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THE
CHURCHMAN

DECEMBER, 1886.

ART. I.—ETON MASTERS FORTY YEARS AGO.

“SHALL I always be a hearer only? shall I never retaliate?” S says Juvenal. Something of this sort have I felt when reading of schools and schoolmasters. Much has been written of late years about schools. Stories of school-life by former boys, a week or a day at school by present boys, criticisms of schools in magazines and newspapers, advice tendered by parents, by masters, by some who have some knowledge of the subject, by many who have none—all this we have had in plenty. Writers have given their opinions freely about the schoolmasters of their own school and time.

But their tone appears to me to have been too fault-finding. Out of the whole, truth might be gathered; but many may fail to gather it. For, though a sensible reader will discount the opinions of the schoolboy author who, proud to find himself in print, will rush in where older persons would hesitate, will decide questions trenchantly and pass judgment on his masters confidently, the general public is apt to forget that these boy-writers are commonly not among the best of the school; nay, sometimes not even average boys, but, by their own confession, indolent and careless. So that a great and important part of the boys have never been heard—the wiser part, who have been, probably, too modest to write and criticize their elders. And of the older chroniclers and critics too many write chiefly to grumble and to air their own pet theories; their remarks about their schoolmasters are often needlessly severe and unfair; they make no allowance for time, and often blame their masters where they should blame themselves. Especially in my own public school—Eton—has this been the case. Its masters of some forty years since have hardly received fair measure. From some accounts readers

might be left under the impression that they were mostly harsh, unenlightened, narrow, indolent, and self-indulgent: the reverse of which I hold to be the truth.

There are, we know, historians who draw a line and say, "English history begins here; there was none before." In like manner as to public schools, their system and teaching: some seem to believe that before Arnold public schools were not, or were not worth anything. No one wishes to deny the great good that Arnold did; but why need we think that there were no sensible and conscientious schoolmasters before him, or where his influence had not penetrated? *Vixere fortes ante Agamemnona multi.* Arnold's influence cannot have been great (if it was felt at all) in modifying our system in my school-days, which began before his death. No doubt many of our masters knew of the work he was doing, and honoured him; but there were reasons which would make them, as a body, rather anti-Arnoldian in theology and politics; and little that we had could have radiated from that Warwickshire centre. Yet, in spite of this, our Eton masters were conscientious men, deservedly liked by their pupils, for whose good they worked to the best of their powers—nor were these powers contemptible. Such was my opinion of them as a boy (though, of course, I did not formulate it thus); such has been my maturer opinion in looking back upon my school-life; and such is my opinion still, after thirty years' experience of teaching and of other public schools and masters. In this opinion I do not suppose I stand alone; but more are found to blame than to defend those times and teachers: the middle-aged writer about a school nowadays is often the reverse of Horace's old man, being *Culpator temporis acti se puero, censor castigatorque seniorum.* So, out of gratitude to dear old Eton and the preceptors of my youth, I am moved to be not only a reader, but a writer, on these matters, and to jot down a few memories of those to whom I owe much. Though I name no names, those of my own time, or nearly so, will know of whom I speak; but I feel sure my remarks will neither outrage the memory of any dead nor offend any living.

King Henry's School was my only one. Preparatory schools were then rare: boys went to public schools younger, and so were in them longer. I myself entered Eton well prepared by my father, and had good home advice and encouragement all the time I was there. No doubt this saved me from some difficulties and temptations, and might have led me as a boy or as a young man to underestimate evils from which I myself was exceptionally guarded. But it does not follow that one possessing these advantages, who afterwards has much ex-

perience of schools and teaching, is in advanced middle age an incompetent judge of the general merits of his school and schoolmasters. The industrious old boys have at least as good a claim to be heard as the average or idle. And as we then spent a longer time at our public school, and passed under many masters—perhaps through nearly all the classical staff—we became more imbued with the traditions of the school, and got a better knowledge of its masters than is given by the three years and a half which is now the average duration of a boy's public-school life.

I was eight years at Eton, passed under eleven form-masters, and can quite well recall my time with each. Some, of course, impressed me more than others; doubtless some were better teachers than others. But what I feel bound to say is that at no time did I think I was learning nothing from them; there was not one whom I did not respect, not one of whom I do not recollect traits of kindness, carefulness, helpfulness to those under him. And this is just what I miss in many books about school-days—a due recognition of such a general debt to schoolmasters. Particular masters are praised—are even over-praised; but the generality are slightly spoken of, if not severely censured; whence the reader is left to infer that they did their duties in a very perfunctory manner.

I shall try to sketch some of the pastors and masters of myself and contemporaries as they appeared to me then, and still do appear, not giving any minute account of my own school-life or of our school-system generally; for the former was not eventful or out of the way, and of the latter enough has been written. Eleven in number were my form-masters. Of the eleven four are still living. With many I had later acquaintance; but my school impressions about them are clear, nor have they been much changed by my subsequent knowledge.

Well do I remember my first lesson up to my first master. He taught his form in a ground-floor room under the upper school, towards the north-west corner of the school-yard. He must have been quite a young man then, and was small of stature; but to a boy of eleven no master appears young or small. To me he seemed formidable at that first morning lesson—Greek grammar, I think it was. However, he did nothing to me that justified dread either then or afterwards during our mutual experience: we remained good friends. It was of course humble work that he did with us; but he did it well. And if easy in quality, in quantity (as I now know) the work of any of our then masters must have been great. A lively manner had this my first pedagogue; we have often met since, and I am glad to say he still lives. His scholar-

ship he has well proved by some classical editions of considerable merit.

From him I passed upwards to one with whom I remained a longer time than the usual half-year, the regular term of a boy's sojourn in one of the forms of the lower part of the school. For when I with his division moved up, he moved up also. We liked him very much, and I remember how pleased we were when we heard that he was to be promoted with us; and this was not because he was over-indulgent: he was an excellent disciplinarian, but just. Alert and vigilant he was: I remember but one occasion of his being absent in mind. He was hearing us say by heart our Ovid—twenty lines. The custom was for each boy to say but a few lines, beginning where the last left off, and then to be dismissed. I began to say; my hearer had, I think, some note or paper to look at which put him in a train of thought; I went on through the whole score of lines without any hesitation, and then, like Cock Robin, when I came to the end I began again. The same words recurring in the same voice roused him from his reverie, and he pronounced the usual "Go!" Afterwards he made some kind remark to my father on my good memory. A very good scholar this master was, as I came to know afterwards; at the time I probably did not appreciate this. Very handsome I thought him, and dignified. He had the character of being rather too lenient with his pupils, not forcing much work from the unwilling; but he had several distinguished pupils during my time. Afterwards he was appointed to the headmastership, accepting it rather under pressure at a difficult and critical time, when there was a general clamour for changes. If he did not satisfy all opinions, refusing to advance as fast and as far as some wished, he, at all events, gained credit for straightforward honesty in doing what he thought best for the school, and ruled firmly with justice and courtesy.

With my third master I reached the Remove, a part of the school in which geography lessons were a prominent feature; and a sore trial to many were "Description" and "Map-morning." Our worthy and kind form-master was especially noticeable and imitable in the lessons, his voice and manner being somewhat peculiar. We used to laugh at him and at certain often-recurring phrases. But at whom and at what will not boys laugh? According to my remembrance I did well under his teaching; and, though I did not much like the maps and their accompaniments, I yet had dinned into me somehow a fairly lasting knowledge of the "contagious countries." It is by his geography lessons that we who were under this master shall always remember him: we shall not easily forget

his feeling appeals to us as "miserable boys;" his wonder whence we had crept into his division. Doubtless, poor man, he was sorely tried at times by our dulness, bad memory, or thoughtlessness. I remember, when revisiting Eton from Cambridge, how I and a fellow-undergraduate stole up to the open window of his class-room to listen for the well-known tones and demand for the modern names of Troy or an Asiatic mountain-chain.

Number four was "my tutor." What this means a public-school boy, especially an Etonian, knows. Perhaps the outside world now know, or think they know, for in magazine articles, newspaper letters, etc., the tutorial system has been discussed, criticized, and (as I think) undeservedly abused. But into the question of its merits we will not enter. Of my tutor I necessarily saw and knew more than of any other master. I liked him: so did his pupils generally. From the beginning to the end of my eight years at school I was continually learning much from him. If he made us work hard, he also worked hard for us. But as a form-master he was terribly strict, and not liked, perhaps with some reason. He was so exacting that I believe there must have been cases where dulness, not idleness, got too severely punished; for it sorely taxed me (who was neither dull nor idle) to come up to his requirements, especially on the geography mornings, and I had one or two narrow escapes of severe punishment when it would have been really undeserved. But probably in those times form-masters were overweighted with too many boys; they had therefore no time to find out the exact powers of each; and my tutor thought it juster and better on the whole to err on the side of strictness. At any rate, with his pupils he was reasonable; he would not tolerate idleness, but he could find out what they were really able to do, and worked them accordingly. And for his promising pupils, when preparing for particular examination or scholarship, he grudged no extra time and trouble. Nor did he confine his sympathy and presence with us to pupil-room. He was often on the river, and at the bathing-places when we "passed" for swimming. And I remember some pleasant excursions with him up the river to Cliefden or Marlow in the summer term.

And while speaking of my tutor's work with us, I would say a word or two on the religious teaching and influence at a public school. Some have blamed public schools severely on this head: have asserted that before Arnold there was of Christian teaching nothing, or next to nothing. I cannot subscribe to this judgment. Doubtless there was room for improvement: *e.g.*, in the matter of sermons, we might with advantage have been more frequently addressed by our Head-

master, by other masters, by younger preachers. Yet I can still recall some good and impressive sermons. To one preacher (still living) many of us listened with interest, and (which is more) did things that he told us to do. But religious influence would come chiefly through the tutor; and I certainly do not admit that it was as nothing. Of my own tutor I feel bound to record one fact: how carefully and conscientiously he prepared us for Confirmation, taking each boy separately. I remember how serious and impressive were his words at the beginning, how thorough the instruction that followed. Nor can I look upon as valueless, in a religious or spiritual point of view, the Greek Testament or other Divinity lessons with tutor or in form. How these things impressed other boys, or bore fruit in them, I cannot pronounce judgment. All I contend is that serious advice and religious teaching were given to those who would hear and learn; our masters did their duty: for what our tutor did for his pupils, others no doubt did for theirs.

My next step up the ladder brought me to a master for whom, both as a master and on other accounts, I have always had a great respect. On entering his form one found a change in the work; and there was, I think, a difference in his teaching: he went more outside the actual school lesson in the way of illustration from history and literature. I am far from saying that our other masters did not suit their teaching to their class, making it higher and more advanced for the higher forms: they did so no doubt; but I seem to have noticed it especially in this case of my fourth step upwards. A year or so after I was in this division I came under this same master in another relation: he was our superintending master in college, and there he was much liked by us as a kind adviser and friend. He used to come round the corridors in the evening—I think I see him now, a remarkably upright figure, bearing a little lamp in hand—and would chat pleasantly with us in our rooms. He resigned his mastership to keep a promise of joining a friend in missionary labour at the other side of the world in New Zealand.

Perhaps my time under my next three masters was my least progressive time at Eton: yet not through their fault, but my own, for I was less industrious; and besides this, being high in the school for my age, I was rather victimized by bigger and older dunces in my boarding-house, helping them in their work to the detriment of my own. This is a thing hardly to be prevented in a public school; but, if it go not too far, it is not an unmixed evil that forward boys should have as it were the drag put on to some extent, while they also learn by teaching others and seeing and helping them over their difficulties.

But to return to these three masters. The first was certainly a good and careful scholar: he had some distinguished pupils, and was reckoned a very good tutor; but in his form teaching he was rather dull, and unawakening in manner. Afterwards he became Headmaster, then Provost, and filled both positions with credit and honour. Above him came a master who was generally liked, a courteous and gentlemanly man. He used especially to enforce neatness and finish, and to check rambling, diffuse and slovenly work. Next to him was one whom I recollect as particularly kind to my brother and myself, to whom he gave some specimens from his collection of stuffed birds, as we were keen young naturalists. He had been a fine cricketer in his youth, and was often to be seen looking on in Upper Club; once or twice I remember to have seen him batting well in practice or in a match. I believe he had weak health; he died at Eton as a master before I left the school.

And now I rose to the division of one whom I liked much, and from whom I learnt much—more, I think, than from any one form-master before. It is true that I was under him longer than I had been under any other; for, as one rose towards the top of the school, promotion became slower. A very clever man he was, but eccentric; indeed, so much so, that we boys applied to him the monosyllable “mad.” He was a decidedly good and stimulating teacher, gave one new ideas, especially about the connexion of words and philology, little attended to at that time. Energetic he was, and almost violent in manner at times; enthusiastic, and devoting great pains where he thought them well bestowed. To myself he was very kind on more than one occasion. I have a book given me by him as a prize for a special verse copy. Such prizes, it was said, he often promised, but generally forgot to give; however, I am an instance to the contrary. That he failed to make his mastership and his house a success financially, and left the school in consequence, does not, of course, lessen my debt of gratitude to him as a teacher.

Tenth in order and penultimate was my next master. Of him, too, I had a long experience—as had all boys who rose quickly and reached his division while young, having to wait for admission to the headmaster’s division. Of this master’s teaching I have not such a favourable remembrance as of some others; in fact, I do not agree with the estimate of it given in several notices since his death by grateful pupils; for he is exalted above his colleagues—spoken of as decidedly in advance of them. As form-master he was not so to my apprehension or that of many others; and I was beginning to be able to judge. Being now old enough to understand reasons for work, I worked, and got on well with him; but I

did not think then, nor do I think now, that as a teacher he was above my other masters, or even equal to some. His teaching did not seem an advance on the form below; he was particular, not to say crotchety, about some little things, and seemed to me to aim too much at enforcing his own views. But he had many pupils who won distinction both at Eton and afterwards; and I do not wish to disparage his general merits. For he was a man widely known, had many interests beside those of the school, initiated and generously helped many good works. It is only as a master that I think his zealous friends have unduly extolled him at the expense of others—rather as if he was the only enlightened, liberal-minded, and conscientious tutor among far inferior colleagues.

And now I come to our Head—"The Doctor," a well-known name, which I will not scruple to give, Dr. Hawtrey. Long did he reign over our school, resigning the ferule to take the Provostship about a year after I went to college. That he was a polished scholar and gentleman is beyond all question; nor were these unimportant points in a school like ours. Less minute and precise in scholarship he was than some of our day; but many of these appear to me, in analyzing the parts, to have lost enjoyment of the whole. Indeed, the generation to which our then chief and my own father belonged, as well as some of my own generation, did, I feel sure, enjoy their classics more than our juniors do. Of this headmaster's teaching and influence over his division I have always thought highly. The willing and intelligent boys gained much, learnt to take wider views of things, heard illustrations from many a language and literature. It is true there was not much driving of the laggards in that form; the aim was rather to lead the van than to bring up the rear. "Somebody must be last" was the consolatory remark with which our Head used to meet a somewhat derisive titter of ours at the last name read out in the examination list. I have no doubt he wittingly gave up the forcing principle, thinking it did not become the headmaster of a great school to be like one of Pharaoh's taskmasters. Thus it happened that triflers could and did trifle. Indeed, not only in the Doctor's division, but throughout much of the school, there was more freedom and more chance of shirking work than is now the case either there or elsewhere. A minimum was required, but a minimum easy to get through somehow; and boys were left more to themselves. Perhaps less work, on the whole, was got out of them (though of this I am not sure as regards Eton of late years and Eton then); and for some boys the system had disadvantages. But there are counterbalancing disadvantages in the high-pressure system, where every corner

of a boy's time is filled up, and he is never, even out of school hours, otherwise than superintended, lectured, and directed. Such was not our Eton system; such, indeed, is still not the public-school system as compared with private schools; but it may tend more and more to become so, as new studies rise up and popular clamour demands that each and all shall have a place in the public-school curriculum. But whither am I diverging? Our "Magister Informator," at all events, went on the old plan, and worked it, on the whole, well. And I, with doubtless many others, feel grateful to him for his teaching and influence during the latter part of my school-life.

I have thus given my impressions about eleven form-masters. Some two or three of the classical staff there were who taught forms below the fourth form, in which I entered. Also there were non-classical, or extra masters; but attendance on these—even on the mathematical—was at that time optional, and they were not in the same position as the classical masters, an injustice which has since been rectified.

