beam, have not hesitated to attribute John Bull's stomach derangements to damp, foggy, changeable weather. This is, however, a mistake, for indigestion pertains neither to clime nor race. It is, perhaps, throughout the world, the most prevalent of maladies. American newspapers at least equal, if they do not excel, our own in their capacity for inserting advertisements "quacking of universal cure" of this distressing ailment. The number of members of Continental nationalities swarming the Spas, the waters of which are reported efficacious in dyspepsia, bears witness to the prevalence of digestive derangements in other parts of Europe. While in the far East, nations whose food is principally rice are scarcely less dyspeptic than the omnivorous European. And although the savage is free from some of the penalties of civilization, he still has the burthen of dyspepsia, especially when he gorges himself with raw flesh.

It is worth while, then, to inquire what this indigestion or dyspepsia really is. Referring to a recent medical work we find it stated that dyspepsia is derived from *δυσ*, bad, and *πέπτω*, to concoct, and that it implies indigestion, or difficulty of digestion, or imperfect conversion of food into nourishment. This appears simple enough. But when we further inquire what digestion of food means, we find that it is a physico-chemical process, compounded of certain muscular acts, and of various functions exercised by a number of digestive fluids on the food taken into the stomach. Indigestion may therefore be traced to disturbances of mechanism, such as imperfections of mastication, of swallowing, and of the action or movement of the stomach; or to imperfections in the chemical changes in the stomach, or other part of the intestinal tube; and thirdly, in many cases, to quality or quantity of the food taken, or in other words to improper diet. Ignoring at the present certain mechanical causes of indigestion, we require the following essentials before healthy digestion can be performed. The food must be well masticated (which implies the possession of good teeth), so that it may be well mixed with the saliva, which possesses the property of dissolving saccharine matter. Then it is conveyed into the stomach, where it meets with the gastric juice, which is credited with the power of dissolving proteids. It next becomes mixed with the bile and pancreatic fluids, both of

which act in various ways, the latter especially on fats and starch. Afterwards there are various secretions from intestinal glands, which, poured into the bowels, complete the process of digestion. But this is not all. Digestion is further more or less controlled by nervous influence, conveyed by two distinct nervous systems, the sympathetic and the cerebro-spinal. So much is attributed to this nervous influence that Dr. Goodhart has very recently said, if it had become him to write a treatise on indigestion, he would first have written one on the nervous system. Although much more is known of the process of digestion than in former times, when the liver, "that lazaret of bile which very rarely executes its function," was regarded as the principal, if not the only peccant organ, still digestion is an unsolved mystery. For digestion is a vital process, and although chemistry is now an advanced science, the element of vitality or nervous influence is wanting when the secrets of digestion are investigated in the laboratory. Broadly speaking, the practical point in a case of confirmed dyspepsia is whether or not the indigestion is associated with organic disease. If organic disease of any part concerned in digestion exists, the cure must be doubtful, and the following remarks do not apply to instances of the kind. If no organic disease can be detected there is every hope of cure. Fortunately, the great majority of cases of dyspepsia are not in connection with organic change.

As regards the symptoms of indigestion the name is legion, and often nothing is certain but the unforeseen. This is scarcely surprising, when it is recollected how many organs are concerned, that the nervous systems are implicated, and that defective action of one organ reacts on the other organs. There may be a little uneasiness before or after food, or there may be intense pain at such times. The effect may be a sick headache, or a palpitation of the heart. Dyspepsia may demonstrate itself by affections of the skin, or by imperfections of vision. Gout may also be a development, for in gout the primary area of disturbed nutrition is in the liver, and hepatic dyspepsia is a well-known phase of the ailment. Dreams, the *incubus* and the *succubi*, are, in the words of Dryden, "bred from rising fumes of undigested food." Many dyspeptics there are, who "eat their meat and sleep in the affection of those terrible dreams that shake them nightly." Dyspepsia not unfrequently culminates in hypochondriasis, and a hypochondriacal dyspeptic has been known to assert the presence of a gnawing animal inside, as the cause of his pain. As we are all aware, the demarcation between insanity and wisdom is but faint, and dyspepsia may be the bond which unites them.

It has been said that the great majority of cases of dyspepsia are curable. But there is no ready method of effecting this.

A straight and narrow road must be traversed to secure success. A dyspeptic must recollect that, as exemplified in the classics, there are wishes the gratification of which is fatal. Doubtless there are persons with naturally — perhaps congenitally — weak digestion. But there are still more who have weakened a naturally good digestion by imprudence in diet and other injurious habits of life. But whether there is a naturally weak digestion, or whether there is not, the path of relief lies in the same direction. Some one observed that a regular life and confidence in the three per cents. (now, alas! a memory of the past), are the foundations of a green old age. It may be said they are also the foundations of freedom from indigestion. The dyspeptic cannot consume the midnight oil in revelry or study without increasing his ailment. Neither can he wade through those modern dinners which are often as indigestible as there is reason to suppose the suppers of Lucullus must have been. Especially if the host depends too much on his wine merchant, and does not recollect that wine may be made of anything — even sometimes of grapes. “Serenely calm,” the epicure may say, “fate cannot harm me, I have dined to-day!” But this implies that the epicure has not yet become dyspeptic. He has not arrived at that stage to which he is hastening, when fear of after-suffering frequently urges him to “appease the hungry edge of appetite by the bare imagination of a feast.” Even the ideal dinner, “clear soup, slice off a haunch, greengage or apple tart, Stilton cheese, and a bottle of good wine,” cannot be safely indulged in by the victim of indigestion. Yet, notwithstanding dyspepsia, the question asked by Lord Lytton in “Lucille,” “Where is the man who can live without dining?” cannot be satisfactorily answered, unless perhaps by Succis and other modern experts in the art of fasting. It is not, however, permitted that all should be Succis, any more than that all should be philosophers. Moreover, the dyspeptic is the last person who will fast if he can avoid doing so! Even the dyspeptic must dine. But there are dinners and dinners. Pythagoras left a maxim which may be roughly translated, “The brain should guide the belly.” If a dyspeptic ignores this and continues to consume, as many dyspeptics do, that which he knows will disagree with him — why, he will continue to be a dyspeptic till the end of the chapter. An eminent medical man generally advised his dyspeptic patients to eat nothing but boiled mutton and rice pudding. An often wrongly-quoted writer observed that, “He who eats a plain joint is only one remove from a cannibal.” But both are wrong, for the dyspeptic, like the healthy person, requires variety of diet. In a very recent article on “Some Points in Dietetics,” appearing in the *British Medical Journal*, Sir W. Roberts observed that “In

drawing up schemes of diet we are not justified in reducing the diet to a dead level of monotonous uniformity." And Sir William Roberts thinks there is one good rule in cases where there is no special dietetic indication to fulfill, as in diabetes, for instance. When a patient inquires with reference to the propriety of taking any special article of food, the questions are asked, "Do you like it? and does it agree with you?" If the answer is in the affirmative, there is no intelligible reason why the use of the article should be prohibited. It has lately, with some truth, been asserted that there is a fashion in the medical recommendations of diets, even as there is a fashion in ladies' bonnets. So much so that a London physician recently "wanted to know," "when the boom is coming for sherry or gin!" In connection with this subject we quote the following from a late number of the *Hospital*. After commenting on a scale of diet given by an eminent medical practitioner, the *Hospital* writer remarks:

