

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

THE
CHURCHMAN

SEPTEMBER, 1887.

ART. I.—THE GLEBE LANDS BILL.

THIS is one of several useful but unpretending measures that, having been carefully revised and passed by the Peers, are now waiting in vain for a first reading in the House of Commons. It is "intituled" "An Act to Facilitate the Sale of Glebe Lands," and it may be briefly described as intended to extend to incumbents the powers conferred upon life-owners by Lord Cairns's Settled Estates Act. The object of both measures is to enable the man in possession, under certain restrictions, to sell his land as freely as an absolute owner, provided that the purchase-money is invested in specified securities for the benefit of his successors. The present Bill also contains provisions for increasing the number of Allotments available for the labouring classes, of which more anon.

The process by which glebe land may be sold under the Bill is as follows :—First, the incumbent must find a purchaser and negotiate with him as to the price to be paid, or he may desire the Land Commissioners to sell on his behalf ; notice of the intended sale must then be given to the Bishop and patron, and either or both of these, as interested parties, may state to the Land Commissioners any objections they may entertain to the proposed transaction. If no such objection is made the sale proceeds, and the incumbent can give an indefeasible title to the purchaser ; if objections are made and the Commissioners concur in them, a veto is placed upon the sale ; if, however, they are of opinion that the sale would be for the benefit of the benefice, and that the objections made ought not to prevent the sale, the latter can be completed without the consent of the Bishop or patron. This method of sale, however, only applies to glebe which is in the nature of endowment, as the parsonage-house, outbuildings, garden and

such land as is necessary for the convenient enjoyment of the house cannot be sold, and the opinion of the Commissioners in respect of these matters is to be conclusive.

When the Commissioners do not concur in the objections made by the Bishop or patron, they are bound to state in writing the reasons for their action in allowing the sale to proceed.

The purchase-money is to be paid to the Commissioners, and is to be applied by them, in the first place, in defraying the costs of the sale and reinvestment, in the redemption of land tax and other permanent charges upon the benefice, or in the purchase of land adjacent to the parsonage; and the residue is to be invested, in the name of the Governors of Queen Anne's Bounty or the Ecclesiastical Commissioners, in Consols, Railway Debentures, or the securities of the Metropolitan Board of Works and other Municipal Corporations.

From the above outline of the procedure prescribed by the Bill, it will be seen that the sale of glebe is facilitated chiefly in two respects: (1) the Bishop and patron have no longer an absolute veto on the sale, and (2) the costs do not fall exclusively upon the incumbent for the time being; and the working of the new system may be explained by showing how it would have affected a recent transaction of the kind under consideration.

The glebe attached to a living in the South of England consisted of six detached portions, varying in extent from one to three acres, none of them being adjacent to the parsonage. They were, in fact, islands in the estate of a large landowner, and both he and the incumbent were anxious to effect an exchange of these odd lots of land for a field conveniently situated near the house. The Bishop and patron concurred, and the negotiations were carried on in the simplest and least expensive manner possible, only one valuer being employed, by mutual consent of the two parties interested, and yet the charges amounted to £40 1s. 9d. When it is added that the annual value of the land in question was only £8, it will be seen that the rent for five years was sunk in the transaction, and it is obvious that but few incumbents could afford to benefit their successors at their own expense in this way.

Under the proposed Act the exchange could be effected in the manner of sale of the old and repurchase of the new glebe; the costs would be much less, and would be paid out of the purchase-money instead of falling upon the incumbent. In fact, it is probable that the Act would be more useful in facilitating the exchange of glebe than in any other way. At present such exchanges are often prevented by the fact that the glebe with which the incumbent wishes to part is adjacent

to the property of A, while the land he wishes to acquire is the property of B, and so direct exchange is impossible, while under the Act he could sell to A and purchase from B.