Of two extra masters I retain an affectionate remembrance. One was our French master, a courtly-looking old gentleman, in dress and manner quite of the old régime. I used to go to him for lessons when quite young, some time before I entered the school—indeed on entering the school, or soon after, I discontinued my French with him, it being thought that I should be overpressed by adding this to the regular lessons. But when I afterwards took up the language again, the early foundation thus laid stood me in good stead. The old gentleman was sorry to lose me for a pupil, having predicted for me the Prince Consort's prize, then lately established. He was a pleasant teacher and a friend of my father's. Long years afterwards I came upon a blotting-paper interleaved book of exercises done in those early days.

My other extra master came at the end of my Eton course. He was the German master; but I learnt from him not German, but Hebrew. Most liberal he was of his time and trouble, was an enthusiastic Hebraist, and always glad to see me at any odd moments I could spare. I learnt from him for more than two years till I left for college, being for the greater part of the time his only Hebrew pupil. He knew other Oriental languages besides Hebrew; Syriac and Arabic certainly, and perhaps more. Also he and his family were very musical.

Such are my reminiscences of my school and schoolmasters. Too favourable a picture some will deem it; yet, looking back as I do with the light of many years' subsequent experience in the same line, I am confident that it gives quite as truthful an impression of Eton then as do some descriptions that are more carping and critical. A working boy well cared for sees

the best side. Granted; but some of the indolent who have written saw only the worst. Some boys (it may be said) will learn from any one. True; but also some from no one. And then, repentant as they grow wiser, those of this kind (or something like it) put upon their masters and their school faults mainly their own. Nor would anyone be right in supposing me to have been an all-work-and-no-play model boy; I took my fair share of everything that was going. I have confined myself in this paper to the masters and their work with us; but I have memories of and could be garrulous about Eton cricket, football, fives, the river, the surrounding country. And again, let none suppose I have penned these reminiscences to prove that our system was faultless, our masters superhumanly perfect, or to complain of all change. "The old order changeth, giving place to new;" no sensible person would deny that changes were needed at Eton as elsewhere, or that good has been done by some reforms. But it is a pity when we cannot mend and reform without disparaging the generation on whose foundation we build, on whose work we improve, without supposing that with us were born both wisdom and conscience. And about the masters of our time, I repeat my conviction that, whereas outsiders might from some accounts infer that they were unenlightened, indolent, and self-seeking, they were as intelligent, hardworking and conscientious as any body of masters in the present day.

With masters thus respected and liked, it may well be that boys were less ignorant and idle than a younger age is prone to believe. More leisure they had to be idle; but under good influence leisure uncontrolled is not always abused to idleness—nay, it may be and is turned to good account in various ways. While, on the other hand, the boy with his time over-filled is apt by a kind of reaction to give all his leisure (almost as a matter of conscience) to the very opposite of work. Having thrust upon him, as he thinks, too much wisdom, he runs into the more foolishness. The bow bent over-much, when loosed, recoils the more. But the learners of my own time I neither blame, praise, nor estimate in any way—"that which we were we were." With our teachers I think we had no reason to be dissatisfied, and so I pay them this debt of gratitude, for I honour the maxim of the old school in Aristophanes,¹ whose words I freely paraphrase:

Remember not each petty fault, forgetting all the good
Of older men who fed thy youth with wisdom's sacred food.

W. C. GREEN.

¹ *Ar. Nub.*, 999 : ἐπιστήσῃ μὴ μνησικακήσαι τὴν ἡλικίαν ἐξ ἧς ἐνεοττοτροφήθης.

ART. II.—NEW TESTAMENT SAINTS NOT COMMEMORATED.—AQUILA AND PRISCILLA.

PART II.

WE have seen reason to infer, from St. Luke's account of their first meeting with St. Paul, that Aquila and Priscilla were not at that time converts to the faith of Christ. It was community, not of religion, but of race and occupation and circumstances, that first brought them together. Out of the common coincidences of human life, ordered to that very end by the never-failing providence of Almighty God, arose that higher relationship between them which we now proceed to consider.

Of St. Paul's inner life his historian, St. Luke, tells us very little. The fact that he was acquainted with and practised a trade is only once mentioned in the Acts of the Apostles. And then both the fact itself and the nature of the trade are mentioned rather in explanation of the new and, as it proved, important acquaintance which he formed, than as items of information with reference to himself. How unselfish the aim, how unremitting the toil with which he plied that trade, we are left to learn from his own letters. Even there we are not told explicitly, what, however, in the fervency, the frequency, the range of his intercessory prayers, and in his widely extended sympathies, we find abundant reason to conclude, that his busy occupation did not, during the long hours devoted to it, engross his whole attention. That mechanical and unskilled labour taxed severely the physical energies of his attenuated frame. But it left his spirit free; free for high communion with his Lord in heaven; free for earnest prayers on behalf of churches and individuals; free as this history, if we have rightly interpreted it, teaches us, for wise and fruitful efforts for the conversion and salvation of his fellow-workmen. There was "joy in heaven" over that humble workshop in Corinth, and it stands forth as an example to all ages of the noble ends to which a servant of Christ may turn his common relations with his fellow-men.

We cannot doubt that for the eighteen months or more¹ of his stay at Corinth the Apostle continued to "abide" with Aquila and Priscilla. "The son of peace" was in that house, and therefore he would not leave it.² How truly they were "a comfort unto him"³ in all his "affliction and distress,"⁴ when

¹ Acts xviii. 11, 18.

² Luke x. 5-7.

³ Coloss. iv. 11.

⁴ 1 Thess. iii. 7; compare 1 Cor. ii. 3.

the Jews "opposed and blasphemed" and "set on him;"¹ how oft they "refreshed"² him by their sympathy and encouragement, when he returned home weary with effort and contention; how soothing he found that ministry of woman, which his Lord, as very man, had accepted and honoured³—extended to him as it was by one, who if not, as some have thought, of noble birth,⁴ was yet, despite her mean occupation, of intelligent and cultured mind, we can readily imagine. Nor is it unreasonable to suppose that these, his "fellow-workers in Christ Jesus,"⁵ as he himself calls them, rendered him valuable assistance in making known the Gospel message, not only in Corinth itself, but in other towns and villages in the neighbourhood of the capital.⁶

When St. Paul left Corinth on a journey to Jerusalem, Aquila and Priscilla—or, as St. Luke now writes, Priscilla and Aquila—accompanied him as far as Ephesus.⁷ A busy mart, and the metropolis of Proconsular Asia, Ephesus would afford a promising opening for the exercise of their craft. Here, then, they appear to have remained, till, after the interval of a year or two, the Apostle came there again. The interval was marked by another signal, though, as before, unobtrusive

¹ Acts xviii. 6, 10; 12-17. Compare 1 Thess. ii. 14-16, written from Corinth about this time,

² 2 Tim. i. 16.

³ Luke viii. 2, 3.

⁴ Dean Plumptre, "Bible Studies," p. 422.

⁵ Rom. xvi. 3.

⁶ "As regards the province of Achaia, we have no reason to suppose that he confined his activity to its metropolis. The expression used by St. Luke (*ἐκείσε*, Acts xviii. 11) need only denote that it was his headquarters, or general place of residence. Communication was easy and frequent, by land or by water, with other parts of the province. Two short days' journey to the south were the Jews of Argos, who might be to those of Corinth what the Jews of Beroëa had been to those of Thessalonica. About the same distance to the east was the city of Athens, which had been imperfectly evangelized, and could be visited without danger. Within a walk of a few hours, along a road busy with traffic, was the seaport of Cenchrea, known to us as the residence of a Christian community (Rom. xvi. 1). These were the 'churches of God' (2 Thess. i. 4), among whom the Apostle boasted of the patience and faith of the Thessalonians, the homes of 'the saints in all Achaia' (2 Cor. i. 1), saluted at a later period, with the church of Corinth, in a letter written from Macedonia."—Conybeare and Howson, i. 482. "Paul, like Wesley, 'regarded all the world as his parish,' and it is little likely that his restless zeal would have made him stay for nearly two whole years within the city walls."—Farrar, "Life of St. Paul," i. 565.

⁷ Acts xviii. 18, 19. The same order of the names is observed in verse 26 (Revised Version), and by St. Paul in Rom. xvi. 3 (compare his order in 1 Cor. xvi. 9). The most probable reason for the change is, perhaps, the greater activity or higher Christian character of Priscilla. The idea that Aquila's name is placed last in Acts xviii. 18, because the clause "having shorn his head," etc., is intended to apply to him, and not to St. Paul, has nothing to commend it.

service rendered by them to the cause of the Gospel. It is clear that they maintained friendly relations with the synagogue at Ephesus. It is not improbable that here, too, they justified the title of St. Paul's "fellow-workers" by availing themselves of the spirit of interest and inquiry which his brief visit had awakened, and by endeavouring to build on the foundation which he had laid.¹ At all events, when Apollos—a Jew like themselves, and, like them, a convert to the faith of Christ, though as yet knowing only the imperfect teaching of the Baptist—came to Ephesus and "spake and taught diligently the things of the Lord," Aquila and Priscilla were among his hearers in the synagogue.² With no envy of his splendid gifts, with no contempt for his imperfect knowledge, in a spirit not of selfish criticism or jealous partisanship, they listened and resolved and acted. A brother's place in heart and home was opened to him instinctively. "They took him unto them"³ with all the cordiality of Christian affection. Recognising fully what he possessed already, they added to it what as yet he lacked. He knew "accurately" what he knew; they expounded unto him "more accurately" what he knew not.⁴ At Ephesus, as at Corinth, their lowly dwelling was a school of theology, though now, from humble scholars, they had become the teachers of no mean teacher. To the woman, it may be, owing to her larger sympathy and keener intelligence,⁵ he was most indebted. Cheered by their sympathy, enlightened by their instruction, supported by a letter of commendation, in which we may well believe they bore a leading part, he went forth to continue in the blaze of day the work in which they had filled an unrecorded place in Achaia.⁶ And they remained behind to fall back into obscurity again; but by "receiving a prophet in the name of a prophet," having earned for themselves "a prophet's reward."⁷

That St. Paul found Aquila and Priscilla at Ephesus, when he returned there on his third missionary journey, is rendered more than probable by the salutation, hearty as we should expect it would be, which they sent in the letter which he wrote at that time from Ephesus to Corinth.⁸ When, however, a little later he wrote from Corinth his Epistle to the

¹ Acts xviii. 19-21. ² *Ibid.* verses 25, 26.

³ προσελάβοντο αὐτὸν, Acts xviii. 26.

⁴ ἀκριβῶς, verse 25; ἀκριβέστερον, verse 26.

⁵ Which, as has been said, may account for her name being placed before her husband's.

⁶ Acts xviii. 27, 28.

⁷ Matthew x. 41.

⁸ 1 Cor. xvi. 19, ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλά.

Romans, we find that they are no longer with him, but have gone back again to Rome.¹ That he then describes them as his "fellow-workers in Christ Jesus," has been thought to indicate their co-operation with him in his spiritual work throughout the exciting scenes at Ephesus recorded in the 19th chapter of the Acts. That here, too, he may have lodged and worked at his trade with them, as he did formerly at Corinth, is not improbable, for we have it on his own testimony that at Ephesus, as at Corinth, his own "hands ministered to his necessities, and to them that were with him."²

Once only again are Aquila and Priscilla mentioned in the New Testament. In his latest Epistle, on the eve of his "departure," St Paul sends, as the crown of his enduring friendship, a last salutation to them.³ As the Epistle was probably addressed to Timothy at Ephesus, it would seem that whether in the course of business, or, as we should prefer to think, in obedience to the call of the Gospel, they had gone thither again.

From the two brief notices of them in the Epistles to the Romans and Corinthians, we learn that both at Ephesus and at Rome they had a "church in their house." And from these, which are no isolated examples, we may confidently conclude, that as it pleased Almighty God at the first to make His own institution of the family the germ and type of the Church, so it is not by setting aside and disparaging, but by assimilating and sanctifying the sacred relations of the family that He will have His Church now to grow and prosper.

One remaining fact is preserved to us in the history of these devoted servants of God. On some occasion, which it seems impossible to identify, they had both put their lives in peril to rescue the Apostle. Better that they both should die, than that that burning and shining light should be quenched in blood. They were martyrs in will but not in deed; but for that heroic act of self-sacrifice, not the Apostle alone, but all the churches of the Gentiles, whose Apostle he was, owed them gratitude.⁵

The incident may serve to point the lesson which all we know of these uncommemorated Saints seems designed to teach us. It is a lesson which in an age so demonstrative and showy as our own needs especially to be pondered. "The first shall be last, and the last first." Quiet work, unobtrusive

¹ Rom. xvi. 3, 4.

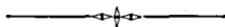
² Acts xx. 34; compare 1 Cor. iv. 11, 12. ³ 2 Tim. iv. 19.

⁴ See Acts xii. 12; xvi. 15, 32-34; Philemon 2.

⁵ Romans xvi. 4: "Et nos adhuc quodammodo gratias agere debemus Aquilæ et Priscillæ, vel olim agemus."—Bengel.

work, how precious it may be ! To be "great in the kingdom of heaven," in position, in influence, in gifts, in opportunity—you covet it earnestly and murmur that it is beyond your reach. To make another great in the kingdom of heaven, by sympathy, by help, by instruction, by self-sacrifice, by imparting to him your little store that he may use it unacknowledged for the common Lord—is this not within the reach of all of us, and will it not bring its exceeding great reward? The crown to be given at that day, the day of "the revelation of the righteous judgment of God,"¹ is "a crown of righteousness."² All its glory is the reflected brightness of the "Sun of righteousness,"³ whose rays, like a perfect mirror, it receives and gives back. But in nothing shall its *righteousness* be more apparent than in the exact proportion of its brilliancy to the work of righteousness that has gained it. The cup of cold water shall not then lose its reward. "Each," however humble, "shall receive his own reward, according to his own," however uncommemorated, "work."

T. T. PEROWNE.



ART. III.—SUSSEX—NOTES OF SCENERY, ARCHÆOLOGY, AND HISTORY.

PART II.

IN a former paper I endeavoured to attract the reader's attention to the value of the associations connected with the scenery, the archæology, and the general history of Sussex. I now propose to add a few remarks on some of the great deeds which have been done, and some of the most remarkable events which have occurred, during the development of South-Saxon life.

There is an excellent adage which was addressed to the Spartans of old: "Spartam nactus es: hanc orna:"⁴ "Sparta is the lot of your inheritance; see that you adorn it." This is a good motto for anyone who tries to direct the thoughts of his readers to the claims of local history, and to the inspiring memories of local greatness. In this case I wish to remind the men of Sussex that they are not only citizens of Chichester or burgesses of Hastings, or Lewes, or Brighton; but that they are the present representatives of the old English race of the South-Saxons, and are bound to discharge their own task

¹ Romans ii. 5.

² 2 Tim. iv. 8.

³ Malachi iv. 2.

⁴ "Erasmi Adagiorum Epitome," p. 542, ed. 1663.

honestly, so as to transmit its credit and responsibility uninjured to their sons. Let them make much use and profit of all that they can learn about the great deeds that have been done in this historic county, in the midst of which the lot of their inheritance is cast.

“The county of Sussex,” says Mr. Freeman—“the county which contains the hill of Senlac and the hill of Lewes—the spot,” as he elsewhere says, “where England fell with Harold, and the spot where she rose again with Simon—has witnessed greater events than any other shire in England.”¹ The events to which the historian here refers are, as all know, two famous battles—two battles which, more than any other, were decisive turning-points in English history. I should like to prefix a third and earlier great deed of a spiritual character and a more purely local interest—the conversion of the South-Saxons by St. Wilfrid of York. Taking things altogether, and weighing one thing with another, these are the three greatest deeds that have been done in Sussex. The final establishment of Christianity in the place of the old heathen worship, which the Saxons had brought from the shores of the Baltic; the great battle which decided that the English race should be moulded for its eventful career under the stern hand of Norman rule; and the struggle of the Barons, which led to the first development of our Parliamentary system—these are the three topics which must take precedence in the consideration of our present subject. They stand out high and clear, like mountain-peaks above a level land. But, even while studying them with deepest interest, we must bear in mind that many other deeds of humbler agents, all unknown to history, will doubtless be found recorded to their honour in the Book of God—deeds of steadfast endurance, as well as of action—and that in less known cases than the labours of the Missionary Bishop,

Peace hath her victories
No less renowned than war.²

I. The Missionary visit of St. Wilfrid, with all the blessings which followed in its train, is the brightest spot in the annals of Sussex through the dreary records of a thousand years. That long stretch of time may be divided, as I pointed out in my previous paper, into the Roman, the heathen Saxon, and the Christian Saxon periods; filling respectively, in round numbers, 400, 200, and again 400 years. The still earlier inhabitants have left little more than their earth-mounds as

¹ “English Towns and Districts,” p. 374; and *Guardian* newspaper for August 8, 1883, p. 1174.