We venture to observe that it is not possible to lay down a diet which will suit all persons. There are many peculiar idiosyncrasies, and what agrees with one individual will not agree with another. As it is in health, so it is in disease. Only general principles of diet can be satisfactorily laid down. If more is attempted the results are frequently disappointment of the physician and disgust of the patient.

How very much every organism is dependent upon the whole of its environment should be known by everyone. This emphasizes the fact that the dyspeptic requires to live under good personal hygienic and general sanitary conditions. Next he must find out for himself what food agrees with him, and discard that food which excites discomfort. *No one can do this for him; he must do it for himself.* It is remarkable how slight alterations of diet are sometimes very beneficial. "Change of diet is as refreshing as change of air." Many have slow digestion and discomfort after food, and yet the stomach may not be in fault. This is specially the case with those of hysterical or neurotic habits. Such persons sometimes recover their digestion by sleeping in a bedroom with the window open. Again, slight changes in the hours of meals may relieve dyspepsia. Some dyspeptics suffer from actual starvation. They have credited one thing or other with inducing their complaint, until they have left off valuable or essential constituents of diet. In such cases a return to a more liberal diet will be beneficial. Age, again, is a matter which the dyspeptic must take into account. As Sir W. Roberts observes, "you may have the palate and appetite of thirty, and the liver and kidneys of sixty." In many such cases, with a tendency to stoutness, there are often signs or symptoms which are generally regarded as "gouty." The indication is to lessen the quantity of food, and to recollect

that with the advance of age the power of the system to assimilate or dispose of alcoholic beverages generally lessens.

Few persons, especially dyspeptics, ever admit that they eat too much. But, as a matter of fact, eating too much is a very prevalent custom. Excepting perhaps the minority of dyspeptics mentioned above who have injured themselves by leaving off essential constituents of diet, it would be well if victims of indigestion recollected what Cicero said long ago: "Esse oportet ut vivas, non vivere ut edas," which was endorsed by an Arabian physician, as conveyed in a couplet from the "Gulistan" of the Persian poet Sadi:

" You think that living is for eating,
Eating is for living and praise of God."

Although advice as regards diet cannot be given so as to suit all, or even the majority of sufferers from indigestion, there is another piece of advice which is universally applicable. This we venture to give, although sensible that the donor of good advice very rarely receives his due. For advice is seldom pleasant unless it jumps to the side to which one's wishes lead. If the reverse, the recipient often departs thinking what an impertinent idiot you are, and does exactly the opposite to what you have suggested. Nevertheless, here is the advice: Avoid drugging, and more especially the swallowing of nostrums the composition of which is uncertain—a practice which earned England the title of the "Paradise of Quacks." Slightly altering a verse from "Hudibras," it runs thus:

" For dyspeptic men are brought to worst distresses
By taking physic, than by diseases,
And therefore commonly recover,
As soon as nostrums they give over,"

and direct their attention to hygiene and diet. Unfortunately, there are many who will not pursue this course. They prefer to accept the temporary relief sometimes obtained from medicines. But there is no such thing as a "diacatholicon" or universal medicine for dyspepsia, or for anything else. Every case must be treated on its own merits, after investigation as to the organ most in fault, and as to the proximate or remote cause thereof. A person of ordinary intellect may treat himself by diet and hygiene. But if he wants medicines he should go to a doctor, and not to the advertisement sheets of the newspapers.

WILLIAM MOORE.



ART. V.—FOUR GREAT PREBENDARIES OF
SALISBURY.

JOSEPH BUTLER.

IN the appendix to the life of the author, prefixed to Bishop Fitzgerald's valuable edition of the "Analogy," there is a letter from Mr. Fitzherbert Macdonald, long connected with the diocese of Salisbury, containing three interesting entries from the Diocesan Register as to Bishop Butler. On October 26, 1718, Joseph Butler, B.A., of Oriel College, was ordained deacon in the Palace Chapel by Bishop Talbot, who in the same year, on St. Thomas' Day, admitted him to the priesthood in St. James', Westminster. Three years afterwards Butler was collated to the Prebend of Yetminster Prima, which he held until the year 1738, when he was appointed to the bishopric of Bristol. Among the many projects which flitted through the busy brain of Robert Southey was an intention of writing a memoir of Butler, to accompany a complete edition of his writings. It is well known that Butler in his will desired all his sermons, letters, and papers should "be burnt" without being read by anyone. But it is equally certain that some, at least, must have been preserved, and that the story told by the late Mr. Bagehot in his very interesting essay on Butler is well-founded. The wife of a country clergyman, he says, calmly and deliberately consumed in household purposes the contents of a box supposed to be sermons of Bishop Butler's. The fate of the first volume of Mr. Carlyle's "French Revolution" will be remembered by all who have read Mr. Froude's Life. It is, perhaps, however, consoling to remember that Butler was a stern critic of his own writings, and he certainly had no particular affection for the "Analogy" and the sermons, written, as he tells us so often, simply from a desire to induce readers to adopt a more careful method in reading and thinking than commonly prevailed in his time. Many years ago Mr. Chretien printed at the end of a letter to Professor Maurice an extract from "Byrom's Journal," containing an account of a conversation with Bishop Butler at a supper party. It is a delightful piece of what may be called Boswellism. The hesitating utterances of Butler, indicative, however, of the intense faith and deep conviction which seem to have been as apparent in his conversation as in his writings, fully bear out what Mr. Bagehot has so well said, that the very imperfections of his style create a feeling that it is very hard indeed to differ from such a patient seeker after truth. There is a pleasant account also of the charm of Butler's society in a letter of Miss Talbot's in the memoirs of Mrs. Carter. She calls him "the kind, affectionate

friend, the faithful adviser, the most delightful companion from a delicacy of thinking, an extreme politeness, a vast knowledge of the world, and a something peculiar to be met with in nobody else."

