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problem. Let all patronage in the Church be administered with more regard to merit and fitness, then more men will with confidence adventure themselves into the ranks of the clergy. For myself, I believe that this development is even now going on, and that in a few years' time its influence will be apparent.

G. A. B. ANSON.



The Month.

THE coming of October means the beginning of the winter campaign. There are happy signs that the authorities of the Church perceive the difficult position into which the Church has fallen, and are alive to the necessity of facing the facts. The financial condition of the clergy, the continued fall in the supply of candidates for Holy Orders, the widening gap between the two main bodies of the clergy—all these things have found recognition in the addresses of Bishops to their diocesan conferences during the month of October. The Bishop of Carlisle spoke strongly as to the condition of the incumbents in his diocese. The same problem came up at the Lincoln Conference, where a speaker usefully drew attention to the fact that some areas were thickly studded with churches out of all proportion to the needs of the population. No royal road to the removal of the steadily growing scandal was indicated at either conference, but the inevitable appeal to the laity was made by lay as well as clerical representatives. Mr. De Bock Porter's Dilapidations Scheme has been considered in several discussions. The very striking words of the Bishop of Gloucester in addressing his conference must be read in connection with certain sessions of the Brighton Church Congress.

The Congress was but a modified success. Its organizers expected the full members of the Congress to exceed 5,000; they only just exceeded 3,000. The programme had been framed with an eye to the presence of numbers who could not all be accommodated at one set of meetings. These calculations being falsified by events, there were meetings at which the attendance was a mere handful of people. It is impossible to blame the authorities. In 1874 the Brighton Congress had 4,935 members. Who could have foreseen that a Congress held at the same place in the first year of the new century would prove less attractive than the gatherings at such places as Folkestone, Rhyl, Hull, Exeter, Reading, Derby, Bath, or Croydon? Brighton might be pardoned for falling behind London, Manchester and Birmingham; but that it should be inferior to Exeter, Hull, Folkestone, or Rhyl, could have been anticipated by no one. In point of interest the Congress proceedings fairly held their own, mainly because the Subjects Committee had the courage to put really "live" questions before the Congress.

No unpleasant incidents occurred. The Congress is valued just because it provides a free platform for the statement of divergent views. It is not a party gathering, nor a gathering called in support of

any particular cause. And so it is thought that men will state their views quite frankly, hoping that their confidences will be received as far as possible with an open mind. As to the frankness with which men speak, there can be no doubt, though there has, perhaps, been in recent years less tendency to deal with things in a merely partisan spirit. But the open mind in the hearers is a little more difficult to obtain. No doubt the general standard of Congress manners has improved, although the rudeness shown towards the later speakers of the Nonconformist deputation at Brighton may seem to throw some doubt upon this. But contrast the warmest debates of recent years with those of some earlier periods, and the gain in patience and courtesy is seen to be enormous. The Brighton Congress of 1874, and the Reading Congress of 1883, will suffice to recall to the minds of old Congress-goers the kind of manners from which we seem to have emerged. No longer is a Congress audience converted into a howling mob; no longer do elderly clergy mount chairs in order to hurl defiance at some equally violent person in the distance. Either we do not feel as deeply as we did then, or we have learned better manners. Possibly the real explanation may be a combination of both. How far the papers at Brighton were received with open minds we cannot pretend to determine. But they were written in terms of frankness, and, with one exception, were received with much more calmness than would have been possible thirty years ago.

It may be convenient for Churchmen, who watch with keen anxiety the conflict between the Bishops and certain of their clergy, to keep in mind the nature of some of the statements made with all possible deliberation before the Church Congress. In the very interesting discussion of "Authority in the Church," the paper of Lord Halifax contained some illuminating admissions. To what authority are English Churchmen bound to submit? The reply of Lord Halifax is: "It will probably not be disputed that in regard to matters of faith the appeal to the faith of the whole Church is final and conclusive."¹ What is the proximate authority? Lord Halifax replies: "The Prayer-Book read in the light of, and interpreted by, Catholic tradition and Catholic practice, is the true exposition of the mind of the Church, and represents the authority to which we are pledged to submit." This authority is admittedly vague and indeterminate; a Bishop's directions may therefore clash with an incumbent's view of what that authority sanctions. In that case which is to prevail, the Bishop's directions or the incumbent's own opinion as to the mind of the Church? The answer is: "Even Bishops may forbid things which the Church has sanctioned, but in both such cases disobedience to the lesser is in reality only obedience to the higher authority." If we go on to ask for specific examples of the things which Bishops might forbid and clergy resolve to stand by, then Lord Halifax replies that his friends "cannot surrender such matters as Prayers for the Dead, Reservation for the Sick and Dying, the use of the Hail Mary, and the right to ask the intercession of the Mother of God and the Blessed Saints."