² Milton; Sonnet xvii., p. 183, ed. Mark Pattison.

landmarks on the hills. The imperial presence of the Romans can be traced in the outer walls of Pevensey and the pavements of Bignor, and in the remains of the firm, straight lines of roads which they laid down for the marches of their legions. The Saxons landed on the coast near Chichester less than thirty years after the landing of the Jutes in Kent. For two centuries after that time—up to the second coming of St. Wilfrid in 681—the land was given over to the worship of the old Teutonic gods; and for all that time “darkness” covered “the earth and gross darkness the people.”¹ It was nearly three generations after the arrival of St. Augustine in Kent that Sussex at last received the Gospel. For the last of these divisions of time the history is hard to trace, as the balance of power seemed to sway, now to this side, now to that, and the territory was sometimes independent and sometimes reduced under the over-lords of Mercia and Wessex. But all the while the county retained a unity which it has never lost; for, as Mr. Stephens reminds us, “Sussex is the one instance in England where the boundaries of kingdom, sub-kingdom, shire, and diocese have coincided from the very earliest times.”²

But it is our business now to fix our thoughts upon St. Wilfrid. On his first coming, as he was returning from Gaul after his consecration, he was shipwrecked within reach of the wreckers of Sussex; and as the barbarous people showed him no little unkindness, he had some difficulty in escaping with his life. Some fifteen years after that visit he was brought again within these limits by one of the many chances of his chequered career. Then he requited the old inhospitality as a Christian should do—by ministering to both the spiritual and temporal wants of the people. It seems that through a great famine they were actually starving—despairingly flinging themselves by companies from rocks into the sea. It also appears that they did not understand even the art of fishing, beyond the landsman’s skill of catching eels in their sluggish pools and streams. They were instructed in this very elementary industry—of deep-sea fishing, as we must presume—by the exiled Bishop whose life they had sought to take not many years before. Hence their gratitude, and that of the South-Saxon King. Hence, too, the foundation of the Sussex Bishopric at Selsey, where it remained till the change was made to Chichester, in conformity with the new rule of seating Bishops in towns rather than villages, which was adopted after the Conquest.

¹ Isai. lx. 2.

² “Memorials of the South-Saxon See of Chichester,” p. 22.

We see, then, that at least one great thing had been done here between the landing of the Saxons and the landing of the Normans—a great thing, in which we have the deepest interest up to the present day. And it is connected with the famous name of Wilfrid, Archbishop of York, who became, in God's providence, the Apostle of Sussex and the first Bishop of Selsey. From him, though with a change of seat, you can trace the long line of our Bishops in direct descent through twelve centuries, down to our venerated Diocesan, Bishop Richard of Chichester, whom God long preserve. He is, I believe, the seventieth Bishop of Chichester and the ninety-second in succession from St. Wilfrid of York.

It is not necessary to suppose, from the delay in their conversion, that our forefathers were more stupid and bigoted than the rest of the English people; though I fear that that little anecdote about the fishing would not tell much in their favour if they were tried before a jury of the fishermen of Brighton. But their local seclusion, or isolation, was largely responsible for the lateness of their being gathered in to Christ. All along the north of the land there lay the vast dim forest of the Andredswald, "the mickle wood that we call Andred," says the old chronicle. There was then no connexion between Kent and Sussex; and the tide of conversion, which began at Canterbury, never flowed in our direction at all; but streamed on, through Rochester and London, far away to Northumbria, and back into the Midlands. Then at last, by God's good providence, it came to pass that distant York sent us our first great Bishop and Evangelist; and thus the South-Saxons owed their late conversion to a side-issue in great ecclesiastical movements, and to one of the most famous leaders of his age.

II. We need say no more of great deeds done in this county and diocese till we come to the momentous crisis of the Norman Conquest, towards the close of A.D. 1066. Our shores are connected with the successive steps of that invasion at every stage. In that singular historic record, the Bayeux Tapestry, you find at the one end, "Harold Dux Anglorum et sui milites equitant ad Bosham;" and there you see him advancing to a decidedly conventional church, which nevertheless represents, without at all resembling, the existing church of that historic village. You see him riding, with hawk on fist and hound in front, just before he started on his ill-starred voyage to Normandy. As we draw near to the other end of the web, we read how "Willelmus Dux in magno navigio mare transivit, et venit ad Pevensæ (*sic*);" and how "hic exeunt caballi de navibus, et hic milites festinaverunt Hastings

ut cibum raperentur (*sic*)."¹ You see the Norman riding, and the troops landing, and horsemen galloping to Hastings in search of food for the army. Face to face you see the mighty leaders on whose prowess and skill depended, under God, the decision of the future of our land. For the Norman chieftain we may remember the awestricken words of the old chronicle: "He was a very stern and a wrathful man, so that none durst do anything against his will, and he kept in prison those earls who acted against his pleasure." "The rich complained and the poor murmured, but he was so sturdy that he recked nought of them."² Or as Mr. Green more vividly translates it, "Stark man he was, and great awe men had of him." "Stark he was to men that withstood him." But "if William was 'stark' to rebel and baron, men noted that he was 'mild to those that loved God.'"³ A different picture has impressed itself on the mind of the Laureate, as representing the character of Harold:

He is broad and honest,
Breathing an easy gladness:
Peace-lover is our Harold for the sake
Of England's wholeness.⁴

For the story of the great battle, who dare venture to recount it after Mr. Freeman, unless we could do so by simply copying his narrative? I can only urge every reader to study that story for himself—in the charming abridgment, if he has no time to grapple with the five portly octavos; and I should especially congratulate any reader who happened some three years ago to enjoy the privilege of Mr. Freeman's personal guidance over the field of battle. Or he may read the tale in the Poet Laureate's "Harold," which I have repeatedly quoted; and which is full of refined historical skill and English feeling. It is profoundly interesting under such guidance to watch all the stages of that fateful battle; to trace the way the Norman followed in the early morning along the high ground to the north of Hastings; to mark how charge after charge failed to shake the firm array of the English on the opposite hill, through the stern struggle which lasted all that October day; till they were drawn from their strong position by the feigned flight of the Normans, and the struggle was closed, and the current of English history was altered, when the arrow which had been shot upwards that it might fall straight downwards more fatally, sank deep into the brain of the last old English King.

¹ "The Bayeux Tapestry Elucidated," by Dr. J. C. Bruce, 1856, pp. 23, 111, 113, with the plates. ² "Anglo-Saxon Chronicle," *s.o.* 1087.

³ "History of the English People," vol. i., pp. 126-7.

⁴ "Harold," p. 28.

And then let us think of the ensuing night of sorrow, when the conquered English fled across the fosse, in which not a few of their pursuers perished, over those slopes which now form one of the pleasantest landscapes in England; and then, after years of promise and of waiting, let us watch the rise of the stately Abbey of St. Martin of the Battle, with its altar fixed upon the spot where Harold fell. Let us study the ruins if we have the opportunity. Let us mark how the very history of England, with all the changes of eventful centuries, is written on the several stages of those shattered, secularized, and partly reconstructed walls; and then, not contenting ourselves with what we can learn from the records of one day, or the sight of one locality, let us seek again the guidance of the accomplished historian to help us to look before and after; to trace the complicated causes which led to the Conquest, and the not less complicated issues which have followed in its train. Let us work out what he means when he condenses the annals of centuries into a single sentence: "It is the foreign conquest wrought under the guise of law which is the key to everything in English history."¹

III. And now turn we to Lewes—a town of many memories and old renown, still conspicuous among English habitations for its striking situation. On the one side are the remains of the twin keeps of its castle; on the other side the scanty fragments of the great Cluniac Priory of St. Pancras, which stood upon the plain below.² The battle of Lewes, of which we have now to speak, took place May 14th, 1264, when Henry III. was King, and the mail-clad Boniface of Savoy had succeeded (1245) the sainted Edmund Rich as Archbishop of Canterbury. We have now covered two centuries from the battle of Hastings or Senlac. The English people have again been welded into one. The tyranny of John had done much to complete the union; and the weakness of his son, the ruling sovereign, through his long reign, which lasted from 1216 to 1272, had done still more to confirm it. The leader of the English party, Simon de Montfort, Earl of Leicester, though a Frenchman by origin, became an Englishman at heart. The grievances of the people were mainly twofold: the intrusion of foreigners, of whom the Archbishop Boniface is a conspicuous example; and the Papal assumptions and exactions, which claimed to dispose of English benefices, and plundered English folk for the benefit of Italian strangers. The Barons had endeavoured to control the King by establishing something that bore a resemblance to what we know as a constitutional system and a

¹ "Short History of the Norman Conquest," p. 135.

² Compare Stephens's "Diocesan History of Chichester," p. 79.

responsible ministry, out of which there ultimately grew up our English Parliament with its varied and eventful history. For the story of the Barons' War, I may refer my readers to the work of a gentleman of Sussex, the late Mr. Blaauw.¹ The details of the battle can still be traced with great exactness. The army of the Barons came over the Westward Downs from Fletching in the morning. King Henry was at the Priory of St. Pancras. His greater son, Prince Edward, occupied the castle. The forces of De Montfort came along the slopes in three great divisions, of which the Londoners, on their left, were confronted by Prince Edward, and were driven back in headlong confusion, tempting the victor to a long pursuit, which in the issue proved fatal to his cause. The forces of the English right and centre forced their opponents down into the narrow streets of Lewes, and many a stout warrior was drowned in the sluggish waters of the Ouse.

But here let us pause for a moment to ask a question which is too often neglected by historians: What was the effect of all this stir and warfare on the humbler classes of the land? What happened to the hard-working peasantry when these irresistible forces were trampling over their fields, and beating the hope of the harvest beneath their horsehoofs into dust and blood?

We know that, if Sir Walter Scott may be trusted, during the reign of Henry's lion-hearted uncle, King Richard, at the end of the preceding century, those celebrated Saxon thralls, Gurth, the son of Beowulph, the swineherd, and Wamba, the son of Witless, the Jester, had good reasons for remembering the coming of the Normans as vividly as their master, Cerdic the Saxon. It is not so certain that the peasantry late on in the next century would know much about the merits of the strife between the Barons and the King. They probably resembled the depths of the sea, which are scarcely disturbed, as they tell us, by the raging of the storm upon their surface. Their interests were at present too far off to be felt, though the measures which the Barons had in hand would deeply affect those interests in the future. We can believe that they ploughed and sowed and reaped their grain, or tended their sheep, or snared the wild birds on the downs, scarcely more moved by the passing tempest of war than they would have been by a thunderstorm, which was just as little under their control. Or if ever they were forced to take note of what was passing, they would only be like those German peasants, "who had given their voices stormily for a German Parliament," and

¹ I may also refer to an instructive tale (one of a series) by Rev. A. D. Crane, called "The House of Walderne" (Waldron).

then proceeded to ask, with a doubtful look, "whether it were to consist of infantry or cavalry."¹

IV. To a great extent, however, their condition is mainly conjecture. But far beyond conjecture lie the proofs that God's servants were caring for His people, and building them houses of prayer in every combe and valley in the land. Again, to quote Mr. Freeman. "The county of Sussex in general," he says, "is one of the richest for the ecclesiastical inquirer. The village churches are small, but always picturesque; and there are several large parish churches of much merit."² Above all the parish churches ranks the cathedral; the work at first of Norman builders, though the fabric passes on through the Transition period into a beautiful example of the Early English grace and lightness. Consider also what we owe to the builders of Rye and Winchelsea, of Battle and Echingham, of Eastbourne and Seaford, of Alfriston and Poynings, of Old and New Shoreham, of Worth and Sompting and Bosham, of Boxgrove and Arundel, and many others. Add to these what I have referred to in my previous paper, the countless ancient village churches, still standing for the use of prayer and praise upon the weald or among the downs or in the forest. The erection of great religious houses also must be reckoned among great deeds when they were established, though most of them have long since passed away and perished. Such were Lewes, and Battle, and Michelham, and Robertsbridge, in the eastern division; such were Boxgrove, and Arundel, and others in the west. And if the county contains none of the ancient and famous public schools of England, let us gratefully acknowledge the great things done for education in our own days and the days of our fathers; not only in the erection of elementary schools, but in the foundation of colleges for our chief towns, and especially in that remarkable series of foundations, connected with the College of St. Nicholas, at Lancing. Can we not trace great deeds again in the hospitals with which all our towns are adorned, the outward symbols of the spirit of Christian charity, which arose out of the precepts, and still more the example, of our Lord? And amidst our differences of opinion and practice, we shall surely all agree to recognise the greatness of the sacrifices which have been made with the view of diffusing the religion of Christ. It must be admitted to have been a great deed, for example, that the church-people of Brighton raised £200,000 for church extension and endowment in the fifty years that followed the year 1828; and that in the archdeaconry

¹ "George Eliot's Essays," p. 261.

² "English Towns and Districts," p. 380.

of Lewes there has been raised for the same purposes the sum of £390,000 within the last six years alone, £320,000 of which were the offerings of voluntary contributions.¹ I speak only of facts with which I am intimately acquainted; and doubt not that a proportionate return could be made from the diocese at large. And when we consider further, and with a wider outlook, the great things that have been effected by the union of men belonging to all parties, and representing every phase of opinion, for the improvement and diffusion of education, the promotion of temperance, and the protection of purity, I feel that we may assuredly thank God and take courage; and believe that, in spite of all the rush and tumult of our hurrying lives, the spirit to do great things has by no means departed, and that we may look hopefully forward, with God's blessing, to a brightening future.

JOHN HANNAH.

ART. IV.—THE GOSPEL ACCORDING TO ST. JOHN.

(*Concluded from page 88.*)

OUR observations upon St. John's Gospel in the former papers have resulted in two entirely opposite lines of thought. It will be remembered that we began by seeking the key to the Gospel in the Divine Portraiture of our Lord which it presents. We have attempted to observe Him as the Eagle of Israel; and this Portrait has necessarily two sides. There is the Eagle stirring up the nest of nestlings that were determined not to rise, and there is the Eagle bearing upon His wings those who made some endeavour, however feeble, to learn His unearthly flight. Our Lord's dealings with the few among His own who received Him are constantly intertwined throughout this Gospel with the strife and contradiction of the many who received Him not. Unless we take up these two lines separately, the great contrast which they present is likely to escape us, more especially as the history of the rejection of the "Eagle of Israel" has less direct interest for as many as receive him, than His own teaching for themselves.

But in the Christian Faith all doctrine is based on history. And the Godhead of our Lord and Master is the very Rock on which His Church is built. Consequently, the story of His

¹ The remaining £70,000 consists of grants from the Ecclesiastical Commissioners and from various Church societies, the contributions of which generally bear some relation to the amount from voluntary offerings in each case.

presentation of this truth to His own people, in place of that vague and indefinite, but worldly, expectation of Messiah which they had come to entertain, must be of the utmost importance as an historical proof that He is what we confess Him, God of God, Θεὸς ἐκ Θεῶν, *Verus homo, verus Deus*. The Jewish difficulty is no longer a living question. But certain portions of the New Testament will never be thoroughly intelligible to those who do not seek to realize that question for themselves. For example, the purport of the argument of the early chapters of the Epistle to the Hebrews is commonly taken to be that our Lord as Messiah must be greater than angels, and greater than this or that leader of ancient Israel. But surely it must be more than this. Is it not rather that the prophecies of Messiah in the Old Testament cannot possibly be satisfied by anyone who is more than very man and less than very God? There was so much that was human and so much that was superhuman about the Jewish expectations of Messiah, that it was necessary to put the reality in sharp contrast to their vagueness. He Who is very Man and very God may fulfil the Scripture. *No one else can.*

This is the truth about the Incarnation. Is it too much to say that until we have felt something of the difficulty and the mystery which it contains we have not really grasped it as an article of the Christian Faith?

St. John's Gospel does not record our Lord's birth; but it so presents Him from first to last, in great humility, in glorious majesty, that without the fact of His nativity St. John's Gospel cannot be true. A similar observation may be made respecting many other facts and incidents conspicuous in St. Luke's narrative, but always absent from that of St. John. It is not simply that the Face of a Man is the Portrait assigned to the one Evangelist, and to the other the Word of God. But the Man in St. John's Gospel is intended to present another side of humanity; not so much man descending into man, as man rising into God.