With the exception of the touching yet formal letters of Dr. Forster, written from Bath, in Butler's last days, these few scanty notices are nearly all we possess of the distinction and charm which seem to have made Butler as unique in the domestic history of the last century as he is in the great gallery of English divines. It is true, as Bishop Fitzgerald says, that Butler would hardly have tolerated such a companion as the inquisitive Boswell, but it is impossible not to long for more information than the life of Mr. Bartlett and the ordinary notices of Butler's life afford.

He was born at Wantage on May 18, 1692. His father was a retired linendraper. He was the youngest of eight children, and the discovery that the boy had talent determined the father to send him to the Dissenting Academy at Gloucester, where Samuel Jones had won considerable reputation. Thomas Butler was a Presbyterian, and his desire was that his son should enter the ministry of his communion. Among Jones' pupils were a namesake of his own, author of a book on the Canon of the New Testament; Lardner, the learned and sagacious writer; Maddox, afterwards Bishop of Worcester; Chandler, the apologist; and Secker, the well-known archbishop, the life-long friend and admirer of Butler. From his master Butler derived the taste for metaphysics, which induced him at twenty-one to address letters to Samuel Clarke on his celebrated treatise. There are certainly very few juvenile productions more remarkable than these letters. The modesty and dignity with which Butler urged his objections made a great impression upon his correspondent, and there is no doubt that Butler's declaration that he "designed the search after truth as the business of his life," induced Clarke in after-years to exert his influence in favour of Butler's appointment to the preachiership of the Rolls.

No great objection seems to have been raised by Thomas Butler when he found that his son was bent on conforming to the Established Church. Conferences with some Presbyterian ministers were held, but the father at last agreed to enter him at Oriel on March 17, 1714. The late Provost of Oriel believed that Butler's aversion to extemporary prayer, and his opinion that with episcopacy a liturgy had always been found, were the determining causes of his relinquishment of the Presbyterian communion. This Dr. Hawkins gave on the authority of his predecessor in the Provostship, Bishop Coplestone, of Llandaff. It was at Oxford that Butler formed his friendship with Edward Talbot, and it was to Talbot's father that he certainly owed his

first opportunity of distinction. Talbot on his death-bed recommended Butler and Secker to his father's care. It was not in vain. In 1721 the two friends were presented to livings, and in 1725 Talbot transferred Butler from Houghton, where he had begun to embarrass himself with his only expensive taste, building, to the rich benefice of Stanhope, which he held for many years. Preferment in the last century was often abused. Elevations like those of Butler and Secker are redeeming features in the history of an arid and somewhat repulsive period. Ill-natured critics have often said that dispensers of power have sometimes cleverly diverted attention from neglect and nepotism, by occasionally bestowing places of distinction upon men of ability. Be this as it may, it is certain that in Butler's case preferment came at the very time when it was most needed. The small income of the Prebend of Yetminster must have been a pleasant addition to the salary of the Chaplain of the Rolls, and during the seven years spent at Stanhope the greater part of the "Analogy" was composed. The appointment to the chaplaincy of the Lord Chancellor Talbot and a stall at Rochester came in the year 1736, and in the same year Queen Caroline made Butler Clerk of the Closet, and imposed upon him the duty of being present at the remarkable evening debates, when her Majesty refreshed herself after the cares of business with the intellectual contests of some picked divines. But a greater event than any preferment took place in 1736. This was the publication of the "Analogy of Religion, Natural and Revealed to the Constitution and Course of Nature."

Queen Caroline died the year after the publication of the "Analogy." It was from Butler's hands that she received for the last time the Holy Communion, and her opinion of his merits was afforded by her earnest recommendation to the King to promote her Clerk of the Closet. In 1738 Butler was appointed to the poorest of English bishoprics, Bristol. In 1740 the Deanery of St. Paul's fell vacant. Butler was nominated, and resigned the living of Stanhope. In 1750, at the age of fifty-eight, he accepted the bishopric of Durham, and he died at Bath on June 16, 1752. He was buried in the Cathedral at Bristol. The account of his last days in the brief and formal letters of Dr. Forster is full of sadness. There is something wonderfully pathetic in the passage in which Bishop Benson describes his last days. "The last time I went in to the Bishop I found both his understanding and speech, after a little sleep he had had, more perfect than they were before. This made my taking leave so much the more painful. It must be, as he with a good deal of emotion said, 'a farewell for ever,' and said kind and affecting things more than I could bear. I had a great deal of time afterwards for melancholy, but I hope useful, reflection

when alone in my journey, and which I was very glad gave me opportunity of being alone." Bishop Fitzgerald has given the most circumstantial shape of the story told of Butler's last moments. "When Bishop Butler lay on his death-bed he called for his chaplain, and said, 'Though I have endeavoured to avoid sin and to please God to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am still afraid to die.' 'My Lord,' said the chaplain, 'you have forgotten that Jesus Christ is a Saviour.' 'True,' was the answer, 'but how shall I know that He is a Saviour for me?' 'My lord, it is written, him that cometh to Me I will in no wise cast out.' 'True,' said the Bishop, 'and I am surprised that though I have read that Scripture a thousand times over, I never felt its virtue till this moment, and now I die happy.' This is from a collection of anecdotes illustrative of the Assembly's Catechism, of which I know not that the authorship can be fixed with any certainty. Substantially the same story is related in the life of Mr. Venn, upon that gentleman's authority. But the primary source of the tradition I have found it impossible to discover. That there occurs no notice of it in Forster's, is, however, hardly a presumption against its truth, considering all the circumstances. What is wanting is direct testimony." It is impossible to help wishing for more direct testimony, but the simplicity of the Bishop's words is in such complete keeping with the modesty of the letter which he wrote to a friend on his appointment to the bishopric of Durham as to make us feel a strong belief in the authenticity of the story. There is a beautiful passage in the charge to the clergy of Durham, "On Secret Prayer," which leaves on the mind an intense impression of the quiet fervour of Butler's spiritual life. We long to know more of the inner thoughts of one who is unconsciously adducing his own practice when he says, "If besides our more set devotions, morning and evening, all of us would fix upon certain times of the day, so that the return of the hour should remind us to say short prayers, or exercise our thoughts in a way equivalent to this, perhaps there are few persons in so high and habitual a state of piety as not to find the benefit of it. If it took up no more than a minute or two, or even a less time than that, it would serve the end I am proposing; it would be a recollection that we are in the Divine presence, and contribute to our 'being in the fear of the Lord all the day long.'"

