are the times in which we live. True, the Church is now enjoying a period of calm—a period that perhaps may be suggestively described as a sort of "quinquennium Neronis"; but the present state of restfulness may be rudely disturbed in the course of a few years. During this time of security, then, let us learn that the most reasonable kind of Church defence consists in a vigorous system of Church reform, based on a belief in the absolute necessity of Church *development.* And if there are any who need the countenance of a high authority ere they criticise, however reverently, our Church system as it prevails to-day, let them in conclusion be consoled and encouraged by some words of Francis Bacon, who says: "Surely every medicine is an innovation, and he that will not apply new remedies must expect new evils, for time is the greatest innovator; and if time of course alter all things for the worse, and wisdom and counsel shall not alter them for the better, what shall be the end?"

E. C. CARTER.

ART. IV.—THOMAS SCOTT: CLERGYMAN, COMMENTATOR, SECRETARY.

IT has been remarked that the life of a minister of the Gospel is not likely to abound in incidents which would render it interesting to ordinary readers. But to those who seek for moral improvement and Christian edification such a history cannot but be attractive. In the biography of the Rev. Thomas Scott, well known as a godly clergyman, an evangelical father, a great commentator, and the first secretary of the Church Missionary Society, the most striking characteristics of a man who was so evidently owned of God are presented to the thoughtful attention of the devout mind. And in studying these the Christian reader will be edified by the discovery of many items of more than ordinary interest.

Cecil has said that the history of a man's own life is to himself the most interesting history in the world, next to that of the Scriptures. And without doubt the Christian man will look back throughout eternity with interest and delight on the steps and means of his conversion. "My father said this"; "My mother told me that"; "Such an event was sanctified to me"; "In such a place God visited my soul"—these recollections will never grow dull or wearisome. It is curious, however, to think that in the case of Thomas Scott his own serious conviction of sin against God should have come in the first instance through an *irreligious* master. And this man was not only irreligious, but immoral. It is on record that one day Scott was remonstrated with on an instance of misconduct, and was told that he ought to recollect that it was not only displeasing to an earthly master, but wicked in the sight of God. The delivery of this simple platitude produced in the delinquent a new sensation which no subsequent efforts could destroy. Of his conversion the full history is to be found at length in his "Force of Truth." This book, with the exception of his Commentary, was his most important work, and was one of the most striking treatises ever published by the Evangelical School. "Breakfasted with Mr. Scott," wrote Newton in his diary (December 11, 1778), "heard him read a narrative of his conversion which he has drawn up for publication. It is striking and judicious, and will, I hope, by the Divine blessing, be very useful. I think I can see that he has got before me already. Lord, if I have been useful to him, do Thou, I beseech Thee, make him more useful to me."

The "Force of Truth" was revised by Cowper, who then lived at Olney, and in style and externals it was considerably improved by his advice. Cardinal Newman, who had been possessed of it from a boy, says in his "Apologia" that Scott was a writer who made a deeper impression on his mind than any other. To Scott the great Cardinal admits that, humanly speaking, he almost owed his soul. He admired Scott's bold unworldliness, his vigorous independence of mind, and the minutely practical character of his writings. It may be pertinently suggested, however, that what perhaps the Cardinal admired most of all in Scott was the resolute opposition which he showed to Antinomianism.

As in the well-known case of the Rev. William Haslam, the mission preacher, and many others, so it was with Thomas Scott—ordination preceded conversion. And the story of Scott's ordination is somewhat painful reading. In the first place his difficulties at times seemed almost innumerable. Having at length procured a title, the necessary papers he had to despatch were lost on the way. Then, when he had succeeded in obtaining an interview with the bishop, he was refused admission as a candidate. There was nothing therefore for him but to return to his father and to his ordinary work, which was that of shepherding his father's sheep. Part of the way home he had to travel on foot by a circuitous route. On the forenoon of the day of his arrival he had thus walked twenty miles. Nevertheless, when he had dined, he resumed his shepherd's dress, and sheared no less than eleven large sheep. Here, then, certainly shone forth one commendable characteristic—energy. Whatsoever his hand found to do, he did it with his might.