I have expressed the truth very imperfectly; but, at least, the train of thought which occupied our last paper is accounted for. We then followed our Lord's work at Jerusalem from His first manifestation of Himself to His own people at the passover, when He "would not commit Himself unto them," down to the time when they had determined on His death. We can see now why the scenes of St. John's Gospel are so constantly laid at Jerusalem. There our Lord made His most special appeals to His countrymen. There the question was decided whether they should finally reject Him or "let Him alone." The twelfth chapter of the Gospel apparently records His last public utterances. For it

would seem that the interview requested by the Greeks, through the Apostle Philip, took place after He left Jerusalem, on the last day of His public ministry. The expression used in the narrative (St. John xii. 20) seems to imply that the Greeks were still coming up (*ἀναβαίνοντων*, not *ἀναβάντων*), and had not yet entered the Holy City, so that our Lord saw them outside. The voice from heaven, which signalized our Lord's manifestation to His Forerunner, and was heard a second time at His Transfiguration, may well have marked the close of His earthly ministry with no uncertain sound. In the immediate context St. John relates our Lord's retirement from all public ministration, and adds his own comment upon the fulfilment of Old Testament Scripture in Jewish unbelief.

The rest of the discourses reported in the Gospel are entirely private, if we except the few words spoken by our Lord upon His trial. And St. John relates more of what He said to Pilate than to Annas or Caiaphas or the Council of the Jews.

The miracles related by St. John seem to require some notice before we leave this portion of the subject. They form a very remarkable series, and one which I cannot attempt to interpret. It suggests more questions than can be answered as yet. I venture to exhibit them in the following scheme :

1. He made the water wine, and "manifested His glory" by this "beginning of signs" in Cana of Galilee.

2. He healed a nobleman's son at Capernaum by a word spoken in Cana—a "second sign."

3. He healed an impotent man at Bethesda (in Jerusalem). Was not this His first miracle on the Sabbath day ?

4. Feeding of the five thousand, recorded by all four evangelists.

5. Walking on the sea ; omitted by St. Luke alone.

6. He gave sight to one born blind at Siloam (Jerusalem).

7. He raised Lazarus of Bethany (near Jerusalem).

8. He manifested Himself *a third time* after the resurrection, to the disciples at the Sea of Tiberias, by a miraculous draught of fish.

The preceding list at once indicates that, of the miracles recorded by St. John only, three were wrought in Galilee and three at Jerusalem. All the five Galilean miracles related by this Evangelist tended to increase the number of His disciples or to strengthen their faith in Him. The three wrought at Jerusalem, on the contrary, mark three distinct steps in Jewish opposition, and the third is the signal for the resolution to put Him to death. The stirring of the nest by these three mighty works is manifest. Is it possible that the eighth miracle is intended to add a *third* sign to the first and second,

which our Lord wrought in Galilee? And is there any kind of correspondence or intentional contrast between the three in Galilee, which are peculiar to this Gospel, and the three great signs given to Jerusalem herself?

These, and many other questions, are more easily asked than answered. But in all these miracles alike we see certain characteristics. St. John's distinctive word for them is *signs*. Of three aspects presented by the miracles of Holy Scripture—namely, their *power*, their *wonder*, and their *significance* (the *δύναμις*, *τέρας*, and *σημεῖον* of the Greek Testament)—St. John gives prominence to the last. It is this last aspect which distinguishes true from false miracles. Idle wonders are not found in Holy Scripture. Every manifestation of Divine power discloses something of the Divine character or of the plan of salvation for mankind. The might and the marvel of the miracles in this Gospel are sometimes in inverse ratio. For example, what act was mightier than the multiplication of the five barley loaves? What could have ministered less for the eye to gaze on? At the time, only those who knew how little food there was to distribute, and how much was actually given away, could at all have realized what was being done. On the other hand, what spectacle was more appalling to the disciples than the sight of their Master walking on the sea? Yet the imagination can supply a cause for this far more easily than it can suggest a process for the multiplication of the bread. In neither miracle is the power or marvel the principal thing. *The significance of the acts is their great value.* The lessons taught us by the loaves are beyond reckoning. And He Who on that day refused an earthly kingdom walked the same night to His disciples across the heaving waters in the face of the contrary wind. Does not this fact speak volumes regarding His dealings, Who leaves His Church, to all appearance, unaided in the turmoil of "peoples and multitudes and nations and tongues," Himself drawing steadily nearer all the while? "Thy way is in the sea, and Thy paths in the great waters, and Thy footsteps are not known." In these two miracles the marvel and the power are, as was said before, in inverse ratio. Which of the two is more profoundly *significant* it is not easy to say.

All the public miracles of St. John's Gospel, with the single exception of the raising of Lazarus, leave the wonder to be inferred when the act is done. When the water was made wine, the governor of the feast called the bridegroom before he discovered what had taken place. Our Lord only spoke two sentences: "Fill the waterpots with water;" "Draw out now, and bear unto the governor of the feast." The servants did all that was apparently done. The second sign was wrought

at a distance of fifteen or twenty miles (from Cana to Capernaum) by a single sentence, "Go thy way, thy son liveth." At that instant the fever left the nobleman's son, and he began to amend. Those who witnessed the recovery knew nothing of its cause. At Bethesda our Lord spoke two sentences: "Wilt thou be made whole?" "Rise, take up thy bed, and walk." The very name of the Healer was unknown to the sick person until afterwards, when Jesus spoke to him in the temple. The feeding of the five thousand and the walking upon the sea are miraculous actions of which our Lord gave no previous intimation. He gave thanks for the bread as He might have done at an ordinary meal, and in His hands it multiplied. He attempted to pass the disciples on the sea, as though it was not for Him to determine whether they should be permitted to see Him or not. In the absence of any definite word of command, these two are exceptions to the miracles of the fourth Gospel. The blind man at Jerusalem received an order to go to Siloam and wash. Thereupon his sight came to him, and in the result he confessed Jesus, but knew Him not until our Lord found him with the question, "Dost thou believe on the Son of God?" As soon as he knew, *he worshipped* Him Whom the Pharisees had made it heresy to confess.

Three spoken words sufficed to raise Lazarus of Bethany. Here only (in this series of miracles) did our Lord deliberately state what He was about to do. "Thy brother shall rise again." Martha did not understand it. Even when He said, "Take ye away the stone," her imagination refused the effort. She could not realize what was coming to pass. But our Lord still further intimated to the bystanders His Father's will, that they should see and believe His work. He did not leave the wonder to transpire after His departure, or allow any doubt whatever as to what had occurred. He commanded the Jews to remove the stone, and disclose the corpse to view. The dead man arose in such strength that he strode out of the cave, in spite of the bandages which had swathed his limbs. Our Lord bade them to "loose him and let him go," that they themselves might handle him and see. Here was no feeble or gradual recovery, and there had been no kind of question as to the fact of death. Those who refused credence here were men that "*would not* be persuaded, though one rose from the dead."

The third manifestation in Galilee (St. John xxi.) follows the other miracles of the Gospel, in that it was the result of two sentences, "Children, have ye any meat?" "Cast the net on the right side of the ship, and ye shall find." Here once

more the Person was manifested by His acts. "That disciple whom Jesus loved saith unto Peter, It is the Lord."¹

With two exceptions the miracles of this Gospel make no appeal to human sight. And one of the two which we have already marked as most appalling was concealed from the eyes of all save our Lord's immediate followers. As signs and evidences of the Word of God, no miracles could well be more convincing; but none could less resemble the "sign from heaven" which the Jews so constantly required. Like all that comes before us in this Gospel, these signs are calculated to "lift up the soul" of the spectators, and raise their thoughts into a higher sphere. No other process will reach them. All earthly analysis is set aside, and rendered impossible. Before anything has been done to attract notice, the work is finished, and the sign stands forth complete. The best of wine is handed round at the table where there was only water a few minutes ago. A young man at the point of death recovers from his fever on the instant. A cripple of thirty-eight years is stopped on the Sabbath carrying his bed away. A blind man, who has begged by special license in the streets of Jerusalem ever since he was a child, is arrested as an impostor, being found suddenly in the full enjoyment of his sight. A man who has been shut up in the tomb for four days, and whose death is notorious to all Jerusalem, is publicly restored to his weeping family. In every case the work is distinctly traced to one Person, by evidence that it is wholly impossible to shake. The conclusion is irresistible. The rulers acknowledge it, and deliberately plan our Lord's death. What possible loophole of escape is there from the attestation of Himself and the men of His generation, that He claimed to be the Word of God? The action of His enemies itself furnishes the most irrefragable testimony to the fact.

The same Gospel which records the intense aversion of His enemies to this claim contains also the teaching that lies nearest to the heart of Christians in all ages. How unassailable is the position that results! At the close of St. John xii. our Lord retires to the society of His disciples. To the world He appears but once more, to suffer upon the cross. The discourse that intervenes before His trial is the sublimest on record. The mystery of the Trinity is here unfolded from the only point of view which man can seize—its place in the work of our salvation. We learn from our Lord's discourse at the Last Supper with His faithful disciples how truly our fellowship is with the Father and with His Son Jesus Christ, when

¹ Is not this the only saying of St. John's to any of the other disciples noted in all the Gospels?

once the Comforter is revealed. Of this discourse I cannot attempt any kind of summary. I will only observe how the same Portrait which has gazed upon us all through the Gospel shines forth in the last words before the commencement of the Passion, "Father, I will that they also whom Thou hast given Me, *be with Me where I am.*" It is the same Speaker Who sent the message to Israel by Moses, "*I bare you on eagle's wings, and brought you unto Myself.*" And, we may add, it is the same Person Whose life had been one long antagonism to *the world.*¹ In the trial scene, St. John alone records our Lord's personal appeal to Pilate, not to save His own life, but to raise the soul of the judge above the earthly tribunal to the judgment-seat on high. Still repudiating all claim to earthly honours—"Thou sayest that I am a *king*—I, that I am a witness to the truth"—He bids Pilate remember that his own authority for life and death came from One that was above him. Can we wonder that the appeal struck home when we remember who made it? The Judge of all the earth stood before the judgment-seat of His minister, reminding him that for the exercise of the authority which He had granted him, Pilate must give account. It was, indeed, a "noble confession." How easily might our Lord have framed His argument so as to save His own life! Instead of this, He spoke only for the instruction of Pilate, still working to save others, not saving Himself.

The details peculiar to St. John's narrative of the Passion have so often been contrasted with those peculiar to St. Luke, that the comparison need not be made here. I have endeavoured rather to indicate the purpose of the manifestations of Deity selected for the fourth Gospel, than merely to enumerate them as they occur. I believe it will be found that they are all explained by the design of the Portrait. The Gospel of St. John, to those who follow it, is one long answer to the Psalmist's prayer, "*Lead me to the Rock that is higher than I.*"

It is time to say something of the Evangelist himself. Of St. John's identity there can be no question. This Gospel alone among all the Gospels is not anonymous. The last chapter tells us clearly who the writer was. "The disciple whom Jesus loved," "which also leaned on His breast at supper and said, Lord, which is he that betrayeth Thee?"—"This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true." And what better selection of an Evangelist for this Gospel

¹ "The world" is named in St. John xvii. more frequently than in any other chapter in the Bible.

could have been made? The Gospel of the kingdom of heaven was written by that Apostle among the twelve who came from the class that entered into it most readily. "The publicans and the harlots believed" John the Baptist, and "went into the kingdom of God" before the rest of the nation. Who so well qualified as "Matthew the publican" to write of that kingdom as it deserved? And the Gospel according to St. Peter, who opened the door to Jew and Gentile alike, might well be written by his son Marcus, kinsman to Barnabas, the eldest adherent of the free Gospel which was preached both to Gentile and to Jew. If the Gospel according to St. Paul was required to fill a place in the New Testament, must not the third Evangelist be one "of Paul's company?" and who so competent as the observant physician to depict the face of the Man Christ JESUS, the HEALER, as St. Luke himself loved to interpret His name. (Note the connection between *iārai* and *Ἰησοῦς*, *ἰασίη* and *Ἰησοῦν*, almost forced upon us by the writer of Acts iv. 30, and ix. 34.) And if the Fourth Face is that of the Eagle flying, who so fit to describe it as the single child of Israel who had been carried furthest with Him in His flight. St. John "leaned on His breast at the supper," and put his trust most entirely under the shadow of His wings. The beginning of this intimacy he has not permitted us to trace. But it seems almost certain that James and John, the sons of Zebedee, were the nearest male relatives our Lord had on earth. Their mother Salome was probably the sister of the Virgin, and His brethren, so-called, being probably elder brethren, and finding in him an object of jealousy like Joseph and David long before (and the Messiah was the son of both), were not believers in His mission until He died. The brethren of the Lord, therefore, sons of Joseph but not sons of Mary, were no brothers to Him; and the place which they left vacant was filled most naturally by the sons of His mother's sister, who loved Him as their own souls. How else can we explain their request, urged also by their mother, to "sit on His right hand and His left," unless they felt that they were His heirs by nature? The temptation to what we call nepotism came to Him through them. How else can we account for the fact that on the cross He left His mother to the care of St. John? If His brethren had been indeed her children, could He have broken the ties of nature in this way? We may indeed inquire reverently, Why did He not leave her to St. James? For St. John would seem to have been the younger brother. Without saying that He foresaw the early death of the older Apostle, we may surmise that St. John was better able to protect her. "That disciple was known unto the high priest," in whose palace we hear

nothing of St. James. The facts we know, and the facts we know not, alike serve to remind us what an unearthly production the narrative of Scripture is—so minute where there is anything for our instruction; so regardless of our curiosity and interest where God has nothing to say.

Two characteristics we may say James and John shared in common. Our Lord called both of them sons of thunder (Boanerges, in His own Galilean tongue); and both alike were singularly lovable men. One was "the disciple whom Jesus loved;" the other was the disciple whom the disciples loved. For when Herod the king wished "*to vex certain of the Church,*" he "killed James the brother of John with the sword." That was the external reason for his early death. When Herod wished to hurt—not James, but "certain" others, he killed the man they loved best! Not a forward man, for though he was the elder brother, St. John had long since gone to the front. And not St. John only, but James the Lord's brother was already a leader at Jerusalem, a more conspicuous person than James the son of Zebedee, when this last was slain. (See Acts xii. 17 for a perfectly incidental but unmistakable proof of this.) Peter and John and James the Lord's brother were already "pillars" when James the son of Zebedee was taken away. The deep silence of Scripture as to any feeling about St. James's death is to my mind full of meaning. Herod would vex the Church. The Church keeps a silence which is absolutely impenetrable. Another James steps quietly into the vacant place, and the ranks close up without a word. But from that day forth John the son of Zebedee knew what it was to drink of the Lord's cup. "Ye shall drink indeed of My cup" was said to both of them. In one case we can see it, when James is slain with the sword. But John alone, of all "the glorious company," is reckoned as "a martyr in will but not in deed." Perhaps we can hardly estimate what it was to him to lose from earth, first the company of the Lord, then the company of his own brother, then that of the Lord's mother, and one by one of all the Apostles, and still to "tarry," until the brethren said "that disciple should not die;" so long a time was appointed for him, before his Lord came. "O faithless generation, how long shall I be with you? how long shall I bear with you?" must have been better understood by St. John the Evangelist than by any other of the twelve.

To this man, keenly zealous for the truth, intimate with the Master beyond all others, was the Face of the Eagle appointed for his task. I often wonder how men could bring themselves to depict St. John himself, as they do, more like a woman than a man. What kind of woman must she be who could fitly

receive the name of Boanerges from the lips of Him Who is the Truth? Is it not almost an imputation upon our Lord's personal courage and manliness, to suppose that He would be most attracted by such a type of character as the orthodox Church painters have commonly assigned to St. John?

The words of St. John at Capernaum (St. Luke ix. 49), and the act which James and John proposed to do together shortly afterwards (v. 54), are quite in keeping with Boanerges, but alike unfavourable to the common pictures of St. John. His is not by any means an easy character to estimate. But if our idea of the relationship between these disciples and our Lord is correct, may we not venture to assert with all reverence, that if there was any family likeness to Him on earth, it was to be traced in their countenances; that James and John the sons of Zebedee were in "their natural face" more like Him than any men that ever lived?