Surtees, in his history of Durham, tells us that during the short time Butler held the see, he conciliated all hearts. He was munificent in his charities. His mode of living was plain. His taste for building was interrupted by his illness. A stone bearing his name, and evidently intended for some prominent position, was discovered by the last Bishop of Durham, who

gave it a place in the garden, and added a few words of his own in choice Latin. Many years ago an old woman, who lived to an unusual age, told Dean Wellesley that her father had been in Bishop Butler's service, and had received from him a Bible, with the words, "I hope you will love it as well as I do."

The reputation of Bishop Butler as an authority in morals was perhaps even greater in his own lifetime than in any succeeding years. We know from the life of Hume how anxious that philosopher was to obtain Bishop Butler's criticism for his early writings. The position which he held in his own generation many recent critics have attempted to lower. Mr. Leslie Stephen and the late Mr. Matthew Arnold have endeavoured to attack his conclusions. "Butler," says the former, "was no philosopher, and his mind, like the mind of every recluse, was apt to run in grooves." Mr. Arnold, again, declares "that the 'Analogy,' though a work of great power, is for all real intents and purposes now a failure." Yet the same critics are obliged to admit that "Butler remains the deepest moralist of the century," and "that to read the 'Analogy' is a very valuable exercise." The truth seems to be that Butler's great productions have perhaps suffered from the overpraise of too fervid critics. Admirers of his genius may well be content to remember that John Henry Newman looked upon the study of Butler's "Analogy" as an era in his religious opinions, and that the father of John Stuart Mill declared that the argument of the "Analogy" was conclusive, against the only opponents for whom it was intended. It will be a deplorable thing for England, and the future of England, if the study of Butler's writings should ever become obsolete. Thirteen years ago Mr. Eaton, whose Bampton Lecture on the "Permanence of Christianity" gave evidence of his faithful adherence to Butler's methods, published two lectures on "Butler and his Critics," which contain an admirable refutation of much that has been urged against Butler's place as a philosopher and divine. No one has ever really invalidated the declarations of Chalmers and Mackintosh, that in morals Butler may rightly be called a discoverer. "With him," says Whewell, "conscience was a faculty, if you choose; but a faculty as reason is a faculty; a power, by exercising which we may come to discern truths, not a repository of truths already collected in a visible shape." This most happily expresses the exact nature of Butler's view, a view which has been enforced with extraordinary vigour by Bishop Temple, in his well-known Bampton Lectures. The hesitating, tentative utterances of Butler sometimes lead hasty readers to form a low estimate of his real ability. But as F. D. Maurice says: "Butler's words often become feeble and contradictory, because he cannot write what is struggling within him.

Butler, like every great and generative thinker, has the power of adapting himself to circumstances and conditions, which he did not contemplate, and which did not exist in his day." Bishop Hampden claims for Butler the application of the true spirit of the philosophy of Bacon to theology. It is quite certain that those who hold, to use the words of Mr. Froude, "that the world has been generated by the impersonal forces of nature, cannot be approached by any argument which Butler has to offer." If it be admitted that the Cosmos originated in the decree of an active and anticipating intelligence, such as Professor Owen tells us we must regard the Great Cause of all, there is still room for the introduction of Butler's great argument. It is well to remember the words of Bacon: "So far are physical causes from withdrawing men from God and Providence, that, contrariwise, those philosophers who have been occupied in searching them out, can find no issue but by resorting to God and Providence at last."

Upon this subject Mr. Eaton makes an admirable defence of Butler, and quotes with great felicity the remarks of John Stuart Mill, in the three essays published after his death, where he admits that the adaptations in Nature afford a large balance of probability in favour of creation by intelligence. The argument as to final causes has not yet said its last word, and the appeal which Butler makes constantly, to what he calls matter of fact, has still a right to be heard. No one can read the fourth chapter of the second part of the "Analogy" without feeling convinced that this great thinker had actually in his mind the germ of much with which we are now familiar under the names of Development and Evolution. Surely the fact that Butler assumes along with the men of his generation the existence of an Almighty Creator of the world, ought not to deprive him of a fair hearing in the present day. Butler has certainly, as Mr. Eaton says, suggested "one way of solving this great enigma of existence—a way so far from being so unscientific that it is altogether compatible with the phenomena." There is much in the present temper of the times to justify a more complete study of both parts of Butler's great work. It is not too much to say that some at least of the novel, which for a time attained considerable popularity, could hardly have been written if the writer had been familiar with all that Butler says on the subject of testimony, and the particular evidence for Christianity. Of the way in which Butler sometimes marvelously anticipates possible objections, a specimen may here be given. "There may be incidents in Scripture which, taken alone in the naked way they are told, may appear strange, especially to persons of other manners, temper, education; but there are also incidents of undoubted truth in many, or most

persons' lives, which in the same circumstances would appear to be full as strange." There, as Bishop Fitzgerald shows, we have the germ of Archbishop Whately's clever *Historic Doubts*, and the same idea is worked out by Dr. Johnson, in his denial that Canada had been taken, which he said he could support by good arguments.

It is time to conclude. There is always a temptation to those who are connected with a great cathedral to dwell too much upon the temporary connection which men like Hooker and Pearson, Barrow and Butler, have had with a foundation which still, however, possesses a life and distinction of its own. Cathedrals may, for all we know, undergo great alterations and be subjected to many changes. But if the list of canons and prebendaries is still to receive additions, it is devoutly to be hoped that some few at least may emulate, if they do not possess, the quiet confidence which Hooker felt in the future of the English Church, the intense faith and clear logic of Pearson, the complete control and mental vigour of Barrow, and the patient, humble, truth-loving, peace-seeking spirit of Butler.

G. D. BOYLE.



ART. VI. — BROTHERHOODS, GUILDS AND CONFRATERNITIES.

THE suggested revival among us of brotherhoods, confraternities and other bodies more or less derived from, or connected with, the monastic system, cannot but be regarded with anxiety even by those who are ready to merge every difference of plan or opinion in the endeavour to solve the great problem, "How are the masses of the population which have so far outgrown the ordinary appliances of the Church to be brought under its influence and allured to its communion?" It is generally assumed (though it has never been satisfactorily proved) that the parochial organization has so entirely failed, as to render its extension in any form, or even its adaptation to the altered circumstances of the Church, altogether inadequate to so vast a work; and that we must at once adopt the system of communities, brotherhoods and corporate organizations, regardless of the experience of the past, and looking only to the circumstances of the present need and the dangers which are threatening us in the future. We are beginning already to hear of vows or promises in

ominous affinity to the threefold vow of the monastic system. Nevertheless, we are bound to divest ourselves of every prejudice or prepossession, and to examine the question on its merits.