At last all preliminary troubles were surmounted, and Scott came to be ordained. But after his soul's awakening this time of ordination was looked back upon by him with great sadness. And it is strange that at least two eminent clergymen now living have frankly stated in their reminiscences that the time of their admission to Holy Orders did not in the least conduce to their spirituality. In Scott's case it was something far worse. At the period immediately preceding it he confesses that he was the slave of sin. At first this used to cause him great uneasiness of conscience, but at length, he says, Satan effectually silenced his convictions. A Socinian Commentary on the Scriptures was placed in his hands. "I greedily drank the poison. It quieted my fears, and flattered my abominable pride." Sin seemed to lose its native ugliness. Man's imperfect obedience shone with an excellency almost Divine. God appeared entirely and necessarily merciful. If at any time the reader became apprehensive that he did not deserve eternal happiness, this book afforded him a soft pillow on which to lull himself to sleep. It argued that there were no eternal torments. There were no torments at all, in fact, except for notorious sinners. Such as fell short of heaven would sink into their original nothing. With this welcome scheme Scott put his fears aside. He told his accusing conscience that if *he* fell short of heaven he should be annihilated, and never sensible of his loss. Thus, when the solemn moment arrived, he was in this awful state of mind: As far as he understood such controversies, he was nearly a Socinian and Pelagian, and wholly an Arminian. He utterly neglected prayer. "Thus, with a heart full of wickedness, my life polluted with many unrepented, unforsaken sins, without one cry for mercy, one prayer for direction or assistance, or for a blessing on what I was about to do, after having blasphemously declared that I judged myself to be 'inwardly moved by the Holy Ghost to take that office upon me,' not knowing or believing that there was any Holy Ghost, on September 20, 1772, I was ordained a deacon."

But at last the time—the set time—was come when he was to be delivered like a brand from the burning. And when at last "his burden loosed from off his shoulders," and the joy of his new birth flowed into his soul, his religion became to him truly his second nature. He had, of course, to "grow"; but he was utterly sincere. Like other children of God, he occasionally stumbled, as children do. Sometimes he grievously fell. But true religion became the all-pervading principle of his life. Its effect was most powerful. It displayed itself in his correspondence; it influenced his relations with his family; it ruled his intercourse with his friends; it made him, in short, a new man in Christ Jesus. Pride of nature, selfishness of heart, ambition of spirit, love of the world—all became by gradual and by slow degrees subdued.

When Scott realized, as he now began to realize, more fully day by day the tremendous responsibility of life, and especially of the ministerial life, his diligence seemed to become more and more unwearied. With redoubled earnestness did he apply himself to his studies, and especially to those of the Holy Scriptures. Hebrew and Greek claimed a large share of his attention. Of all kinds of learning, to him none seemed more important than the two languages which the Lord honoured by giving in them His sacred oracles. Scott started with an absolute ignorance of the Hebrew language; but we are told that in twenty weeks he had read in that tongue one hundred and nineteen psalms and twenty chapters of Genesis. He would spend three hours a day with a Hebrew Bible, grammars, lexicons, the noted Septuagint, or Greek translation, and a commentary. Two chapters would be read in the time. Every word would be traced to its original, and every verbal difficulty unfolded.

Yet these indefatigable pursuits were conducted with a feeling of deep humility, and in a variety of ways was a worldly spirit guarded against. When in after-years one of his children obtained a slight University honour he indeed rejoiced, but with trembling. In fact, the particular college had been purposely selected because there *was little chance of a Fellowship.* Any other view than that of his sons becoming mere humble parish clergymen was studiously excluded.

In preaching, one of Mr. Scott's resolutions was that each sermon that he preached should *distinctly point out the way of salvation.* He maintained, and maintained rightly, that this could easily be done without violence to the subject of the discourse or the rules of good composition. One of the earliest sermons preached by Mr. Scott after his conversion was from Gal. iii. 22: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." This discourse was under God the means of bringing some of his people to feel their danger. They came to him, saying, "What shall I do to be saved?" He says that he himself hardly yet knew how to answer such a question; nevertheless, he declared that in preaching all must be concluded under sin. People should be plainly told of their lost condition. "Till they feel this, nothing can be done. Then should be exhibited the promise by faith of Jesus Christ."

