

spirited conductor of the West End mission has been the means of inaugurating in Methodist circles. He constitutes an appeal for reverence and refinement in public worship, the lack of which, the writer avers, is causing the younger people especially, to forsake chapel for church by scores and hundreds. 'The contrast between the beautiful and refined worship of the Anglican Church and what the Anglican apologists delight to describe and accentuate as 'the slovenliness of Dissent is painfully conspicuous.' The laches especially condemned are:—Sitting during prayer, late coming in and failure to join in the hymns and Lord's prayer. The cause of these is held to be the idea prevalent in the pew and fostered in the pulpit, that prayer, singing and lessons, are merely 'preliminaries' to the sermon. Hence people ask each whom they are going to 'hear,' instead of where they are going to 'worship,' while preachers too frequently rush through the first part of the service in order to have more time and scope for their sermon. Finally, the writer pleads for refinement and beauty in the sanctuary, as well as reverence. He believes that a true sense of the 'beauty of holiness' must lead to a deeper sense of the 'holiness of beauty,' and says that an age that has heard Ruckin with rapture, cannot exclude beauty from its conception of religion. The Rev. H. P. Huges is a Welshman, and was born in 1847. He was educated at Richmond Theological College, and graduated M.A. at London University. He has held ministerial appointments in several circuits, and has been Temperance Secretary, and is a member of the "Legal Hundred." It is, however, in his aggressive unattached work in London that he is best known.

**THE BISHOP OF LINCOLN'S CASE.**—The Archbishop of Canterbury and his assessors in the Lincoln case have had their final meeting. The terms of the judgment are said to have been definitely settled, and his Grace has fixed an early date for its delivery.

#### A SHORT METHOD WITH SCEPTICS.

WITHOUT going too fully into the present critical controversy connected with the Pentateuch and the Psalms, we desire to put before our readers an aspect of it that has been satisfactory to ourselves. One really cannot always have his Faith at the mercy of every fresh critic; and it is well to have some well-founded basis for it which will practically make him independent of Biblical criticism. We have no desire to check the process of literary criticism; it must go on, and shall go on whether we like it or not; and it is one of the distinctions of the Anglican Church, both in the past and the present, that she has done her part nobly in this special field. We believe there is much truth in the following words:—

"God has, we must believe, special tasks in store for the Anglican Church—tasks for which the Roman temper and the Roman theology are by their very character and tone disqualified. It seems likely that it will belong to us rather than to Rome to work out the relations of religion to critical knowledge, and to vindicate the true character of Inspiration in its relation to historical research."

Speaking generally, with regard to difficulties raised concerning alleged inaccuracies or contradictions in the letter of Scripture, it is well to bear in mind that many of these owe their very existence to an extreme and untenable theory of Verbal Inspiration. This theory, which obtained widely some thirty years ago, had never any Church authority to sanction it, and is now held by comparatively few. The late Archdeacon Lee helped largely to refute and explode it. Most people now recognize that the Bible is what St. Jerome called it, 'a divine library.' A library, observe, the books

of which extend over many centuries, and exhibit an undeniable progressive element. History is largely included in it, and the history shows the gradual growth upwards out of polygamy to monogamy, *c. g.*, as one instance of moral elevation. But our space is too narrow and circumscribed to permit of much detail. We can only deal with this question in the bulk and in the rough. However, we will just say, is there anyone in the present day who finds it a matter of painful difficulty that one Evangelist records that Christ healed one blind man near Jericho, another that He healed two? Or, again, that our Lord quotes the 110th Psalm as a Psalm of David? As regards this latter difficulty—if some people will insist on making it one—fairly educated theologians know that there are five books of Psalms, the endings of the first four of which are marked by the doxologies appended to Psalms 41, 72, 89, and 106. The first of these alone is Davidic; but standing at the head of the collection it naturally gave a name to the whole. And it seems the very excess of hypercriticism to attribute to our Lord an inaccuracy in quoting a Psalm composed after the return from the Captivity as the work of David, when it is so natural to suppose Him treating the whole collection as Davidic in a popular way, for the reason just stated. But enough of detail.