Though the wonderful history of monachism is full of lessons of warning and revelations of danger to all its students, it is full, also, of marvellous teachings and encouraging proofs that Christianity may, at certain periods and under certain conditions, derive as much benefit from corporate as it does from individual action, and that the one may supplement the other without coming into rivalry or antagonism with it. Those who regard all corporate action as incompatible with the parochial system, should call to mind the fact that before the Reformation every parish in the kingdom had its guilds and confraternities associated for various spiritual purposes, working in harmony with the parochial clergy, and endowed by pious parishioners, in whose wills, and in the confiscatory records of the augmentation office, they have left perhaps the only trace of their existence. In the final crash which came upon the monastic system, and by the confiscation of the little gifts which had hitherto supported them, on the pretext of their superstitious use, these institutions which were spread as a net-work over the Church disappeared altogether, and the parochial system was left without any of those helps which such associations of laymen could alone give it. They had two great and distinctive features which secured them from the dangers of the monastic system :

I. Freedom from the obligations of the threefold oath of poverty, celibacy and obedience ; and

II. A purely lay constitution, which enabled them to assist in parochial work without coming into antagonism with the clerical body.

It would appear, however, that the plans of combination which have been hitherto proposed involve a clerical rather than a lay brotherhood ; and the reintroduction in some modified form of the threefold oath which placed monachism in so early an antagonism with the first principles of Christianity.

The wisest of the founders of that great institution did not enjoin oaths or obligations of this kind on those who entered their order. The reception of a monk in the Benedictine rule involves only the promise "that he will remain firm in his resolution, in his conversion of life, and obedience before God and His saints," a promise which he is required to write out and sign (Reg. Bend. lviii.). The three obligations of obedience, poverty and chastity appear, even in the rule of St. Francis,

only as a law and not a vow: "Regula et vita istorum Fratrum hæc est," etc. In order to reconcile the Benedictine rule with this new profession recourse was had to a forced interpretation of it, and to the omission of the word "stability" which is so prominent a feature in the original. To readmit in any form or with any limitations, however strict, the principle of binding any body of men together by vows or promises equivalent to vows, would be to surrender a doctrine and a principle which every one of the Churches of the Reformation insisted upon as of vital importance, and to reintroduce the most dangerous of the snares and corruptions of monachism. For we ought well to consider what is the doctrine out of which this threefold bond arose, and which, however modified, it involves. It is that there are certain states of life more holy and perfect than others; certain counsels of perfection higher than that great law of perfection which is commended to all Christians alike. There is the assumption that virginity is a higher state than marriage, although the one is a mere human counsel and the other a divine institution.¹ It supposes that a reliance on the ordinary means of grace and help is not sufficient, unless by a vow, often uttered unadvisedly and without counting the cost, we bid defiance to temptation and prove our self-reliance by the same act. The great Cardinal Cajetan, commenting on the words of our Lord (Matt. xix.), writes: "Observe, prudent reader, that no vow is imposed by Jesus on anyone seeking after perfection. For the attainment of perfection does not consist in the chains of vows, but in works of perfection." In the "Homily against Swearing" it is well enjoined, "Whosoever maketh any promise, binding himself thereunto by an oath, let him foresee that the thing he promiseth be good and honest, and not against the commandment of God, and that it be in his own power to perform it justly;" he who does otherwise is said to have taken an unlawful and ungodly oath.

But the promise in this case is not according to the commandment of God, who has nowhere sanctioned it, nor is it within our own power to perform. It has in it rather the *fac quod jubeo* of the law, than the *da quod jubes* which places us under the higher rules of grace; it constitutes a defiance of temptation rather than an appeal for defence against it.

If other societies are kept together by ties of brotherhood.

¹ "The solemnity of the monastic oath," writes Pope Benedict VIII., "was invented only by the authority of the Church, whereas the bond of matrimony received its union and indissolubility from the very Head of the Church, the Creator of all things in Paradise and in the state of innocence."—(Sexti Decret. l. iii. tit. xv. c. i.)

or self-interest, or natural sympathy, without the aid of an oath or vow, how can it be necessary for a religious community, which is supposed to have holier and stronger bonds of union, to add to them one so opposed to its own first principles? A common Church-membership would seem in this case to be itself a higher bond than any subsequent vow, unless the vow of baptism has a less solemn obligation than the vows of human institution. The ordinary laws of a secular association would be sufficiently binding to prevent an undue advantage being taken of the freedom which has been voluntarily, though only partially, restricted. A clear understanding of the limits of the period assigned by the member of such a community to his own residence in it, whether for days or months, or for a more permanent abode, would be a sufficient guarantee against any serious disturbance of the common life, or interruption of its corporate work.

Another condition of the success of such a plan of association is the assigning to the lay element a preponderating influence in its direction and government. The best men among the laity were chosen as the earliest monks, and as long as their influence was maintained the monastic system became a great and unexampled success. It cannot be denied that when the clerical element came into it, and the monks became priests and ecclesiastics, that great decadence began which is marked in all its stages by ecclesiastical historians. The monk in Erasmus's "Colloquies" is made to say: "We monks were originally nothing more than the purer parts of the laity, and the only difference between a monk and another layman was that which is seen between a frugal and good man supporting his family with his own hands and a robber living upon his prey." The clerical element was soon introduced, and the true design of the original plan was frustrated and finally lost.

The best—we might almost say the only—model for an institution of this kind, and one which would give no disturbance to the parochial system, is that presented to us by the admirable institution of Gerard the Great, the "Brethren of the Common Life." These, though chiefly clerical, were associated together by a voluntary pact, and were not required to make any vow or profession. They had as their chief aim the education and advancement of those among whom they were placed, whom they instructed in the work of their trades and ordinary labours, thus laying a foundation for that religious teaching of which the writings of Thomas à Kempis, of Gerardus de Zutphen, and of Gerard the Great himself, present such exquisite specimens. The four rules which

Gerardus de Zutphen lays down for those who follow the religious life are as simple and sensible as those of St. Benedict, and form the last chapter of his beautiful treatise "*De Spiritualibus Ascensionibus.*" The first is, to keep up in all its fervour the resolution and purpose which led to the profession of religion. The second is, to be uninfluenced by the bad example of those who have grown cold in their service. The third is, never to judge rashly the acts of others, whose motives we know not, and whose thoughts we cannot read. The fourth is, not to suffer ourselves to be broken either by adversity or temptation. The admirable rules he gives in the same treatise for private and frequent prayer show how entirely he relied on the grace of God, and how little trust he placed in vows or pledges, which, as our reformers ever maintained, betray rather a confidence in our own strength of purpose and resolution than in the only Power which is able to make us both to will and to do what is pleasing in His sight.