It will therefore be seen that Scott shared with Bishop

Burnet the same view which was held by one of the most celebrated of modern preachers, the late Mr. Spurgeon. EACH SINGLE SERMON SHOULD DISTINCTLY POINT OUT THE WAY OF SALVATION. This rule, always of grave importance, seems to be even more so in the present day, when the tendency is not by any means to conclude all under sin, but to conclude all under righteousness.

In the composition of his sermons for more than thirty-five years Scott never put pen to paper in preparation, yet there was no crudeness nor want of thought in his discourses; they were, in fact, overcharged, and, if anything, too argumentative. Indeed, an eminent Chancery lawyer used to say that he heard Mr. Scott for professional improvement as well as for religious edification.

With regard to his pastoral duties, Scott set himself to their performance with a zeal which some of his clerical neighbours at Aston Sandford, his final charge in Bucks, did not quite appreciate. A deplorable picture of the ecclesiastical life of that day is drawn by his grandson, Sir Gilbert Scott, in his "Reminiscences." The greater part of the sermons delivered by Scott's brother clergy were mere moral essays; they could, in fact, have come almost as naturally from respectable pagans. Their compilers carefully excluded anything that savoured of "conversion." The essential doctrines of the Christian faith were put aside, and any insistence upon the atonement or the influence of the Holy Spirit was thought to be "enthusiasm." The doctrine of future punishment was held, but any severe pressure of that doctrine was repudiated. Theoretically, these clergymen were believers; practically or passively, they were disbelievers. They appeared to be Pelagians; in reality, they knew nothing, and cared nothing, about what they were. Some few of the leaders were learned and excellent men, but they made more of sacraments and less of conversion; and any co-operation with Dissenters was not, of course, to be contemplated for a moment.

All this sort of thing had Scott to fight against in his battle for the truth. It must be remembered that it was not for some time, and that, perhaps, without help from any living man, except Newton, that Scott himself had become firmly and finally established in the Evangelical faith. As it was he did not please certain ultra-Calvinistic members of his congregation at the Lock Hospital Chapel. He, for his part, dreaded Antinomianism. Doctrine, he said, should be given in Scriptural measure. There should not be more Calvinism in a sermon, in proportion to other instructions, than is found in the New Testament. Some Calvinists put as much into a sermon as the whole of St. Paul's Epistles contain.

Scott agreed with Newton that Calvinism should be like a lump of sugar in a cup of tea: all should taste of it, but it should not be met with in a separate form.

His Sunday work in London was very heavy. Every alternate Sabbath it began at four o'clock in the morning, winter as well as summer. At that time the watchman gave one heavy knock at Mr. Scott's front-door, and he arose. A short time afterwards he would set forth from his residence at the West End to meet his congregation at Lothbury, in the City, at half-past six. To do this he had to walk a distance of three miles and a half; but when tempted to complain, the view of the newsmen, equally alert, but for a different object, changed his repining into thanksgiving. The Sacrament followed this early service, and then he returned home. At ten o'clock he held family prayers. Then came the full service at the Lock Hospital Chapel, with an hour's sermon, and an alternative administration. Dinner would follow. Then, without sitting down, Scott would again walk to the City, this time to St. Mildred's, Bread Street. In the evening, on his way home, sometimes a fourth sermon would be preached at Long Acre. These exercises would be concluded by family prayers, and those *at length.* During this time he always lived comfortably, though literally receiving little more than day by day his daily bread. His stipend at the Lock was no more than £80 per annum, and nearly £40 of this was expended on rent and taxes. His attempts to attain a Lectureship were futile, except in the case of St. Mildred's, which averaged about £30 a year. Moreover, his Lothbury Lectures were by no means "golden"; they produced 7s. 6d. each time.

He had discouragements of other kinds, upon which our space will not allow us to dwell. But we must find room for a remark by the author of his Life, that there are comparatively few ministers who, having their hearts really engaged in their work, do not find their situations on one ground or another discouraging. It is natural that it should be so: for in this evil world the Christian minister's employment is all struggling against the current. But a very discouraging course, properly sustained, may eventually prove useful beyond all expectation.

By his parishioners, especially those in humbler circumstances, Mr. Scott was much beloved. When in London he always remembered his former flock at Olney and elsewhere. He would sometimes send them books, and occasionally remit money, of which, as we have just seen, he himself had not too large a store. He would often write to them, and one of his letters was so mutilated by having been passed from hand to hand as to be no longer legible. All the rest had been totally destroyed by the same means.