That something more than ordinary *discernment of character* would be needed for the writer of St. John's Gospel may be said without fear of contradiction or mistake. That St. John possessed it we have a distinct proof in his portrait of John the Baptist. The difference between the Elias of the fourth Gospel and the Elias of the Synoptists no reader can possibly overlook. Nor can it be entirely due to the fact that John the son of Zebedee was a disciple of John the Baptist. If Mary and Elizabeth were kinswomen, it follows that John the Evangelist and John the Baptist were also remotely connected. Was the name of the younger prophet due to the elder, seeing that at the circumcision of the Baptist it was said to Elizabeth, "There is none of thy kindred that is called by this name"? Be this as it may, a number of particulars will at once come to mind, in which John the Baptist stands out in the fourth Gospel in a new light. The "friend of the Bridegroom;" the man that "did no miracle," but spake so truly of the Lord Jesus; "the candle that burned and shone for a brief hour;" the author of that eternal title "The Lamb of God," and of that most familiar Gospel text which bids all men behold Him—all these features are due to John the son of Zebedee, and but for him would have been lost.

So distinctive a portrait of the Forerunner may well prepare us for a distinctive portrait of our Lord. We note, besides, that it is the finer and less obvious features of the Baptist's character which have been preserved by St. John. As St. Luke has drawn out the likeness of the two human natures, so St. John has carried the resemblance into the things which both Elias and that Prophet had received from above.

Having so very few of St. John's sayings and personal acts as distinct from his writings, we are almost compelled to

examine his style and language in order to answer the question what manner of man he was. Some of his peculiarities are very striking. In his profoundest theology he is never abstract, always practical and personal. This topic could be illustrated at great length from the vocabulary of St. John's writings. Take the great doctrine of salvation, and contrast St. John and St. Paul. The Apostle of the Gentiles teaches justification by faith only. St. John agrees with him. But the word "justify" is not found at all in St. John's writings, except possibly in Rev. xxii. 11. And if it does occur there, it occurs entirely in the spirit of his words in 1 John iii. 7, "he that *doeth righteousness* is *righteous*, even as He is righteous." St. John's way of presenting the matter is entirely different. "Believe and live" is his version of the doctrine (like his Master in St. John v. 24 and vi., *passim*). *Faith* is a word that we find exactly five times in St. John's writings. Four of the five instances are in the Apocalypse; two in our Saviour's own words to the seven churches. Of "faith" in relation to salvation he speaks just once (1 John v. 4). But the word "believe" occurs nearly one hundred times in his Gospel alone; very nearly twice as often as it is found in all St. Paul's Epistles taken together. "Hope," St. John mentions just once (1 John iii. 3); the verb he uses colloquially in his third Epistle, and *once* in the Gospel in a saying of our Lord's (John v. 45). "Love" alone of the three great graces does he employ as a substantive with any frequency, and even here he employs the verb at least twice as often as the noun.

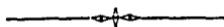
His use of synonyms is peculiarly subtle and striking. His two words for "love" have been often noted. So has the well-known sentence in St. John xiii., "If I *wash* thee not ($\nu\psi\omega$), thou hast no part with Me," where the whole meaning turns on the particular kind of washing intended in that place. The words for *speech* and *sight* are used with no less discrimination. Even St. John's favourite conjunction is profound. St. Matthew's "then" ($\tau\acute{o}\tau\epsilon$) is a note of time—the fulness of time. St. Mark's "straightway" is a note of speed. St. Luke's "and" simply strings the multifarious belongings of humanity upon the thread of life. St. John's "so" ($\sigma\acute{o}\nu$),¹ alone of all the four, marks the connection of thought and purpose in all our Lord's goings. There is design and far-sightedness in every movement of the Eagle's pinions from first to last.

And here I must leave off. The failure of time and space reminds me only too forcibly how many topics have been

¹ This translation appears constantly in the Revised New Testament.

entirely unnoticed, how much has been left unsaid. The Apocalypse I have too rashly set before me for another effort. The first Epistle I had meant to treat as a letter introductory to the Gospel, scarcely intelligible when treated apart from this. But I must be content if I have in any way indicated the place of the Eagle among the four living creatures, whose office it is to look ever inward upon the glory and eternally to proclaim the holiness of the "Lord God Almighty, which is, and which was, and which is to come."

C. H. WALLER.



ART. V.—SOME MESSIANIC PROPHECIES OF THE
OLD TESTAMENT.—"SHILOH"

[SECOND PAPER.]

HAVING considered already the rendering given in the text of Gen. xlix. 10, "Until Shiloh come," and having shown that it both lacks ancient support and is philologically untenable, I turn now to the renderings given in the margin of the Revised Version. And here it may be well to invert the order of these renderings as they stand in the margin, and to take first those of the LXX. and other Ancient Versions. They all, with whatever variations of interpretation, read *shelloh*, not *Shiloh*, and they supposed this to be a compound word, a combination of the old form of the relative with the dative of the personal pronoun, and equivalent to *quod ei* (or *quæ ei*) or *cui*; but then, of course, they were obliged to supply something to make a sentence. Accordingly, they either made the relative the subject of the verb, "until that which is his (or, the things which are his) come;" or keeping a personal subject for the verb, they completed the relative sentence by introducing another subject, "until he come whose it is," or, "for whom it is reserved," referring the pronoun "it," perhaps, to the general notion of "dominion" contained in the previous part of the verse; for it is obvious that "*donec veniat cui*," "until he come whose," is a sentence without feet, a sentence that hangs in the air.

The majority of the ancient interpreters assume a personal subject for the verb. Thus, for instance, Onkelos paraphrases "until the Messiah come, whose is the kingdom;" Onkelos read "until he come whose it is," and expanded "he" into "the Messiah," and "it" into "the kingdom." The Peshitta Syriac also has "until he come whose it is," where the *feminine* pronoun "it" is left without anything to which it can refer; but this is

interpreted by Aphraates, who quotes it, to mean "the kingdom" — "until he come whose is the kingdom." So in some copies of the LXX.: 'Till he come for whom it (*i.e.* the kingdom) is reserved" (φ ἀπόκειται). So Justin cites the words (Apol., i. 32), supplying shortly after τὸ βασιλείου. So in other of the Fathers: "*cui repositum est*" (Iren., iv. 23); "*is (or ille) cui,*" etc. (Orig., i. 48; viii. 291; xxi. 411.)

These interpretations probably rested on a passage in Ezekiel (xxi. 32), which had been supposed to refer to Jacob's Blessing. Ezekiel is foretelling the overthrow of the Davidic dynasty because of the sins of Zedekiah. He hears the voice of the Lord God saying, "Remove the diadem and take off the crown;" he hears the sentence of destruction, "I will overturn, overturn, overturn it, and it shall be no more," but combines with it the Messianic hope, "*until he come whose is the right*; and I will give it him." But this passage in Ezekiel contains what the Shiloh passage in Genesis does not—a subject in the relative clause. It has the word "right"—"whose is the right;" whereas the other has not the word "kingdom," which is absolutely necessary in order to justify the ancient view. All these Ancient Versions turn upon the grammatical impossibility of taking the relative *shelloh* ("whose") by itself, as if it were equivalent to "whose it is." The subject in the relative clause, whether "it," or "right," or "kingdom," or whatever it is, must be expressed, it cannot be understood.¹

This difficulty, no doubt, is avoided by the rendering of the LXX. and Theodotion, "Until the things which are reserved for him (τὰ ἀποκείμενα αὐτῷ) come," or, as a few MSS. read, "that which is reserved." But then the reference of the pronoun in the next clause, "And to him shall the obedience of the peoples be," is left very obscure, and the parallelism so carefully preserved throughout this prophetic Blessing is destroyed. It is plain—and this at least was felt by the majority of the ancient interpreters—that the subject of the verb "come" in the first clause must be the person who is referred to in the pronoun "to him" in the second.²

¹ "It" might refer to "the sceptre" or "ruler's staff," and this may have been intended by the $\epsilon\omega\varsigma$ $\alpha\nu$ $\epsilon\lambda\theta\eta$ $o\upsilon\acute{\iota}$ $\epsilon\sigma\tau\iota\nu$ of the Clementine Homilies (3, 49); but then the pronoun (אָיִן) must have been expressed in the Hebrew.

² Dr. Driver, after a very elaborate and careful review of the whole history of the exegesis, comes to the conclusion that *shelloh* must contain the subject of the verb, but thinks (assuming the soundness of the text) it may mean either "that which is his" or "he that is his." The last would satisfy the condition for which I am contending as to the subject of the sentence; but "he that is his" (Judah's) would be an extremely obscure description of the Messiah, and moreover I should doubt whether such a rendering were grammatically possible. It is true

In this feeling they were clearly right. Jerome also saw this, and not knowing what to make of Shiloh, he supposed a slight corruption of the text, and boldly substituted שִׁלֹּחַ (*Shilōäch*, or *Shālūach*) for שִׁלֹּה (*Shiloh*), and rendered "Donec veniat qui mittendus est"—an interpretation which stands alone, but which, if any alteration is to be made, is the easiest, the difference between the two letters ה and ח being very slight.

But it is fatal to all these interpretations alike that they cannot be reconciled, except by the most arbitrary methods, with the fulfilment of the prophecy. Whatever meaning we attach to "the sceptre" and "the ruler's staff"—whether we understand these of the tribal sceptre or of the kingly power—or whether, with Delitzsch, we suppose the former word to denote, not the sceptre of the king, but the staff or bâton of command—the sign of military prowess and leadership in war rather than the sign of royal authority—still the fact remains that long before Christ came, Judah had lost not only royal dignity, but political independence. Judah had long been under a foreign yoke. The royal family had sunk to its lowest ebb; and Christ was not born in a palace nor lapped in purple, but first saw the light in the outhouse of an inn, was wrapped in a peasant's swaddling-clothes, and "cast to His first rest among brute cattle."

This failure of the prediction, on the received interpretation of the passage, has not met with all the attention it deserves. Yet surely it ought to occupy the foremost place in our investigation. We are looking at a passage admitted to be Messianic. In what sense is it Messianic? When and how was it fulfilled? Is it too much to say that an interpretation must be wrong which conspicuously fails when the touch-stone of fulfilment is applied to it?

The Fathers, indeed, escaped the difficulty by taking the "until" in a non-natural sense. They explained the prophecy as foretelling that Judah would no longer hold the sceptre of dominion, but would be subject to a foreign yoke when the Messiah came.¹ But this is to do violence to the plainest rules of language. Judah's supremacy is to continue up to a certain time or event; it does not necessarily cease then; it may continue under different conditions and in a different form

that in 2 Kings vi. 11 we find *mî mishshellanu*, "which of us," but *shellanu* there is not the subject, and seems to mean rather "that which belongs to us," i.e., "our body," or "our court," than "those who belong to us." However, granting this rendering to be possible, it is, as I have said, obscure; and the difficulty as to the fulfilment of the prediction still remains.

¹ See Justin's Apol., i. 32; Clement. Hom., 3, 49.

(see the use of "until" in chap. xxviii. 15; Psa. cx. 1, cxii. 8; Matt. v. 18); but unless we are prepared to contend that the ordinary use of language is different in the Bible from what we find elsewhere, to say that "the sceptre shall not depart from Judah *until* the Messiah comes" cannot possibly mean that *for some time before* the Messiah comes, "having the obedience of the nations," Judah shall have lost his pre-eminence. Bishop Wordsworth, indeed, in his note on the passage says :

We need not enter on an inquiry whether the royal authority was preserved in Judah after the Captivity by reason of the return of the tribe of Judah from exile. This question has been discussed by many. . . The opinion of a large and respectable number of Christian interpreters is expressed by Origen (Hom. 17), who says, "Constat usque ad nativitatem Christi non defecisse principes ex tribu Judæ usque ad *Herodem* regem qui secundum historiæ fidem quam Josephus scribit (Antiq., xiv. 2) alienigena fuisse et per ambitionem in regnum Judæorum dicitur irrepsisse." But the determination of this question is of minor importance. It can hardly be doubted that for some time the *exercise* of the royal power in the tribe of Judah was *suspended*. But the question is—Has the sceptre ever been taken away from Judah? No, assuredly not. The prophecy of Jacob is an answer to the thought of future generations. They may have deemed that the sceptre was departing from Judah; it often seemed as if it actually had departed from Judah; but God's promise by Jacob is that the sceptre should *not* depart from Judah *until* Shiloh came: and *much less* should it depart *then*. No, it would then strike new root, and be established for ever in Judah by the coming of Christ."

No one will question the bishop's transparent honesty and sincerity of conviction, but with the greatest respect for him, and with the fullest acknowledgment of his learning and scholarship, I cannot think that the interpretation which he puts upon the "until" of the prophecy is such as anyone would dream of putting upon it, except in support of a preconceived theory. So far from agreeing with him that "we need not enter upon an inquiry whether the royal authority was preserved in Judah after the Captivity," or that "the determination of this question is of minor importance," I think it is a capital question, and that the whole hinge of the interpretation turns upon it; I maintain that we are bound to enter upon it, and that when we do enter upon it, we find as a plain matter of history that the sceptre *did depart* from Judah long before the Messiah came. And the obvious sense of the passage, if we retain the rendering, I repeat, is that the royal dignity and power of Judah *shall continue* till Shiloh comes, not that it should be "suspended" for centuries before he came, only to be revived in a spiritual and wholly different sense in his person.

We must then, it seems to me, abandon both these interpretations, both the comparatively modern one, "Until Shiloh come," and the ancient one, "Until the things which

are reserved for him come," or (as varied in other Greek and Latin texts) "Until he come for whom it is reserved."¹

In the presence of the confessed difficulties of these interpretations, several others have been proposed, none of which, however, has been able to secure a large number of suffrages. Thus it has been proposed to render "The sceptre shall not depart, etc., so long as one goeth to Shiloh (*sc.* to worship);" or, "Until tranquillity come;" or, "Until he come to tranquillity;" or, "Until he come to Shiloh." Of these interpretations the last has found a place in the margin of the Revised Version, and deserves therefore, on that account, some consideration. It has been adopted and defended by scholars so widely different as Dillmann and Delitzsch, and is at least free from all objections on grammatical or philological grounds. Indeed, grammatically, this is beyond all question the easiest and most obvious; the construction is a common one; there is an exact, almost verbal, parallel to it in 1 Sam. iv. 12, and everywhere else where the word *Shiloh* occurs in the Old Testament, whether with or without the *plena scriptio*, it is the name of the well-known place where the Tabernacle was first set up in the territory of the tribe of Ephraim. But how does this harmonize with the history? "The sceptre shall not depart from Judah until he (Judah) come to Shiloh (in the tribe of Ephraim), having the obedience of the peoples." Did Judah hold the supremacy here spoken of till the tribes were gathered together at the central sanctuary in Shiloh after their occupation of Canaan? And was their gathering there an epoch of sufficient importance to form the subject of the prophecy? To both these questions Delitzsch replies in the affirmative; and I cannot do better than give his argument. He points out, first of all, that the tribe of Judah did unquestionably hold a certain pre-eminence among the tribes until their settlement in Canaan. Thus, for instance, it was numerically the largest of the tribes on both occasions when the census was taken (Num. i. xxvi.); it held the first place in the encampment in the wilderness (Num. ii. 3-29); it led the way in every march (Num. x. 14); it went up first to battle (Jud. i. 2; xx. 18); it received first, and before all the other tribes, its share of the land when the division was made at Gilgal (Josh. xv.).

And, next, he also observes that "the coming to Shiloh was a most important event in the history of the nation." Shiloh was in the very heart of the land (Ritter, *Geog.* xvi. 631-634). There the sanctuary was set up, and there it long remained.

¹ Dr. Cheyne (*Prophecies of Isaiah*, Vol. II, p. 193) lays stress on the use of the verb ἀποκείσθαι by the Greek translators, as an indication that something has dropped out of the Hebrew text, which he ingeniously endeavours to restore by conjectural emendation.

There the tribes were solemnly assembled by Joshua on the subjugation of the land. There the final division of the territory was made. The event was a pledge and a partial fulfilment of the prophecy which connected with it "the obedience of the peoples." The history records it thus: "And the whole congregation of the children of Israel assembled at Shiloh and set up the tent of meeting there: and the land was subdued before them."

It will be observed that on this interpretation the word "sceptre" denotes not the sceptre of royalty, but the tribal sceptre; and, further, that the Messianic scope of the passage depends entirely on the second clause, which speaks of "the obedience of the peoples." The word "sceptre" is certainly one of somewhat wide meaning, for it denotes the staff of military command in Jud. v. 14; and it is even used of the shepherd's staff in Ps. xxiii. 4, and that the submission of the heathen nations is an essential part of the Messianic hope is evident from such Psalms as ii., xviii., lxxii., etc., and from many parts of the Prophets. I see, then, no valid objection, either on grammatical or on exegetical grounds, to this interpretation.