Already in the last century Bishop Ricci, with his synod of Pistoja and Prato, petitioned the Grand Duke of Tuscany to abolish all oaths as unworthy of a Christian people, and to substitute for them such affirmations as might at once satisfy the law of Christ and the requirements of the State. His admirable memoir shows that the question of the inutility of oaths was far more advanced in Italy then than it is in England even now. Yet it may be that we shall live to see even oaths in courts of justice giving way to solemn affirmations, and the privileges accorded to Quakers and Moravians extended to the whole community. But to revive them in a new kind of association, and that in their most dangerous and repulsive form, would be a fatal anachronism—one of those blunders which is said to be worse than a crime. Associations and united action of all kinds in England assume a form adapted to the character of the people, and to the spirit of well-regulated freedom which is the true secret of their success. To fall back from this higher type upon any lower one, especially upon any which belonged to the monastic system in its mediæval development, would be a fatal error, and would at once alienate from the project the sympathies of every party in our Church, except that which believes that spiritual progress is to be attained by spiritual retrogression, and the bright light of the nineteenth century to be put out in order that we may rekindle in its stead the dim and distant lamp of mediæval monasticism. Vows of poverty, chastity, and obedience, however framed or however limited, with their attendant and perilous system of dispensation, will never, it may be safely affirmed, be tolerated in England. The very suggestion of them has already fallen as a blight upon the

project of brotherhoods, and it is clear that the promoters of such a scheme must adapt it to the feelings of the country as well as to the necessities of the Church, and content themselves with such safeguards for the permanence of their associations as are adopted in every public company of a mere secular character; resting rather upon the higher purpose of the union and its inherent sacredness, than upon any external and artificial support.

But the most important practical part of the question seems to be the relation of the new institution to the parochial system—how the parish in its corporate state is to work in harmony with newer associations having a corporate form of another kind, and of a voluntary nature. The ancient feud between the regular and secular clergy teaches us the dangers which may arise from an *imperium in imperio* of this kind, and the tendency it has to introduce a peculiar jurisdiction supported by the episcopate into every parish—a tendency which so soon developed itself in the monastic system in connection with the Papacy. The diocesan constitution of the Church was soon completely paralyzed by the supreme power of the Pope as head of all the religious orders which depended immediately on himself, and claimed what were termed the “liberties of the Roman Church.” The same fate will inevitably fall upon the parochial system if new brotherhoods or orders are to be created within it dependent immediately upon the Bishops, and not placed in some degree of subordinate connection with the incumbents, whose ordinary jurisdiction they would else supplant.

Yet if the authority to establish such fraternities is assigned to the Episcopate in all its stages, even up to the power of dispensing with vows or promises, we shall soon see, on a small scale but with no less serious results, a renewal of that struggle which has left the parochial clergy of the Roman Church powerless in the presence of the religious orders which have eaten out the very life of the diocesan and parochial system. No individual, however powerful, can stand against a corporation bound together by every tie that can be formed between man and man. The Pope is himself a slave in the hands of the Jesuits and Dominicans, and in the conflicts of the religious orders he is still as powerless as he was in the great warfare between their representatives in China in the days of the unfortunate Cardinal de Tournon. And can we say that our own Bishops are less in a state of distraction and almost thralldom, harassed as our Church is by the almost internecine contest between the two great parties and their respective associations, between whom she is all but torn to pieces? It will be well to see that in the authorization of any

institution such as is now proposed, no additional power is given to either of these extreme parties, and that a *mezzo termine* can be laid down to prevent these antagonisms, which else must become dangerous to the very life of that greatest of all brotherhoods, and only divine corporation, the Church and Body of Christ.

In a sermon preached at the last visitation of Archbishop Sumner, now thirty years since, I affirmed that "the Church was the only tie which Christ Himself formed for us, and that we may say with truth that every other bond of union is superfluous if that be indeed entire." But we have broken this first tie, or at least so strained it as greatly to weaken it; we have rent the seamless garment, and are obliged to mend it with rougher work and inferior materials. Hence the necessity of these attempts to create new bonds of union by the formation of communities within the Church, and hence also the danger of making their bond stronger than that of the Church itself. Our Lord cautioned us in His earliest teaching against mending an old garment with new cloth, the result of which would be to make the rent worse than it was before. We may well lay to heart this divine counsel, lest we make the rents in the Church greater in our very effort to mend them with new materials sewn in by unskilled workmen.

Still less can we expect to mend them by having recourse to old materials of human invention, already worn out, such as are presented by mediæval monachism and its counsels of perfection. This institution failed too completely in an earlier age to enable us to renew it with success in our own. The necessity for it has passed away—the spirit which animated it has ceased to give it life and reality. Even in the countries in which it still lives it is a sickly and unhealthy survival. Its history was the history of a grand ideal system created by great minds and high aspirations gradually merged and lost in the gathering stream of a higher civilization and the developments of science and art, which presented greater miracles than those which were asserted by the doubtful legends of Monasticism.

The masterly picture of the history of monachism drawn by the enlightened Archbishop of Mechlin, De Pradt, compares the course of monachism with that of a river which, springing from a vigorous and copious source, loses itself at last in the sands as it approaches the ocean, instead of bringing to it a stream increased in volume as it reaches its proper destination. "C'est à sa source que le monachisme a jété son grand éclat, et qu'il a eu sa plus grande force. Il est arrivé à son terme faible, aminci, perdu au milieu du monde, comme le Rhin, perdu

dans les sables, n'apporte plus à la mer qu'un tribut affaibli par un long épuisement."¹

Men have now learned how to form and carry out good resolutions without the bond of vows, to associate with one another in works of piety and charity without the imprisonment of the cloister or the threefold chain of monastic life. The determination to remain single for any definite period—to limit one's individual freedom by means of some social restriction, and to contribute to any common fund for the support of the association, needs no other bond than the honour and faith of those who enter it. The "yea, yea," "nay, nay," beyond which our Lord declared every communication would have an evil end, must in this as in every other case be sufficient to secure a unity of purpose in fulfilling the common object, without any recourse to methods of human invention. A vow of holy obedience can hardly consist with the freedom of a willing service, nor a vow of poverty with the civil rights arising out of property which were left by our Lord and His Apostles undisturbed, and held individually for the very purpose of enabling us to exercise both wisdom and benevolence in dispensing support and assistance to those who need. The kind of equality asserted by St. Paul (2 Cor. viii. 13, 14), by which the faithful are enjoined to balance and adjust from time to time the changes and vicissitudes in fortune and property which must occur in every community, by mutual contributions to one another's needs, is absolutely incompatible with the surrender of property rights which the conventual system required, and which so fatally enriched the monasteries as to become one of the immediate causes of their sudden and final overthrow.