To the houses of the rich, of course, he had frequent invitations. But he seldom returned home from them without dissatisfaction and even remorse of conscience. After one of their dinners, which had been exceedingly splendid and luxurious, the conversation turned on the dangers to which the Evangelical religion was exposed. Scott ventured to suggest *conformity to the world among persons professing godliness*. Quietly and cautiously he remarked on the recent ostentatious display. He gently hinted that such banquets should be exchanged for more frugal entertainment—for the more abundant feeding of the poor, the maimed, the lame, and the blind (Luke xiv. 12-14). When testimony had thus been given by Mr. Scott, he went home as one who had thrown a great burden from his back. But from that particular circle he was henceforth tacitly excommunicated. The host never invited him again, but once. Then the dinner provided was actually a piece of boiled beef!

When Mr. Scott removed to the country, he had on Sundays as a constant guest the barber to whom he was beholden for his wig. This hairdresser used to come from Great Risborough, and was a very pious man. He walked over every Sunday to hear the Rector of Aston preach, and a place was always kept for him at the table. A community of religious feeling was thus allowed to override any difference of worldly position. Mr. Scott's domestics almost worshipped the very ground on which he trod. The old-fashioned race of servants, strictly disciplined in the charity schools of their youth, had not then died out. They respected their masters and mistresses, and at Aston Rectory this respect was in turn reciprocated. During Mr. Scott's illness he was so gentle and kind that it was a matter of contention as to who should serve him first. To one of the maids he said: "Pray for me, I value your prayers: and that not a whit the less because you are a servant. I have prayed for *you*, and I trust that blessings have come upon you in consequence; pray for *me*, that through your prayers thanksgiving may redound unto God." Scott felt that he had need of prayer, for to another he remarked: "If at any time I have been hasty, forgive me, and pray to God to forgive me; but lay the blame upon me, not upon religion."

The whole household seemed to be imbued with the spirit of religion. Betty the cook, Lizzie the waiting-maid, and poor old Betty Moulder, an infirm inmate, taken in on account of her excellence and helplessness—all were patterns of goodness. Betty Moulder in her old age looked confidently past all her sufferings to the event of rejoining Mr. Scott in glory. On one occasion she very simply and fervently said to him: "Oh, sir, when I get to heaven, and have seen Jesus Christ, the very next person that I ask for will be you."

His curates were treated in a like loving manner. When he had been occasionally sharp, he would beg to be forgiven: "I meant it for your good; but, like everything of mine, it was mixed with sin. Impute it not, however, to my religion, but to my want of *more* religion." And Mr. Wilberforce tells us that if in the course of the day Scott had been betrayed into what he deemed an improper degree of warmth, he would publicly implore forgiveness for his infirmity in the evening devotions of his family.

JOHN ALT PORTER.

(*To be continued.*)

ART. V.—THE EAST LONDON CHURCH FUND.

THE East London Church Fund is perhaps the most typical of all efforts for Church Extension in populous districts. It was founded in 1880 by the Bishop-Suffragan for East London, Dr. Walsham How, under the rule of the earnest and spiritually-minded Dr. Jackson, Bishop of London. Its object is to provide practical teachers of practical Christianity—clergy, deaconesses, lay evangelists, Scripture readers, mission women, and parish nurses—to live and work in the poor parishes of the East London District, which now includes a million and a half of people.

The spiritual destitution which all through this century has afflicted, and still afflicts, such vast congested areas of population as East London, is owing to three things: (1) the indifference of past generations; (2) the impossibility up till Sir Robert Peel's time of creating a new parish without an Act of Parliament; and (3) the prodigious rate at which, owing to railways and machinery, the population has been increasing, and is continuing to increase.

The change in London itself is, of course, enormous. During the Queen's reign considerably more than half a million new houses have been built, and more than 2,000 miles of new streets have been made. In 1837 the population was under two millions; now the population of greater London is nearly six millions. The diocese of London (*i.e.*, the Middlesex portion of the Metropolis) contains nearly three and a half million souls, and about half this vast multitude belongs to