An interesting Parliamentary return has recently been published, showing for each benefice the extent and annual value of the glebe, and the parish in which it is situated; and the extent to which its exchange or sale is desirable may be gathered from the following statement respecting the Diocese of Chichester, which may be taken as a specimen of the rest of the kingdom. Here we have 271 livings with glebe, and in 47 of these the land is not situated in the parish attached to the living, but in some other often distant parish, and in several cases even in another county. In most of these cases it is probably desirable to get rid of the extra-parochial glebe, and there are also numerous parishes in which the glebe is scattered about in detached portions. The explanation of this takes us back to the time of the Conquest, or even to the Heptarchy. The odd bits of land here and there represent the rector's share in each successive enclosure from the down or forest, when, like other freeholders, he claimed his allotted portion. Taking the extra-parochial and scattered glebes together, it would probably be found that in at least one parish in five sale or exchange is desirable, a proportion that would give some 2,500 benefices on behalf of which the Act might advantageously be put in operation. A compact glebe, near the house, is of more value than half as much land again if inconveniently situated, for "three acres and a cow" are as desirable for the parson as for his humbler neighbours.

So far we have been considering the consolidation and adjustment of the glebe land, but a further question arises as to whether it would be wise to sell the farms, the rents of which form the endowment of many livings, especially in the Midland counties, and which are in an increasing number of cases now without tenants and thrown upon the incumbents' hands. How serious is the problem here presented for solution may be judged from the fact that there are in the Diocese of Peterborough alone 147 livings endowed with 200 acres of land and upwards. In the discussion on the Bill in the House of Lords, more than one of the Bishops expressed hesitation in sanctioning the alienation of land from the Church, in view of a possible rise in value as the population of the country increases. In support of this contention the obvious consideration may be adduced that if all the glebe land had been exchanged for a fixed rent-charge, in the reign of, say, Queen Elizabeth or Queen Anne, a most serious loss to the Church would have been the result. But it is now at least equally likely that the balance of gain and loss would be the other way, as

for some time, while rents have been falling, fixed payments, as represented by Consols and Railway Detentures, have been rising in value. The problem is, however, too complicated to be solved without the fullest investigation, and would involve a review of the whole currency controversy, and even a discussion as to the possibility of the present Free-Trade Policy being reversed; and the subject may be dismissed with the consideration that each incumbent must judge for himself as to sale, while to the exchange of glebe no objection of this kind can apply.

Besides facilitating generally the sale of glebe, the Bill provides for local authorities becoming purchasers of the land offered, with a view to parcelling it out in small plots and letting it to labourers and artisans. These provisions will have the sympathy of all clergymen who know the value of such allotments, and what a boon they are to the working classes; and in any case the clauses may do good and cannot do harm to Church interests, as the land is not to be taken except at a price for which the incumbent is willing to sell. But it may be doubted whether in more than a very small number of cases will it be found that the local authorities are disposed to become purchasers. The President of the Local Government Board, in introducing the Allotments Bill, stated that as many as 643,318 allotments are now in occupation, while the agricultural labourers only number 800,000, and of these some are bachelors, and others widowers living in lodgings and having no object in cultivating an allotment. It is evident from these official figures that the demand for allotments has been greatly exaggerated, and that, in fact, in some four parishes out of five, at a low estimate, the supply equals or exceeds the demand. Again, an allotment is of no use unless it is near the cottage of the cultivator, and it is only occasionally that the glebe happens to fulfil this condition; and when it does, it is more than likely to be near the parsonage, and consequently precisely the part of the glebe least likely to be sold—and, be it observed, the Bill contains no compulsory powers for enforcing sale. Once more, the local authorities can only buy when the rent received from the cottager-tenants is likely to cover the interest of the loan required to buy the land; and if there is any doubt as to this, the Boards of Guardians, who would be the authorities in rural districts, will probably decline to run the risk of becoming landowners.

The return of glebe lands before referred to, enables us to form a rough estimate of the effect of these considerations. There are in all 10,005 benefices with glebe, the annual value of which is £908,281. Now let us suppose (1) that allotments are needed in one parish in five; (2) that in one parish in four

the glebe is conveniently situated for the purpose in question; (3) that one incumbent in six is willing to sell; and (4) that one Board of Guardians in four is willing to buy. Then we have our 10,005 parishes where the operation of the allotment clauses of the Bill is possible reduced to 2,001 by consideration (1); further reduced to 500 by (2); to 83 by (3); and to 21 by (4). If this estimate is even approximately correct, it will hardly be disputed that it would be better to confine the Bill to its professed object of "facilitating the sale of glebe," and leave the provision of allotments to the more comprehensive and more trenchant measure lately introduced by Mr. Ritchie on behalf of the Government.