It is recorded among the signal instances of "holy obedience" that a monk was required by his abbot to plant a dry stick in the ground, and to water it every day in the belief that it would grow, which he did, even fetching the water every day from a great distance. At last he was released from this fruitless labour, which had given such evidence of his perfect obedience. The moral which we may derive from the failure of this poor victim to an unnatural law is this: that those who plant on English ground the dry stick of monastic life, however they may water it, will find their labour but in vain, and will be led to have recourse to a more healthy and natural kind of husbandry than that which M. About prescribed for the late Pope, "*la culture des ruines*."

ROBERT C. JENKINS.

¹ "Du Jésuitisme ancien et moderne," p. 94.

Notes on Bible Words.

No. III.—“COMING” (ADVENT).

IN the Book of the Acts is found, vii. 52, ἔλευσις,¹ “which shewed before of the *coming* of the Just One”; and, xiii. 24, εἰσοδος, “John had first preached before His *coming*.”²

The word “coming,” in Matt. xvi. 28, “till they see the Son of Man coming in His kingdom,” is ἐρχόμενον, partic. of the common “to come” (verse 27). So in xxiv. 30, “coming in the clouds.”³

The special word “coming” is παρουσία, *presence*; presence of one *coming*, and so arrival.

2 Cor. x. 10: “bodily presence,” π. τοῦ σώματος (Vulg., *praesentia*.)

Philipp. ii. 12: “in my presence”: opp. to “absence,” ἀπουσία.

1 Cor. xvi. 17: “I rejoice at the presence” [am glad at the coming] “of Stephanas.” 2 Cor. vii. 6: “coming of Titus”; R.V., *marg.*, “presence.” Philipp. i. 26: “my coming to you again”; R.V., “presence with you again.”

2 Thess. ii. 8 and 9: “Destroy with the brightness⁴ of His coming; *even he*, whose coming is after the working of Satan.” R.V., *marg.*, “presence.”

Particularly, as in verse 8 (2 Thess. ii.), the Advent; the *coming* of Christ (Vulg., *adventum*).

2 Thess. ii. 1: “As touching the coming of our Lord Jesus Christ.” 1 Thess. iii. 13; iv. 15: “left unto (εἰς) the coming of the Lord”; v. 23, “unto (at) the coming,” ἐν τῇ π. James v. 7: “until (ἕως) the coming”; verse 8, “the coming of the Lord draweth nigh,” “is nigh,” ἤγγικε.⁵ (Compare 2 Thess. ii. 2, “as that the day of Christ is at hand”—“is *now* present”; *is already come*: Ellicott.)

2 Peter i. 16: “the power and coming of our Lord Jesus Christ,” or “power and presence.” Professor Lumby says:

To the *presence* of the Son of God among men they were the best witnesses who had seen His glory, and heard the voice which declared the Divine nature of Jesus. Thus could they with firm assurance teach that He had *come* into the world. But this first coming was only a pledge of that second coming. . . .—“Sp. Com.”

1 Cor. xv. 23: “they that are Christ’s at His coming.”

Matt. xxiv. v. 3: “Thy coming,” and v. 27: “the coming of the Son of Man.”

1 John ii. 28: “that when He shall appear⁶ (φανερωθῆ), be mani-

¹ Irenæus has αἱ ἐλεύσεις; the first and second Advents.

² R.V., *marg.*: “before the face of His *entering in*.” (“Entrance into,” Heb. x. 19; 2 Peter i. 11.)

³ Dan. vii. 13: μετὰ τῶν νεφελῶν . . . ἐρχόμενος. Rev. i. 7: ἔρχεται μετὰ τῶν νεφελῶν.

⁴ ἐπιφανεῖα, by the *Epiphany*—the breaking forth of His Parousia. Compare first Advent (saving light), 2 Tim. i. 10. See 1 Tim. vi. 14: “until the appearing (ἐπιφανεῖα) of our Lord,” 2 Tim. iv. 1 and 8. Titus ii. 13: “appearing of the glory of.”

⁵ R.V.: “is at hand.” (Perf.: “has come near.”) ἐγγύς, near; of place, or of time. Matt. xxiv. 33: “it (or, He) is near.” Rev. i. 3; Phil. iv. 5; Ps. cxlv. 18.

⁶ In 1 Peter i. 7: “at the appearing of Jesus Christ,” the Greek is ἐν ἀποκαλύψει, at the *revelation*. See 1 Cor. i. 7.

fested) we may have confidence and not be ashamed before Him at His coming." ("Cum apparuerit . . . in adventu ejus.")

2 Peter iii. 12, "the coming of the day of God."

Justin has ἡ δευτέρα παρουσία, the *second* "parousia," as opposed to ἡ πρώτη π., the *first*. In Ignatius we find: τὴν παρουσίαν τοῦ σωτήρος, Κυρίου ἡμῶν Ἰ. Χ., τὸ πάθος αὐτοῦ, τὴν ἀνάστασιν—"the advent of the Saviour, even our Lord Jesus Christ, His Passion and Resurrection"; on which Bishop Lightfoot says:

τὴν παρουσίαν] The reference is obviously to the first Advent, the incarnation, though the word, when not specially defined, generally refers to the second Advent. The word does not occur in this sense in the N.T., except possibly in 2 Peter i. 16. . . . Early writers are careful to distinguish the two παρουσίαι of Christ" ("Apostolic Fathers," vol. ii., p. 276).

Short Notices.

Some Central Points of our Lord's Ministry. By HENRY WACE, D.D.,
Prebendary of St. Paul's Cathedral; Principal of King's College,
London; Preacher of Lincoln's Inn. Pp. 344. Hodder and
Stoughton.

THIS volume contains eighteen chapters. In every one of them there is something which had we space we should gladly quote. Dr. Wace is always clear and strong. A scholar of singular ability, he gives his readers in a forcible manner the results of patient thought. His present work is emphatically a book for the times, and it will have effect where a large number of expository writings will fail. We wish that to all our Deacons (if any Deacons can find time to read) and Priests, in their first year or two, these "central points" could somehow find their way.

"*The Biblical Illustrator*": *Philippians and Colossians.* By Rev. JOSEPH S. EXELL, M.A. Nisbet and Co.

The characteristics of this work are now probably well known. The present volume seems, in all respects, up to the mark.

The Divine Society: the Church's Care of Large Populations. Six Lectures on Pastoral Theology delivered in the Divinity School, Cambridge, May Term, 1890. By EDGAR JACOB, M.A., Vicar of Portsea, Hon. Canon of Winchester, Examining Chaplain to the Bishop of Winchester, Hon. Chaplain to the Queen. Pp. 180. S.P.C.K.