On the other hand, it must be confessed it is somewhat poor. The horizon is limited, and the difficulty of connecting the prophecy that foretells such great things for Judah with a gathering-place in the rival tribe of Ephraim, if not insuperable, is certainly serious. I am inclined, therefore, to think that those interpreters are right who would take Shiloh, not as the name of a place, but as a name denoting "rest" or "tranquillity." This only involves a change of the vowels, not of the consonants, if indeed even that is necessary; for there is nothing in the form of *Shiloh* to prevent our taking it as an abstract noun denoting "rest." (For the construction see Is. lvii. 2). The passage would then run thus: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet until he come to rest, having the obedience of the nations." Judah is then the subject here, as he is throughout the whole of the vaticination which concerns itself with his fate. He is the object of his brethren's praise; his hand is on the neck of his enemies; his father's sons bow down before him. He is a lion's whelp which, after having devoured the prey, goes up to his mountain fastness. There he crouches in security: who shall dare to provoke his wrath? He shall be the ruler among his brethren; he shall exercise supremacy among them till he come to his place of rest, having the obedience not only of his own brethren, but of the nations around who shall submit themselves to him. There, in that rest, he shall bind his foal unto the vine, and his ass's

colt to the choice vine; his eyes shall be red with wine, and his teeth white with milk.

When, it may be asked, was the prophecy fulfilled? Clearly in the reign of Solomon primarily. Till then Judah had been the leading tribe, both before and after the settlement in the land. In David's time Judah became the sovereign tribe. Under Solomon it attained to rest. And the Messianic idea is here bound up with the tribe as elsewhere with the nation. All that pertains to the tribe pertains to it as culminating in the Messiah, just as all that pertains to the nation pertains to it as finding its highest expression in the Messiah. Hence, as St. Matthew sees a fulfilment of Hosea's words, "Out of Egypt have I called my son (Israel the nation)" in an event in our Lord's life, so the Messianic vision of rest and peace and submission of the nations finds its foreshadowing in the destinies of the tribe out of which "our Lord sprang."

It may be urged that the view which I have here advocated lacks ancient support. I admit that it does, but so does any view which is consistent with the received Hebrew text. And, moreover, in the second clause of this verse, both the ancient renderings have now by universal consent been abandoned. The LXX. have *καὶ αὐτὸς προσδοκία ἐθνῶν*, and Aquila *καὶ αὐτῷ σύστημα λαῶν*, whence the "gathering" of our A.V. But the rendering "obedience" is now recognised by all scholars as the only one that is tenable. It may be well, perhaps, to give the rendering of the whole verse as it is presented by the LXX. and Theodotion: *οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα καὶ ἠγούμενος ἐκ τῶν μηρῶν αὐτοῦ ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, καὶ αὐτὸς προσδοκία ἐθνῶν*. Not one single clause of this can be admitted to be an accurate rendering of our present Hebrew text, and the like may be said of other great Messianic passages, as, e.g., of Job xix. 25, etc.; Isa. ix. 1-7 [Heb. viii. 23; ix. 6]. On the other hand, the rendering I have adopted has the conspicuous merit of bringing prediction and fulfilment into harmony.

One word more in defence of the Revised Version, so much and so unjustly abused. Let me entreat the readers of these pages not to be alarmed if they find renderings adopted or suggested, in the Revised Version, even of important passages, with which they are not familiar, as if the mere suggestion of such variations were likely, more particularly in the great Messianic prophecies, to inspire doubt or to subvert faith. Nothing is so likely to inspire doubt as the attempt to conceal facts. The first plain and solemn duty of every interpreter is to ascertain the facts, and then fearlessly to speak the truth. This was the duty so nobly asserted for us at the Reformation by the great masters of exegesis, who boldly threw off the

yoke of traditional interpretation and dared to read Scripture for themselves with purged eyes, in the light of God, and with humble yet fearless trust in the guidance of the Holy Spirit. The Church would indeed be poor, her heritage would indeed be barren and hungry, she would be faithless to God and to herself, if she could presume to take no step without leaning on the crutches of human tradition. It is quite true that she will not scorn the great lights of the past, or trample under foot their learning as if it were a vile thing. It is folly as well as arrogance to do this. But it is not faith, it is want of faith, to accept blindly the rendering of any one, or any number of Ancient Fathers who knew little perhaps of Greek and who certainly knew nothing of Hebrew, as if their opinion were final and ought not to be gainsaid. If God has given us new light and more light, it is at our peril that we shut our eyes to it, preferring to grope in the darkness. Children of the light, let us walk in the light, and follow the light whithersoever the light shall lead us.

J. J. STEWART PEROWNE.



ART. VI.—THE AGITATION AGAINST TITHE.

MANY of the readers of this Magazine have doubtless noted with concern the progress of what the *Times* describes as “a wholesale strike against tithes throughout North Wales.” The Welsh clergy, as a class, are but ill-provided with private means, and pathetic accounts have been given of incumbents reduced to the direst straits of poverty through their sole source of support having been suddenly cut off. Collectors of rates and taxes are not generally credited with overstrained feelings of sentimentality, but the overseer of the parish of Caerwys, in summoning the rector for the non-payment of the poor-rates on rent-charge that he was unable to collect, admitted that it was “a very hard case,” and the bench of magistrates fully concurred in this opinion. The example set by successful wrong-doing is quickly followed, and there are indications of the agitation spreading over a wider area. English Churchmen, therefore, will do well to give their serious attention to this subject, and are in duty bound to extend their sympathy and support to their suffering and oppressed brethren. A committee has, indeed, already been formed, chiefly through the energy of Mr. Stanley Leighton, M.P., for the protection of the interests of tithe-owners in Wales, to which liberal subscriptions have been offered by the four Welsh bishops, the Duke of Westminster, and others, and the object of this paper is mainly to show how this committee, and others who are like-

minged, can most effectually defeat what can only be described as a lawless withholding of rightful dues.

With respect to distraint on the tithe-owner for poor-rates demanded on account of tithe that is unpaid, an appeal must be made to the strict letter of the law, which apparently provides for the precise case under consideration. Section LXX. of the Tithe Act (6 and 7 Will. IV., cap. 71) runs as follows :

All Rates and Charges to which Rent Charge is liable shall be assessed upon the *Occupier* of the lands out of which such Rent Charge shall issue, and in case the same shall not be sooner paid by the Owner of the Rent Charge may be recovered from such Occupier in like manner as any poor rate assessed upon him in respect of such lands ; and any occupier holding such lands under any landlord, and who shall have paid any such Rate in respect of any such Rent Charge, shall be entitled to deduct the amount thereof from the Rent next payable by him to his landlord ; and any landlord who shall have paid any such rate, or from whose rent the amount of any such rate in respect of such Rent Charge shall have been so deducted, shall be entitled to deduct the amount thereof from the Rent Charge, or by all other lawful ways and means to recover the same from the Owner of the Rent Charge, his executors and administrators.

From the above it is evident that all a tithe-owner summoned for the non-payment of rates on rent-charge has to do is to provide himself with a copy of the Act,¹ and read the words of this section to the magistrates, by whom it will be at once seen that the claim can only indirectly be enforced against the tithe-owner, through the occupier and landlord of the property on which the rent-charge is payable.

This is satisfactory as far as it goes, but it only disposes of a comparatively small part of the difficulty. Out of each £100 of the rent-charge, between £10 and £15 is due for rates ; and it is some comfort to think that the tithe-owner will not have to distraint for this, and then hand it to the overseers. It brings the former, however, no nearer to the collection of the remaining £90 or £85 upon which he has to rely for the maintenance of himself and his family. Distraint is a harsh remedy, and no clergyman can regard without the gravest anxiety the prospect of a conflict with his parishioners to be

¹ The Acts relating to Tithe have just been published in a handy volume by Messrs. Stevens and Sons, 119, Chancery Lane (*The Tithe Acts*, edited by T. H. BOLTON). First the original Commutation Act is given, then the fifteen supplementary measures by which it has been amended, and lastly the Act just passed for the Redemption of Extraordinary Tithe. The book is likely to be serviceable to those engaged in the Tithe controversy ; and is well worth buying. A short introduction is added, written in the interest of the payers of Extraordinary Tithe, and of this we need only say that it had better be omitted if a second edition is called for.

renewed at the end of each six months. It was, indeed, to avoid this that in 1836 the tithe-owners consented to the Commutation, and surrendered the prospect of an increase in the value of tithe arising from a larger production of corn, in consequence of improved cultivation and the reclamation of waste lands.

In reviewing the present situation there are two considerations that are worthy of attention: In the first place, the Government has undertaken to introduce a Bill on the subject of Tithe Rent-charge, and the more the agitation progresses the more urgent will the necessity for such a measure be apparent. Again, it must be remembered that the rent-charge can be collected any time within two years of the date at which it is due. Wherever, then, it is possible for the tithe-owner to obtain an advance on the security of his rent-charge, due but unpaid, it might be well for him to postpone distraint and refuse concession to an arbitrary and unreasonable demand for an abatement; and if the Defence Committee could see their way to aiding incumbents to obtain such an advance they would be giving help of the most effectual and practical kind. In twelve months from the present time the Government Bill will probably have passed into law, and the three half-years' rent-charge then due could be collected by one legal process, and the heart-burning and contention between the pastor and his flock would be ended once for all, and happier times might be hoped for under the new system, whatever that may prove to be.

The Commutation Act was one of the most equitable and statesmanlike measures ever added to the Statute Book; and if, as was intended, and, indeed, as was the case at first, the landlords had paid the rent-charge, no difficulty could have arisen, and the present contention that the charge should fall with the rack-rent of the land would have been seen to be altogether untenable. Between 1836 and 1866 there was an almost universal rise in rents, but there was no rise in the rent-charge; and if the tithe-owner is not to have the profit of a rise, it is obviously unfair that he should be called upon to bear the loss of a fall. Of course these remarks do not apply to the exceptional instances where rent has disappeared, and the land must go out of cultivation altogether if the full rent-charge is exacted. There the tithe-owner, in his own interest, would do well to reduce his demands, and wait for better times. But this is not the case in Wales. We do not hear that large reductions of rent have been made, and that a supplementary abatement is asked for from the tithe-owner. Apparently the farmers are willing to pay the landlord, and even the tithe-owner if he is a layman; but stirred up by Liberationist

agitators, they are attempting to coerce the unhappy and, as they think, defenceless incumbent by threats and violence. The plea of conscience is obviously put out of court by the fact that it is reduction, not abolition, that is asked for, and it must be an elastic conscience that assents to the payment of 80 per cent., and rebels against the discharge of the full amount of the liability.

The untenable character of the claim for a further abatement than that provided by the action of the septennial corn averages is clearly seen when it is remembered that the occupier pays the rent-charge merely as the agent of the landlord. The farmer, as a rule, pays the land tax for the owner of the land, and deducts the amount from his rent. What would be said by the tax-collector if a reduction of 10 or 20 per cent. were asked for, on the ground that the prices of corn and stock had fallen? If he consented to argue, he would reply that as the money only passed through the tenant's hands, it was a matter of indifference to him whether the tax was more or less. Now this is an exact parallel to the demand for a reduction in the rent-charge, as any one can see for himself if he will take the trouble to read the Act. Section lxvii. provides that "lands shall be absolutely discharged from the payment of all tithes," and instead thereof "a sum of money in the nature of a rent-charge" shall be paid. From and after the passing of the Act there has been imposed upon the land a payment analogous to the land tax, or to the interest of a mortgage—the only difference being that instead of the charge being a fixed sum of money, it is a fixed number of bushels of wheat, barley, and oats; and this difference is now in favour of the tithe-payer, as the rent-charge is 10 per cent. below par, and is certain to be still further reduced. Whenever an estate has changed hands since 1836, in estimating its annual value both the land tax and the tithe have been deducted from the rack-rent; and whenever a farm has been let, the tenant has known both the rates and the rent-charge he would have to pay before agreeing to the rent. Neither the owner nor the occupier, therefore, has any equitable claim upon the owner of the rent-charge. The one has been allowed its capital value in purchasing the land, and the other its annual value in estimating the rent. It remains to be seen whether the statesmen who bear rule in these kingdoms will protect, in the exercise of their undoubted rights, those who have lawful possession of a property vested in them by an immemorial title, confirmed by Act of Parliament half a century ago.

A. M. DEANE.

Review.

The Gospel according to St. Luke, with Notes critical and practical. By the Rev. F. M. SADLER, Rector of Honiton, etc. London: George Bell and Sons. 1886.

WITHIN the space of about five years Mr. Sadler has published commentaries on all four Gospels. This at first sight appears to be rather an audacious proceeding; but Mr. Sadler has already produced so much of a kindred nature, that the work of writing these commentaries must have been to a considerable extent the mere arranging in a definite order materials accumulated during many years of reading, experience, and thought. We advisedly insert experience; for the experiences of Christian life, and especially of clerical life, are among the best helps to a right and full comprehension of Bible truth. We congratulate the author on the completion of this portion of his literary work. Commentaries, especially on the Gospels, abound at the present time; but Mr. Sadler's are not quite like any others with which we are acquainted, and there is plenty of room for them side by side with their numerous predecessors. They are, perhaps, most like Trench's works on the miracles and parables, of which they make considerable use; but without ceasing to be scholarly, they are more popular and more devotional than Trench. They are not the commentaries to select in order to prepare for an episcopal or university examination; but they are well adapted to assist intelligent and earnest Christians in obtaining a knowledge of the deeper meanings of Scripture. The clergy, and especially the younger clergy, will find them very useful in the preparation of material for sermons.

If our readers wish to make a selection out of these four commentaries, we have no hesitation in giving advice. That on St. Matthew, which appeared first, seems to us to be still the best of the four, and that on St. Mark, which immediately preceded the one now before us, the worst. The St. Mark showed some signs of haste in composition, and contained far too large a proportion of quotations from quite ordinary books. From different points of view the commentary on St. Luke might be placed either above or below that on St. John. On the whole, we are inclined to prefer it to the work on the fourth Gospel; but we can quite understand other people holding the opposite opinion. Our advice would be, therefore, "By all means get Sadler on St. Matthew, and, if you find that you like it, go on to his St. Luke or St. John."

What strikes us as specially valuable in these commentaries is the combination of reverence, intelligence, and independence. Scripture is treated in a thoroughly devout and earnest spirit, but at the same time with a courage which does not shrink from accepting the results of modern criticism *where it has made good its case*. Mr. Sadler, while fully maintaining the inspiration of the Bible in the highest sense, at the same time admits that the inspiration of human agents has limits, and that we have no right to expect it to preserve the inspired writer from a slip of the pen, such as "Zechariah the son of Barachiah." Our own view on this difficult question would be something of this kind. The Bible is given us to save our souls. What the human reason can discover by patient research we need not expect to find stated clearly and infallibly in Scripture. What we have a right to assume is, that in all spiritual matters, in all those all-important questions which the human intellect could never solve, the inspired writer is by his inspiration kept absolutely free from error. Science, without inspiration, may one day tell us with absolute certainty what the exact order of Creation was; therefore we need

not look for a perfect exposition of that order in Scripture. Science without inspiration can never tell us with absolute certainty the existence or nature of God, the Divinity of Jesus Christ, or the immortality of the soul; therefore we are justified in expecting to find infallible statements about these great truths in the inspired writings. Perhaps not all our readers will assent to this way of stating the case; but we venture to commend it to their consideration as a reasonable way of explaining those defects which criticism claims to have demonstrated as existing in the Bible.

We often find ourselves dissenting from Mr. Sadler's reasoning and conclusions. Does it follow from such expressions as that of Gabriel, "I am sent to speak unto thee," that "there is place and distance in the unseen world"? We do not presume to decide the question of fact; but even if there be no such condition as space in the other world, it would still be necessary to use language which implies space in order to be intelligible to a human mind. Is it reasonable to suppose that Joseph and Mary went to Bethlehem at the time of the "taxing," not because the decree was urgent, but because they "knew the prophecy," knew that the Child was to be the Messiah, and therefore ought to be born at Bethlehem? The natural meaning of the Gospel narrative is that a circumstance, which seemed to be accidental, providentially caused them to fulfil the prophecy, without their having any thought of doing so. Is it not a serious exaggeration to say of Simeon that "no description of a Christian character can be higher than this of his"? A man may be "just and devout," and yet be far from Christian perfection. Are we justified in asserting positively that in the interview with the doctors in the Temple, "we are not for a moment to suppose that our Lord in thus hearing them and asking them questions undertook to teach them"? How can we know? And the probabilities seem to be the other way. On this very occasion He "undertook to teach" His parents where they ought to have looked for Him; and it is reasonable to suppose that the questions and answers which amazed the doctors were calculated to enlighten their souls. But we do not press this: we merely protest against the assertion, without proof or evidence, that this view is not to be entertained "for a moment."