In agreement with this view was the paper of the Rev. Leighton Pullan, whilst Canon MacColl, on the same lines, denied the right of the English Church to refuse the use of Reservation for the Sick. The views of the extreme High Churchmen in regard to "Authority" and the appeal to "Catholic" tradition were severely handled by Dr. Wace

¹ The Congress papers are quoted from the *Record* for October 4, 1901.

and Chancellor Dibdin, whilst the sober High Church view was stated with welcome clearness by Prebendary Allen Whitworth. The tendency of the discussions in which these points came up was, however, to show the impassable gulf yawning between the party of Lord Halifax and the main body of English Churchmen. It is so common to find eminent persons affecting not to see this gulf, or alleging that a convenient and trustworthy bridge across it is already far advanced in construction, that the plain words of the Bishop of Gloucester at his conference must be welcomed by all Churchmen who do not enjoy being lulled into false security. The Bishop pointed out that the differences between the two main parties were more and more tending to become irreconcilable, unless Churchmen were ready to reform the Reformation itself. As a result the laity were becoming weary of the strife, and unable to offer the undivided support which should win from Parliament the attention the Church needed. If more of the Bishops would in the same spirit look facts in the face, the situation would at least grow a little more hopeful.

The consecration on St. Luke's Day of Dr. Moule for the See of Durham (with Mr. Hoskyns for the Suffragan Bishopric of Burnley and Mr. Quirk for the Suffragan Bishopric of Sheffield) was one of the most impressive ceremonies of recent years. All the diocesan prelates of the Northern province were present, save the Bishop of Newcastle, who was in America. Mr. Fox, whose accession to a Prebendal stall in St. Paul's Cathedral had only just been announced, was the preacher, and his sermon was as outspoken as, in another way, was the sermon of Liddon at the consecration of Bishop King and Bishop Bickersteth. The new Bishop of Durham, who does not go immediately into residence at Auckland Castle, is already assured of the warmest welcome in the diocese from clergy and laity alike.

The Bishop of Durham's article in the October CHURCHMAN attracted wide attention. It was referred to in a *Times* leader, hinted at by the Bishop of Gloucester before his Diocesan Congress, and discussed by Nonconformist as well as by Church organs. It ought, however, to secure something more than passing attention. The remedy is in the hands of the main body of Church people. They cannot prevent learning and other exceptional qualifications being overlooked by the dispensers of patronage; but they can see that learning and authorship receive in other ways some encouragement. There may or may not be special blame attaching to Evangelicals in this matter. But in any case it is action and not recrimination that is called for.

The results of the September and October ordinations are to show a further loss of two Deacons on the total for 1901. This comes after a fall of thirty-one at the great Trinity ordination. The condition of affairs is now getting so serious, that new plans of repairing the deficiency are being anxiously looked for. The Bishop of Peterborough, speaking at his ordination, seemed to foreshadow some sort of appeal to the laity in their several parishes. It is agreed that there are more things which might be done; but it is also agreed that there are dangers in all plans which would appear artificially to stimulate the supply of candidates for Orders. From a correspondence proceeding in the columns of the *Record*, it would appear that some clergy regard the present administration of patronage as a reason why many young men do not come forward. The explanation is not altogether novel.

After much perhaps inevitable delay an appointment has been made to the Central Secretaryship of the Church Missionary Society. The Committee offered the position to the Rev. Canon John Stephen Flynn, Rector of St. Mewan, St. Austell, Cornwall, and he has accepted it. Canon Flynn will bring to his duties a varied experience and a keen interest in the Society's affairs. He has a difficult post to fill, and will enjoy the sympathy of all who know how great at present its responsibilities are. The Rev. J. D. Mullins, sometime Assistant Editorial Secretary of the C.M.S., succeeds Canon Hurst as Secretary of the Colonial and Continental Church Society.

The *Record* has published a careful analysis, by Mr. Linden Heitland, of the facts disclosed by an examination of the last issue of the English Church Union *Tourist's Church Guide*. The figures in relation to the use of incense and of the Mass vestments are of a regrettable character. A comparison of the returns in this year's issue of the *Guide* with those in the previous edition (published in 1898) show that, while the use of incense has, within the last three years, been abolished in 44 churches, it has been *introduced* in 24 churches, and that the total number of churches using incense "on certain occasions" is now 269 as against 289 in 1898. The figures in regard to the wearing of the Mass vestments are still more deplorable. In 1898 they were worn in 1,528 churches; now the number has increased to 1,637.

Reviews.

THEOLOGICAL AND ECCLESIASTICAL WORKS.

The International Critical Commentary: The Epistles of St. Peter and St. Jude. By the Rev. C. BIGG, D.D. Edinburgh: T. and T. Clark.

DR. Bigg's volume is one of the most satisfactory and valuable of the series to which it belongs. The freshness of treatment suggested by the Preface is apparent throughout. Dr. Bigg always presents his view in an interesting way. Thus, his Introductory matter, whilst a monument of industry, is as readable as the character of such work will permit. The question of the authorship of 1 and 2 Peter is dealt with in much detail, whilst the doctrine and organization of the Church as shown in 1 Peter, the characters of St. Paul and St. Peter as revealed in the New Testament, and other points suggested by the contents of the Epistles, are carefully treated at length. The notes to the three Epistles are always illuminating and helpful. No difficulties are evaded, and the constant habit of illustrating one passage of Holy Scripture by another is most welcome. The commentary will also be found suggestive on its homiletical side, a quality not always manifest in works marked by accurate scholarship.

Two Studies in the Book of Common Prayer. By the Rev. T. W. DRURY. London: Nisbet and Co.

Mr. Drury has followed up his admirable little manual, *How we Got our Prayer-Book*, by two "Studies," which are exceedingly welcome just now. The first deals with the use of the Lord's Prayer in the Liturgy, and the