We cordially commend this little book. It is truly practical, as might be expected from the present Vicar of Portsea, and it takes account of the difficulties of our times. The allusions to Nonconformists are wisely sympathetic.

Lectures on Christianity and Socialism. Delivered at the Lambeth Baths, February, 1890. By the Right Rev. ALFRED BARRY, D.D., Assistant Bishop of Rochester, late Primate of Australia. Cassell and Co.

An effective book. "Christianity and the Nation" and "Christianity and Humanity" specially interest ourselves, but every chapter is good.

The Strange House. By CATHARINE SHAW, author of "Dickie's Secret," etc. Shaw and Co.

A well-written Tale, as one would expect, and strong in religious teaching; likely to do good service.

The Constitutional Requirements for Tropical Climates. By Sir WILLIAM MOORE, K.C.I.E., Honorary Physician to the Queen, late Surgeon-General with the Government of Bombay. Pp. 126. J. and A. Churchill, 11, New Burlington Street, 1890.

Some of our readers, probably, may be glad to know what are the "constitutional requirements" for the climate of India, and others may desire to have "observations on the sequel of disease contracted in India," the second portion of the work before us. Sir William Moore writes with authority, and as for the most part he avoids technical terms, what he lays down may easily be understood by untrained readers. Many a literary man, indeed, may pick up some ideas with regard to gout, rheumatism, or nervous exhaustion.

For England, Home, and Beauty. A Story of Battle and the Breeze. By GORDON STABLES, M.D., R.N. John F. Shaw and Co.

The author of "From Squire to Squatter" and "In the Dashing Days of Old" is sure to give incidents and narratives which boys really like, and the Story before us, introducing Nelson and Trafalgar, is up to his usual level.

Minster Lovel. A Story of the Days of Laud. By EMILY S. HOLT. John F. Shaw and Co.

Admirers of "Lettice Eden," "Joyce Morrell's Harvest," and "It Might Have Been" will meet again with old friends in "Minster Lovel." If in certain respects, viewed as a work of fiction, some critics may think the present scarcely on a level with the past, all will admit that it throws much light on the times of Laud. For ourselves, we give the story high rank.

Pioneers of Electricity. By J. MUNRO, author of "Electricity and its Uses," etc. R.T.S.

The author begins with Thales, and ends with Clark Maxwell (who modestly described himself, we read, as the interpreter of Faraday's ideas). The chapters on Franklin, Volta, Davy, and Faraday will specially attract many; but every portion of the work is well done.

A. M. Mackay, *Pioneer Missionary of the Church Missionary Society to Uganda.* By his Sister. With etched portrait by H. Manesse. Hodder and Stoughton.

Many of our readers—probably all—have noticed with pleasure Mr. Stanley's references to Mackay of Uganda in his "Darkest Africa," and also have admired from time to time the letters of Mackay in the periodicals and papers of the noble Society which he so nobly served. We need scarcely say more at present than that the Memoir before us is not unworthy of the Man.

In the *Church Worker* (Church Sunday School Institute) appears the second part of a paper on "Self Culture," by the Rev. W. A. Purton, Curate of Sheffield.

A very pleasing little volume is *The Child's Picture Scrap Book* (G. Cauldwell, 55, Old Bailey, E.C.). It contains 200 illustrations, and is remarkably cheap.

We have pleasure in inviting attention to the second edition of Mrs. Marshall's *Dayspring*, a Tale of the Time of Tyndale (*Home Words* publishing office, 7, Paternoster Square). *Dayspring* is an informing as well as interesting story. An attractive cover makes it suitable for a gift-book.

The *Church Almanack* has good likenesses of several Bishops, e.g., the Bishop of Sydney and the Bishop of East Equatorial Africa. This sheet is published at the office of the *Church Monthly* (80, New Bridge Street, E.C.), and full particulars as to localization will be sent to any of our clerical readers on application to Mr. Frederick Sherlock.

The November number of the *Sunday at Home* and of the *Leisure Hour* is the first part of a new volume, and in each case the beginning is, distinctly of good promise all round. In the *Sunday at Home* Canon Bell's discourse, "The Cry of the World and the Prayer of the Church" (Psalm iv. 6), is exceedingly good.

The *Art Journal* this month is very attractive, and the special Christmas number is admirable, viz., "Birket Foster; his life and work." In every respect, indeed, this "Christmas number" of the *Art Journal* merits warm praise; a charming present for the occasion, and, we may add, remarkably cheap. (Virtue and Co.)

Another of Miss Holt's books deserves hearty praise—*The White Lady of Hazelwood*, a Tale of the Fourteenth Century; in some respects, we think, one of the best works of this gifted writer. (Shaw.)

To *The Critical Review*, first number of a new venture, we can now only give good wishes, and say it promises well. Perhaps there is room for a quarterly of "theological and philosophical literature;" low priced and liberal. (T. and T. Clark.)

Pictures Illustrative of the Lord's Prayer, "pictures" with appropriate stories, for children, by Mrs. Marshall, is a very pleasing quarto. (Nisbet.)

We are much pleased with the November number of the *Church Missionary Gleaner*. This capital little magazine, admirably edited, has always good things.

The Bishop of Liverpool's *Charge*, his *Address* to the Diocesan Conference, and his Church Congress paper, *Brotherhoods* (W. Hunt and Co.), ought to be noticed in these pages. But at present we can only mention and commend them. The good Bishop's pen has lost none of its skill and power.

Sunshine for Life's Pathway, and *Cornish Coves and Corners*, are two delightful gift-books. (J. E. Hawkins and Co.) Illustrations and poetry; very pretty, and, considering how tastefully they are got up, very cheap.

THE MONTH.

THE Premier's ecclesiastical appointments, within the last two months, have been admirable. They have given satisfaction to some of his most influential supporters, and undoubtedly they will strengthen the Ministry.

We record with pleasure the appointment of Dr. J. J. S. Perowne, Dean of Peterborough, to the See of Worcester. After a distinguished career at Corpus, Mr. Perowne did good service at King's College, London, and at St. David's, Lampeter, and again at Cambridge, as Hulsean Professor. As a writer, editor ("Cambridge Bible" series), and preacher he has stood in the front rank.

Canon Argles, who aided in the restoration of the Cathedral, succeeds Dr. Perowne as Dean of Peterborough.

Canon Eliot, Vicar of Holy Trinity, Bournemouth, we gladly note, becomes the new Dean of Windsor, and Bishop Barry succeeds to the vacant Canonry.