Men like Professor Huxley, whose recent article in the *Nineteenth Century* shows the ferocity with which he pursues this question, attempt to make every verbal error a death-wound to Christianity. To men who hold an extreme theory of verbal Inspiration, such an *argumentum ad hominem* as Huxley uses would no doubt be very powerful, but does it not apply now as it would have done thirty years ago. After all, what are these criticisms when put in the scale against the *history and work* of the Christian Church. Our Lord prophesied, in St. Matt. xvi. 18, that the gates of hell should never prevail against His Church. In spite of persecutions, heresies, schisms, seasons of coldness and dryness, that prophecy has been amply fulfilled. We see the work of the Church in the past and in the present, conveying deliverance to the captive and recovering of sight to the blind. She hands on that Gospel, which is the power of God unto salvation to every one that believeth. We see her triumphs in the mission fields of those dark places of the earth which are full of the habitations of cruelty. We see our work in the hospital, in the refuge, in the reformatory, in the school. We see her still going forth, conquering and to conquer, as she has done all down the centuries since Christ foretold her indestructible career. And when some captious, carping critic, who cannot make up his mind whether there is a God, or a human soul, or any hereafter, and who prides himself on having invented the name Agnostic, comes to us and says, Look at this discrepancy and that. David did not write the 110th Psalm. Abiathar was not priest when David ate the shew bread. We reply—My dear sir, you seem to us to have no sense of proportion. Compare these objections you adduce with the general character of the whole Bible—and at most are they even spots on the sun—and, still more, think of them in connection with the *history and work* of the Christian Church during all the centuries, and the promise and potency of her future course, and then say are these objections of yours even small dust in the balance.

To anyone who has grasped the idea of the Christian Church, as pictured in prophecy by our Lord in St. Matt. xvi. 18, there will be no difficulty in the matter. We have only briefly sketched in outline what is to ourselves a most convincing and comforting head of Christian evidence. We are well aware of the imperfection and incompleteness of the treatment of the subject, and leave our readers to fill in the outlines more at leisure.—*Irish Ecclesiastical Gazette.*

#### PERSONS DEAN HOLE WOULD "RUN IN."

LAST week the Dean of Rochester, in addressing working men at the Church Congress, said:—"If I could be empowered to 'run in' all such persons as seemed to me to require chastisement, correction, and amendment, I should like to be a policeman. I should commence with those who might work but won't work, with hand or head, body or mind; the animals (it is a misnomer to call them men) who loaf, and lounge, and yawn, drones in the hive, barren trees in the orchard, dumb notes in the organ, dead herrings in the net. In the neighbour county of Nottingham, we call them 'shacks'; and I would run them in—not only those who wear battered billycocks and ancient corduroys, but those who deck themselves in splendid raiment, from silken hat to patent leather shoes; not only the abjects at the corners of the streets, but swells in grand saloons, all who are living useless, idle lives, I would run them into some such receptacle as that which was prepared for their predecessors, two thousand years ago (for they belong to a very old and numerous family), by a severe ruler, I think, at Sparta. He put them into a spacious tank which contained a pump. Water was introduced in such proportions that, if the inmate neglected the process of ejection, it attained disastrous elevations. He must either pump or die, and, as a rule, he not only preferred to pump, but earnestly besought his employers to give him some drier occupation. Within the memory of man, there was a notice on the bridge as you enter St. Asaph, 'All vagrants will be whipped.' I should be inclined to run in for flagellation, slight on a first conviction, all persons who are continual gadabouts, and who were away from their duties, except for business, information, or health. All absentees, landlords, ecclesiastics, proprietors, who could not show just cause of absence, should be whipped and sent home. I would not only run in and punish the drunkard, but those who help to make him drunk; those who, having miserable houses to let, care nothing for the tenant, but only for the rent; those whose duty it is to maintain the health of the people, but who permit men and women to crowd together in a poisonous atmosphere, which is alike destructive to the life of body, mind, and soul. 'You come and live in our court,' a drunkard said to a philanthropist, who was pleading with him, 'and you'll soon take to the drink.' I should run in the brewers who use drugs which increase rather than satisfy thirst, and which excite and madden the brain, together with the publicans, who serve drink to those customers who manifestly have had enough. I fear that I should be constrained to include not a few of the fairer sex. Wives who are slatterns, dowdies, and gossips, standing at the door instead of tidying the house, thinking more about their neighbours' sins than of their husbands' supper. I would give them practical illustrations as to the uses of soap, and teach them how to boil and roast. Shakespeare says that 'Love, which has nothing but beauty to keep it in good health, is short lived, and apt to have ague fits'; and a neat room, with a bright fire, and a savoury smell, and a pleasant smile of welcome, have a great power to preserve it, and make men satisfied with home. I should run in gamblers and bettors, touts, tipsters, welshers, ropers, and copers, three-card and thimble men, all who were endeavouring to overreach and pauperise each other, wherever found, in the card-room of the London club or the tap room of the Tom and Jerry.—*Family Churchman.*

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