And here we venture respectfully to suggest that this positive tone about matters in which there is much room for difference of opinion is a defect against which Mr. Sadler has need to be on his guard. In all his commentaries it is far too common. He is too fond of asserting that things *must* be so, when from the nature of the case certainty is not attainable. Thus, on vii. 39 he says, "It is impossible that the Pharisee should have hitherto received any spiritual benefit from Christ if he could harbour such a thought as this." Again, on xxii. 3 he tells us that Judas was "*no doubt* perfectly conscious that Christ knew well all about his secret speculations;" an assertion which seems to be rendered more than doubtful by the fact that Judas asked Christ, "Is it I?" Would he have thus risked exposure before the whole eleven, if he was quite certain that Christ knew all his guilt? On "the chief priests" in xxii. 52, Mr. Sadler remarks, "*Of course* not Annas or Caiaphas, but some of the heads of the courses." Now, that "chief priests" or (as it should rather be translated) "*high-priests*" ever means the heads of the courses is only a conjecture. It is much more probable that "high-priest" in the New Testament always has the same meaning; viz., one who holds, or *has held*, that office. In our Lord's time there may have been four or five *ex-high-priests*, of whom Annas was certainly one. Of him Mr. Sadler asserts, "Annas *must* have been the real high priest" (p. 580); and on the next page, among some very judicious remarks about discrepancies between the

Gospels, he says that if there were no such things, "the evangelists *must* have compared notes." That four witnesses should be absolutely harmonious renders their independence suspicious; but it does not *prove* that they have laid their heads together in order to make their evidence agree. On all these points, and many others, we prefer the advice which Mr. Sadler gives to another commentator: "It would be well if we did not express ourselves so dogmatically" (p. 552).

Sometimes Mr. Sadler, after being rather severe on some one view, adopts almost the same view himself. In what seems to us to be rather a confused discussion of the temptation, he rejects the subjective hypothesis, and yet contends that what Satan showed Christ was not the kingdoms of the world, for "of course the highest mountain in the world would not afford a prospect of above one or two hundred miles," but "representations" of them. Were these representations material or mental? We cannot suppose that Mr. Sadler means actual paintings or models; and if the representations were mental, then the temptation was subjective. Similarly on ii. 35 he remarks, "It is surprising how most commentators apply this to the grief in the Virgin's heart at the rejection of her Son;" and then goes on to say, "It seems to me that the only adequate fulfilment, the only one worth naming, is the intense grief which must have pierced her soul when she saw her Son upon the Cross" —which, of course, is included in the rejection.

In textual criticism Mr. Sadler is a little more trustworthy than the writer of whom he rightly makes most use in exegesis, Godet; but we do not advise students to accept the conclusions of either without investigation. With regard to the A.V., it is surely paying it ill-judged respect to quote it as it stands, where it is admitted by everyone to be seriously wrong. On pp. 10 and 27 Mr. Sadler quotes John v. 33 and even Phil. ii. 6 without correction.

But we must conclude by pointing out a few of the many excellent points. The short Introduction is well done, especially the relation between St. Luke and St. Paul. Excepting the point criticized above, the remarks on ii. 41-52 are for the most part excellent; so also are those on v. 1-10, viii. 19, and the difficult verse xi. 36. Our readers will not agree with all that Mr. Sadler says about the Eucharist (pp. 553-563), but they will find it well worth reading. We are convinced neither by him nor by the July number of the *Church Quarterly Review* that *ποιεῖν* in "Do this in remembrance of Me" has the sacrificial sense. No doubt *ποιεῖν* sometimes has this meaning, and may, therefore, *possibly* have it in this passage; but we do not think this probable, and to treat it as practically certain is unjustifiable. Suppose, for the sake of argument, that *no* sacrificial allusion was intended, what more natural word than *ποιεῖν* could have been used? We are glad to see that Mr. Sadler retracts his opinion (given on Mark xv. 40) that the "sinner" in Luke vii. 37 is Mary Magdalene. He now thinks that unlikely; and we hope that in another edition of this commentary he will be able to see his way to increasing its very great merits by modifying some of the passages to which exception has been taken. He is already at work on the Acts, and we hope that after that he will take Revelation. That is a book on which Mr. Sadler could give us a very valuable commentary.

ALFRED PLUMMER.

¹ See the temperate argument and very useful notes in *The Eucharist Considered in its Sacrificial Aspect*, pp. 19-21 (Elliot Stock). "No evidence has been brought forward, so far as we are aware, of the words having been rendered 'offer this' or 'sacrifice this' in any ancient Version or in any ancient Liturgy."

Short Notices.

A Greek-English Lexicon of the New Testament. Grimm's Wilke's "Clavis Novi Testamenti," translated, revised, and enlarged by J. H. THAYER, D.D., Professor of New Testament criticism in Harvard University. Pp. 700. Edinburgh: T. and T. Clark. 1886.

FOR those of our readers who are acquainted with Grimm's great work it is unnecessary, perhaps, to say more than a word or two about the volume before us. But in regard to others the case is different. To begin at the beginning. In the year 1862 was published the first part of a Greek-Latin Lexicon, prepared on the basis of Wilke's *Clavis Novi Testamenti Philologica*, by Professor Grimm, of Jena. The work was completed in the year 1868, and was warmly praised by eminent critics, English, American, and German. Professor Thayer, several years ago, made arrangements to reproduce the book in English; and at length his task has been accomplished. The Lexicon under review, then, is a translation of Grimm's second edition (1879) with additions by Thayer; and Thayer's additions, marked by brackets, thus [], are easily distinguished. These bracketed portions add to the value of the work; they are not too numerous, and each of them, as a rule, has an interest. Bishop Lightfoot's writings, for instance, are happily quoted by Professor Thayer. The Lexicon has also been most carefully revised. On the whole, indeed, the work of the American editor, so far as our inquiry goes, is excellent. His edition of Grimm affords the student a broader outlook respecting debatable matters, not only of philology, but criticism and interpretation. The value of such a Lexicon, a result of the highest scholarship and unwearyed research, so clear, so comprehensive, every student will recognise at a glance. And the more the Lexicon is used, the more will its helpfulness be perceived.

The volume is large, and its price of course is not small (though, taking all things into consideration, the work is worth its money); and we wish to show our student-readers, somewhat in detail, what sort of a Dictionary this is. We may therefore give, quoting precisely and without abridgment, as a specimen, the treatment of *one word*. We take σύνδουλος.

σύν-δουλος, -ου, ό, (σύν and δούλος,) a fellow-servant, one who serves the same master with another; thus used of a, the associate of a servant (or slave) in the proper sense: Mt. xxiv. 49; b, one who with others serves (ministers to) a king: Mt. xviii. 28, 29, 31, 33; c, the colleague of one who is Christ's servant in publishing the Gospel: Col. i. 7; iv. 7 [where cf. Bishop Lightfoot]. d, one who with others acknowledges the same Lord, Jesus, and obeys his commands: Rev. vi. 11. e, one who with others is subject to the same divine authority in the Messianic economy: so of angels as the fellow-servants of Christians, Rev. xix. 10; xxii. 9. (Moeris says, p. 273, ὁμόδουλος ἀπικῶς, σύνδουλος ἑλληνικῶς. But the word is used by Arstph., Eur., Lysias.)*

The ^o at the end of this extract should be explained. It indicates that all the instances of the word's occurrence in the New Testament have been noticed; and a prefatory note tells us that of the 5,420 words composing the vocabulary of the New Testament, 5,260 are marked with an asterisk; to this extent, therefore, the work serves as a concordance as well as a Lexicon. The sentence at the close of the extract tells its own tale; but we may add that the references to the Septuagint, as well as to classical authors, are of singular interest and value.

Professor Grimm, in his Preface, explained that he had no wish to encroach upon the province of the dogmatic theologian, and we have

given him the fullest credit as regards sincerity. Nevertheless, in dealing thoroughly with important words, it is difficult to conceal one's doctrinal leanings. For some students, therefore, it is necessary to give a word of caution touching this work. Certain articles, e.g., *ὁὐδὲ τοῦ θεοῦ* (see *μονογενής*), and *θεός*, are by no means satisfactory. The ancient reading of 1 Tim. iii. 16, ("GOD was manifested . . .") is of course rejected. Thus, Professor Grimm writes :

Whether *Christ* is called GOD must be determined from Jn. i. 1 ; xx. 28 ; 1 Jn. v. 20 ; Ro. ix. 5 ; Tit. ii. 13 ; Heb. i. 8 sq., etc. ; the matter is still in dispute among theologians.

In illustration of the richness and lucidity of lexicological exposition we might refer to many able articles, did space permit. Such an article as that on *δόξα*, e.g., is really a very interesting study. First, we have *opinion* ; in sacred writings always *good opinion* ; *praise, honour, glory*. Second (from the Hebrew), *splendour, brightness* ; through various meanings, such as *excellence, majesty* (and perfect moral, spiritual excellence), up to future *glorious blessedness*. But in this second division, 2 Cor. iii. 18, and iv. 4, i.e., "The glory of the Lord," "the light of the Gospel of the glory of Christ, Who is the image of God," we have always thought, should be linked a little closer with iv. 6, "The light of the knowledge of the glory of God in the face of Jesus Christ."

To this notice of the noble volume before us a word of praise must be added touching type, paper, and so forth.

Light for the Last Days. A Study Historic and Prophetic. By Mr. and Mrs. H. GRATTAN GUINNESS, Author of "The Approaching End of the Age," etc. Pp. 660. Hodder and Stoughton.

This is a bulky volume ; and some readers probably will complain of its length. Many prophetic students, however, will esteem it readable ; and instead of seeming tedious, it will be to them profitable and of great interest. Touching this, indeed, we may quote the authors themselves. In a key-note passage, at the beginning, they say :

We assume the following conclusions :

1. That in symbolic prophecy a "day" is the symbol of a year, and a "time" of 360 years.
2. That Daniel's prophetic visions of the fourfold metallic image and of the four beasts have been fulfilled in the histories of the Babylonian, Persian, Grecian, and Roman empires.
3. That "Babylon the Great" in Rev. xvii. is the Roman Catholic Church.
4. That the little horn of Daniel vii. represents the Papal dynasty, and the little horn of chapter viii. is, as to its final form, the Mohammedan power—the one arising out of the Roman empire, and ruling in Western Europe ; the other arising out of one of the divisions of the Greek empire, and ruling in Eastern Europe and in Asia.

To those who recognise these axiomatic truths the following pages will, we feel confident, prove both interesting and edifying. (P. 27.)

Of these 660 "pages," however, many are devoted to matters on which exist, among devout and earnest students of the prophetic scriptures, considerable differences of opinion. Thus, chapters xx., xxi., xxii., deal with "The Coming Kingdom," the "Rulers," and the "Subjects" in the coming kingdom. And chapter xxiii. is headed, "The Second Advent Era.—Introducing the Eternal Kingdom." We refrain from criticizing anything in these ably-written chapters ; but we may quote two or three of the authors' explanatory statements. Thus, who are to be the *subjects* of the kingdom ?

Of the first millennial stage of it, we reply, all the human race who outlive the pre-millennial judgments, and their descendants for a thousand years ; that is to say,

between thirty and forty generations ; and especially the restored nation of Israel . . . Out of the world's present population of twelve or fourteen hundred millions, probably less than two hundred millions are involved in the apostasy of Rome ; and even they are not all resident in territory which forms the body of the fourth beast. After the destruction of the false Church, and the rapture of the true, there may therefore still remain many millions of mankind to be saved and blessed under the new dispensation. (P. 521.)

Second. How are we to understand the passage in St. Peter about the coming of the Lord ? Our authors thus reply :

It is said that it is evident from this passage that His coming will bring, not an earthly millennium, but the end of all things and the dawn of the eternal day . . . The answer is that the "day of the Lord," as intimated in the passage itself, lasts for the whole thousand years of the millennium. (P. 596.)

Third, in the "*Eternal Kingdom*"—chap. xxiv.—are there still to be rulers and subjects ? Will there be marrying and giving in marriage, *for ever* ? Our authors (after referring to Rev. xxii. 2, "the nations"), thus reply :

We may unhesitatingly affirm that the last and fullest testimony of Scripture on the subject reveals to us that the eternal kingdom of God will be something widely different from the vague heaven of popular theology ; that it is to be a *kingdom distinctly connected with the globe on which we live*, a kingdom in which the subjects will be "nations" of men under their "kings" on the earth, though the rulers will be Christ and His heavenly saints. (P. 605.)

Messianic Prophecy. A Critical Study of the Messianic Passages of the Old Testament in the order of their development. By C. A. BRIGGS, D.D. Pp. 500. Edinburgh : T. and T. Clark.

Dr. Briggs is Professor of Hebrew in the Union Theological Seminary, New York, and there is much in his present work of thought and power. His theology, however, as affected by prophecy, is evidently in a state of transition ; he hardly sees whither he is being led ; but the advanced critics are mastering him. He has studied Kuenen and Wellhausen with such satisfaction that he proposes to present to the public "The Theology of the Pentateuch" as moulded by these "famous critics." Here is what he says of the Messianic Prophecies in the Pentateuch :

These prophecies are contained chiefly in ancient pieces of poetry, which the several authors of the narratives of the Pentateuch inscribed in their histories. They received their present order from the hands of an *inspired editor*. . . .

The italics, of course, are our own ; Dr. Briggs is not, it will be seen, so far advanced as some other exponents of the "higher criticism." Again : here is what he says of the Book of Isaiah :

The unity of Isaiah is still stoutly defended by many scholars, who prefer to adhere to the traditional view with all its difficulties rather than follow the methods of the higher criticism.

As if, forsooth, the modern view diminished "difficulties" ! Once more : with regard to the Book of Daniel, Dr. Briggs appears to be perplexed. "If we deny the traditional theory that Daniel was the author," he says, "it is not necessary to deny the historicity of its miracles and predictions ; we have simply to inquire whether the book is sufficiently credible to assure us of their truth." Dr. Briggs proceeds : "We should not be disturbed if its stories were fiction, composed with the design to point the lesson of fidelity to God, or if the predictions were pseudepigraphic . . ." For ourselves, we confess we *should* be disturbed, greatly and grievously disturbed, if the "stories" were fiction and the prophecies fraud. To say nothing of other considerations, we remember how "Daniel the prophet" was quoted by One Who is "the Truth."

Professor Briggs writes, we notice, concerning the vitality of

truth. For example, he says: "The truth cannot be resisted" (compare, however, 2 Tim. iii. 8) "by the blind inertia of conservatism, or overcome by the mad rush of radicalism. Truth is divine." Certainly, truth is divine. Its movement is in a sense irresistible. Yet who can doubt that "the mad rush of radicalism" is sweeping away—not only much that is venerable, but priceless verities, as regards multitudes, both in Germany and in English-speaking lands?

John a Lasco: His Earlier Life and Labours. By DR. HERMANN DALTON, St. Petersburg, Author of "The Reformed Church in Russia," etc. Translated from the German by Rev. M. J. EVANS, B.A. Pp. 370. Hodder and Stoughton.

This book is somewhat dry. Nevertheless, it has its merits; and many students will find it useful. The notice of Groot, for instance, has interest. That portion which relates to A Lasco's connection with England is, for English readers, too short, but it is good as far as it goes. A second volume is promised. Cranmer's position in regard to A Lasco is fairly defined. "The Primate of England," we read (p. 368), "hospitably received the nephew of the former Primate of Poland;" and Laski remained his guest during a stay of nearly eight months in England. "An intimate friendship soon sprang up between the two men," and Cranmer afterwards testified to Melancthon that he had lived upon "the most familiar and loving terms (*conjunctissime et amantissime*)" with the Reformer of East Friesland. "But A Lasco," says Dr. Dalton, "was the man of stronger and more inflexible character; he stood more firmly rooted in his evangelical conviction, which he had preserved pure, and sealed at the heavy cost of banishment from his fatherland; . . . a man of immovable courage." "Living constantly in the immediate vicinity of the Archbishop," says Dr. Dalton, "our Laski had abundant opportunity of mingling on terms of friendship and intimacy with the leading men of the evangelical party. With unfeigned respect and recognition the man was received, of whom it was known that at home he had resigned the highest posts in the Church for the Gospel's sake, and whose brilliant administration in East Friesland was manifest to all. When the celebrated Hugh Latimer delivered his third sermon before the young king, on the 22nd March, 1549, he made mention in it of Laski also; 'Johannes a Lasco was here, a great learned man, and, as they say, a nobleman in his country, and is gone his way again . . . I would wish such men as he to be in the realm, for the realm should prosper in receiving of them. 'Who receiveth you receiveth Me,' saith Christ; and it should be for the King's honour to receive them and keep them."

The Big Otter. A Tale of the Great Nor'-West. By R. M. BALLANTYNE, Author of "The Wild Man of the West," etc., etc. G. Routledge and Sons.

Few words are necessary to commend a Tale by such a well-known writer as Mr. Ballantyne. It is enough, perhaps, to say that this is one of his best, and that the volume, gilt-edged, handsomely got up, is a very attractive "Christian book."

Carthage. The Empire of Africa. By ALFRED J. CHURCH, M.A., Professor of Latin in University College, London, Author of "Stories from Homer," etc. Pp. 300. T. Fisher Unwin.

The classical "Stories" of Mr. Church are very well known. His present work—historical and descriptive—is readable, and will meet with welcome. It is sufficiently full, and in its own way will stand a comparison with Mr. Bosworth Smith's admirable "Carthage and the Carthaginians." The volume is printed in large type, and well got up.

In all Time of our Tribulation: the Story of Piers Gavestone. By EMILY SARAH HOLT, author of "Mistress Margery," etc., etc. John F. Shaw and Co.

By the weakness of one man and the perfidy of one woman, how much evil may be wrought! Such is the leading thought of the Tale before us. The King and Queen Isabella—"the she-wolf of France"—drawn with judgment, are striking portraits, while the social and religious features of Edward II.'s reign and its historical bearings are admirably brought out. Every interesting detail, in fact, shows research as well as descriptive skill. A sequel to the story, we note, is promised; and the two volumes will rank high among the many interesting and valuable Tales of this honoured writer.

Jack Hooper. His Adventures at Sea and in South Africa. By V. LOVETT CAMERON, C.B., D.C.L., Commander R.N., Author of "Across Africa," etc. T. Nelson and Sons.

Commander Cameron was the first European to cross Tropical Africa from East to West, and it seems but the other day that we listened to the distinguished traveller at the Plymouth Church Congress. His Tale of South Africa, just published, will be a great favourite with boys. Its sketches of scenery and social life are graphic, while there is plenty of incident, free from improbabilities. The Boers of a recent period are well drawn. As a gift-book, "Jack Hooper," excellent as to type and paper, with a handsome cover and striking illustrations, will rank high.

A Handbook of Biblical Difficulties. Reasonable Solutions of Perplexing Things in Sacred Scripture. Edited by Rev. ROBERT TUCK, B.A. (Lond.), author of "The More Excellent Way," etc., etc. Pp. 560. Elliot Stock.

This work will doubtless prove a help to many. It is really what its title says. The best authorities are judiciously made use of, and the editor's observations, so far as we have observed, are sound and thoroughly to the point.

Scenes from the Life of Our Saviour. By H. HOFMANN, Director of the Royal Academy of Arts at Dresden. London: Sampson Low, Marston, Searle, and Rivington.

Of these "Scenes" there are twelve in number; the first is "Bethlehem;" the second, "Infancy of Christ;" "In the Temple," "The daughter of Jairus," and others follow. Upon the merits of these pictures, as well from an artistic point of view as in a devotional sense, there will of course be differences of opinion. For ourselves, we are greatly pleased with them. The plates, of a large size, are contained in an elegant cover.

Life of Frank Buckland. By his brother-in-law, GEORGE C. BOMPAS. With a portrait. A new edition. Smith, Elder and Co.

We heartily recommend this book, a cheaper edition of one of the raciest, strongest, brightest of English "Lives." It is indeed a delightful book, full of information. Frank Buckland was a man of whom England may well be proud. His conversation was equally animated, instructive, and amusing: his writings show the same notes. An extract from his latest work was given by Canon Hoare, in a paper on "Evolution," in a recent CHURCHMAN: it appears in the volume before us (p. 424). Mr. Bompas says: "To trace the power of the Creator in His works, and to increase the use of His creatures to mankind, were to Frank Buckland the chief ends of natural history, and the chief purpose of his life."

Enid's Silver Bond. By AGNES GIBERNE. Nisbet.

The characteristics of Miss Giberne's Tales are, happily, well known. The Tale before us, with many charms, is worthy of its predecessors. Enid, the heroine, is a graceful picture.

Our Working Men. An attempt to reach them. By EMILY C. ORR, Author of "Thoughts for Working Days," etc. S.P.C.K.

This is a charming little book, the best, perhaps, of its kind. Miss ORR tells not only what she saw and felt, but what she did. Her story of "an attempt to reach working-men," in a rural parish, ought to be very largely circulated. Every reader will appreciate its realness.

Forest Outlaws; or, Saint Hugh and the King. By the Rev. E. GILLIAT, M.A., Assistant-Master in Harrow School, Author of "Asylum Christi," etc. With sixteen illustrations. Seeley and Co.

The story of Hugo of Lincoln, says Mr. Froude, has been too long unknown to us: such men as he were the true builders of our nation's greatness. Mr. Gilliat quotes these words as warrant enough for attempting a study of the times and character of that great Prelate. He has done well; his "study" is an undoubted success. The historical descriptions, and bits of detail, show great care; and the portrait by no means lacks finish. This volume will, on every ground, take a good place.

Christus Consummator. Some Aspects of the Work and Person of Christ in Relation to Modern Thought. By BROOKE FOSS WESTCOTT, D.D., D.C.L., Canon of Westminster and Regius Professor of Divinity, Cambridge. Macmillan and Co.

This is the latest work of a revered teacher, who is in some sort the leader of a largely increasing body. Like all his writings, it will be widely read, with admiration and lively interest. So far as it relates to the Epistle of the Hebrews (some of the sermons were preached in Westminster Abbey, August, 1885, on this Epistle) it will hereafter be reviewed in these pages. We content ourselves at present with merely noticing the work; it is one of those volumes, we observe, which the Bishop of Rochester recommends his clergy to study.

Heavenward. A Scripture Text-Book, with poetical extracts for each day in the month. Castell Brothers, E.C.

A gem. The coloured pictures are charming; but in every way this tiny, dainty book—very cheap—merits praise.

The Land of Little People. Hildesheimer and Faulkner.

This is a delightful present. The poetry is by Fred. E. Weatherby, and the pictures—coloured—by Jame M. Dealy. A work of great taste.

A pleasing little volume is *Seven Years for Rachel* (R.T.S.): a good gift-book or prize. These Sketches of Welsh life have appeared in "The Girl's Own Paper."—We heartily recommend the Annual of *The Child's Companion*; a capital magazine, and very cheap.—A charming volume, with many illustrations (the larger ones being in colours), is *Launch the Life-Boat*, by Mrs. WALTON, author of "Christie's Old Organ," etc.—The Annuals of the *Cottager* and *Tract Magazine* are, as usual, bright and good.

From Messrs. Smith, Elder, and Co. we have received a new edition of *Notes and Jottings from Animal Life*, by the late FRANK BUCKLAND. These papers were duly commended, at the time of publication, in THE CHURCHMAN, and we need only now express our hope that the new, cheap edition, may have a large circulation. Every Parish Library should possess a copy.

Messrs. Hildesheimer and Faulkner (41, Jewin Street, E.C.) have sent us a parcel of their new Cards. For several years we have had the pleasure of recommending the Cards of this eminent firm, and the present sample, in both design and finish, is of even rarer excellence. We can only mention a few. Views of London, Sketches at the Lakes, Jottings from North Wales, Nos. 177, 175, 179 (Ernest Wilson), are very charming; the views are opened out in what is to us a quite new fashion.—A little box of "Private or Autograph Cards," for Christmas and New Year (series 463), forms a really choice gift. The same must be said of box 444. These *Autograph*, or "Private" Cards have a space for the sender's own greeting or name. Great care has evidently been bestowed on them. They are painted in delicate shades of monotypes. The words and verses throughout are appropriate.—Again, No. 300, photographs (R. Faulkner); No. 213, cottages, moonlight and sunset, designs by F. Hines; No. 58, designs by A. Barraud; No. 29, windmills; 240, churches (E. Wilson); 164, sheep (W. Bonthams); Nos. 266 and 268, landscapes in green (B. D. Sigmund); Nos. 41 and 42, trees (F. Hines), and No. 77, landscape (R. W. Fraser), please us much: some of them exhaust one's adjectives of praise.

In *Blackwood's Edinburgh Magazine* Lord Brabourne's "Mr. Gladstone and Irish History" (like the first paper) is clear and forcible. Lord Brabourne says that Mr. Gladstone "stands convicted of having misled the public by misstatements upon two important historical facts, and of having given an exaggerated and one-sided view of a third." A *Blackwood* article on the City of London Police is well worth reading.

The Queen of the Family, by the Author of "Through Shadow to Sunshine" (Nisbet), is pleasant reading, with sound doctrine; an incident here and there strikes us as rather improbable. Another of the good gift-books published by Messrs. Nisbet is *A Tale of Oughts and Crosses*, by the author of "Cissy's Troubles;" practical teaching for young readers. A capital Tale by Mr. Ballantyne, *The Prairie Chief*, is suitable specially as a present for boys.

The first part of the *Weekly Pulpit* is now before us. This new "Magazine for Preachers" contains "Sermons, Outlines, Critical and Homiletical Notes, Illustrations, Addresses," etc. It is published weekly and also in monthly parts (Elliot Stock). With the contents of Part I. we are much pleased. The Sermons—adapted to the needs of our time—are sound and impressive, while the Notes are scholarly and helpful.

From Messrs. T. Nelson and Sons we have received a pleasing little Story by Lady Hope, *Changed Scenes*, or "The Castle and the Cottage." Allegories are well woven in with incident and conversation, and also with distinctive religious teaching. A charming book for cultured girls. We heartily commend another pleasing book, *Straight Paths*: simple and affectionate; an admirable Sunday-school prize for either boys or girls; it has two illustrations. The *Story of the Spanish Armada*—a very complete and interesting narrative—is also exceedingly cheap. Some of the illustrations are reductions of plates in "Pine's Armada" (1739).

The Annual of *Our Own Fireside* is as welcome as ever, as bright and attractive, as full of good teaching. In its own way, the Annual of *The Day of Days* and that of *Home Words* may make the same claim (7, Paternoster Square, E.C.). While many have been talking about good, cheap, and attractive magazines, with sound Church teaching, Mr. Bullock has been working.

The *Century Illustrated Monthly Magazine* is now published by Mr. Fisher Unwin. No. 1 is very interesting.

Some of our little friends have delightedly welcomed a proved companion, *The Rosebud Annual*, full of pictures, and amusing as ever. (Jas. Clarke and Co, 13, Fleet Street.)

From Messrs. J. F. Shaw and Co. we have received the twelfth annual volume of the magazine edited by Dr. Barnardo, *Our Darlings*. The coloured pictures are very attractive.

The Annuals of the Magazines of the Sunday School Institute call for cordial commendation. The excellent paper on the work of the Institute in a recent *CHURCHMAN* will be fresh in the recollection of our readers.

Messrs. Campbell and Tudhope (Glasgow and London) have sent us, as usual, specimens of their new Scripture Text Cards, some for Christmas and some for New Year. *Depths of Mercy*, *Heart Service*, *Songs in the Night*, and other packets, are very cheap: just the thing for Bible Classes or Sunday-schools.

Some excellent Cards have been sent for notice in *THE CHURCHMAN* by Messrs. Castell (5, Paternoster Square, E.C.). We are sorry to be unable to afford them the space they undoubtedly merit. The "Peniel" series is admirable: Cards for Christmas and New Year, with texts of Scripture or well-chosen bits of sacred verse. Specially worthy of praise are *Joy Bells*, six Cards for Christmas, with verses by F. R. Havergal; *Sunshine on Sorrow*, with verses by Canon Bell; *Songs of Peace*, with verses by Dr. Bonar; each with six Cards; *Cathedral Chimes*, six for Christmas, with verses by Bishop Bickersteth; all delightful packets. *Our Christmas Cards*, three: *Lute Strings*, six; and many others, are also very tasteful packets, and cheap withal.

Messrs. John F. Shaw and Co. have sent to us some of their new Tales, cheap, well got up, and attractive; with sound wholesome teaching, distinctly evangelical; admirable gift-books for this season. Our notice is unavoidably postponed.

A chatty little book of wholesome teachings is *Inches of Thought for Spare Moments* (Nisbet and Co.); pithy and pointed. Here is one story: "Is a thing lost when you know where it is?" asked the black cook of his master on board the man-o'-war. The master said 'No.' But his kettle was at the bottom of the sea!"



Missions.

MOTHER of daring sons, who tread each land,
 Now 'mid the night of crumbling dynasties,
 Scorched by the fiery kiss of Indian skies,
 Where sacred Ganges rolls her tawny sand,
 And England's bugle calls her hero-band,—
 Now, where the Western Eagle proudly soars
 Above that young Republic's teeming shores,
 Hard won by Freedom with indignant hand,
 Wake Love's strong prayer from every English tongue!
 From East to West, where roams our restless race,
 By grateful lips let Jesu's Name be sung,
 And Christlike Love War's blood-stained tracks efface.
 Church of my fathers, may thy Gospel-Light
 Break the black storm-cloud of the heathen's night!

ALAN BRODRICK.

THE MONTH.

THE reports of the proceedings in several Diocesan Conferences have been read with lively interest. Among the chief subjects discussed were the Houses of Laymen, Parochial Councils, Tithes, the Archbishop's Patronage Bill, and the Bishop of Peterborough's Parish Churches' Bill. The Bishop of Manchester devoted a portion of his address to an admirably constructed argument against Free Education.

In the Exeter Conference, Bishop Bickersteth gave as key-note "Life more abundantly."

Referring to the Bishop of Liverpool's opening address, the *Guardian* says:

There is real ground for three out of the four warnings which he gives to the Church of England. . . . We quite agree with him that amid the multiplication of churches and services the teaching given in the churches and the dispositions brought to the services are too often regarded as of secondary importance. Again, philanthropy does tend to obscure dogma. . . . The third point on which we find ourselves in accord with the Bishop of Liverpool is his description of the present state of ecclesiastical discipline. We do not say that it can be remedied at this moment. It will be necessary to arrive at something more like agreement both as to the standard of ritual and as to the courts by which that standard should be applied before the existing anarchy can be removed. But this necessity ought not to blind us to the danger and disorder which that anarchy involves. "We stand before the world in the position of a Church content to have no discipline." That is a position which we may be forced to accept for some time longer, but we ought not to accept it contentedly.

At Chichester a motion in favour of "an extension of the Diaconate," moved by the Rev. W. O. Purton, seconded by Prebendary Mount and supported by Archdeacon Walker (the Bishop's examining Chaplains), was carried unanimously. The Patronage Bill (the provisions of which were explained in a lucid paper by Archdeacon Hannah) was accepted "as a basis."¹ The majority were in favour of shelving the Parish Churches Bill.

There has been considerable discussion concerning the Church House. In a letter to the *Times*, the Bishops of London and Carlisle say:

It must not be supposed that the Bishops and others who are promoting the erection of a Church House are indifferent to the sufferings of the clergy. The subject has, and will have, their most anxious consideration; although they cannot think that anything done in this behalf can be made a fitting memorial of the blessing the Church has enjoyed and the work the Church has been able to do during the fifty years of the reign of Queen Victoria.

The Dean of Gloucester (Dr. H. Montagu Butler), we note with pleasure, has been appointed to the Mastership of Trinity College, Cambridge, and Canon Spence, Vicar of St. Pancras, is appointed to the vacant deanery. Sir Thomas Fowell Buxton has been elected Treasurer of the C.M.S. Due tributes of respect have been paid to the memory of that much esteemed veteran, Captain the Hon. Francis Maude, R.N.

The election of members of the House of Laymen, in the Dioceses of London and Rochester, has been eminently satisfactory.

A *Times* article on Bishop Hannington's Diary, contains some telling observations. A "Life" of the Bishop is just published.

¹ At Liverpool, Chancellor Espin criticized the Bill. The Bishop "entirely objected to the Board of Presentations," and Canon Lefroy's motion "That this Conference, while giving a general support to the Church Patronage Bill, desires to record its opinion adverse to the constitution of the council of presentation," was carried almost unanimously.