A. M. DEANE.



ART. II.—EXTRACTS FROM THE DIARY OF A
COUNTRY PARSON.

JAMES HANNINGTON.

"Admiranda popularitas vitæ Jesu!"—BENGEI.

IT is never very difficult to bring vague and sweeping charges of neglect of duty against any large body of men. Some of their number are pretty certain to deserve the scourge—otherwise they would not be human. And even if the Corporation which is to be assailed should chance to have done its duty to the best of its ability, inasmuch as the great sea of pain and passion never ceases to pulsate, and is sure now and again to overleap the dykes which have been erected for the preservation of the painfully reclaimed fields, there will never be wanting occasion for the dissatisfied to point out that the said Corporation has shamefully bungled its business, and that the sooner it may be replaced by something more efficient the better for everybody concerned.

Perhaps no body of men has suffered more in our own day from vague and sweeping statements than have the clergy of the Church of England. It is the tendency of the age to consider the claims of the many and various religious bodies with an almost indiscriminating charity. The political position of the Church of England, however, and the keenness of the contest over Disestablishment has almost torn Charity out of the banners of her opponents. While they look at most other denominations through glasses of a rosy tint, the telescopes which they direct at the Establishment are critically focussed enough, even if they are not lensed with bilious yellows and greens. Nothing is too hard to lay to the charge of the clergy. They are aristocratic, and out of sympathy with the people;

they are idle and indifferent; they are busy ritualistic proselytizers; they are shamefully rich; they are disgustingly poor; they are dull-souled tithe-collectors, and prosy preachers of other people's sermons. In fact, they are represented to the working man as a sort of incubus which he had better help to throw off as speedily as possible from the long-suffering shoulders of the nation.

Professor Rogers, in an article in the *Contemporary Review* of May last, quotes with approbation Dr. Jessop's statement that "the east-country peasant looks on the country parson with settled hatred." This feeling, he says, "is well-nigh universal." Such statements are sufficiently astounding to one who knows intimately the country parson and his flock, but they are frequently and confidently made in the most accredited periodicals. A case or two of gross clerical incompetence is perhaps instanced; the income of one or two of the very few richly endowed rectors is quoted; the whole body of the clergy, thus sampled, is then swept together into one mass, and the representative parson is ticketed as "the best paid man, and the idlest, in the parish."

Now we may at once grant that such statements are not without a certain substratum of truth. Were it not so, they would attract no notice whatever. From among the holders of more than 14,000 benefices one might only too confidently assume it as not only possible, but probable—nay, under the present system of private and irresponsible patronage, one might even assume it as certain that *some* shepherds would be found who make it their chief business to feed themselves, while they neglect their flocks. But to one who has any large acquaintance with the clergy, whether in town or country, it sounds just a little too absurd to charge them generally with indifference to either the services of their Church or the affairs of their parishes. Why, the conversation in most clerical households is seldom or never turned from these subjects. Canon Kingsley is said to have made a home rule to exclude "shop" from the fireside chat of his family party. Nor will any who are familiar with the inner life of an ordinary parsonage think such a rule wholly unnecessary. Not to mention the parsonage in the town, where the vicar wears a pre-occupied air, as of one who has to keep countless separate threads of duty from entangling in his brain, and his daughters are unmistakably business-like, practical, and parochial; even in the snug country rectory, amid the scattered hamlets, the talk from morning till night is apt to run—shall we say *ad nauseam*?—upon such topics as old Mrs. Jones's ailments, and the best way to relieve them; young Brown's (widow Brown's son) equipment for sea; clothing clubs, blanket clubs, coal

clubs, night-schools, special services for hop-pickers or harvesters, choir-practices, penny-readings, church-garnishings, and so on—till an outsider, who has no part or lot in these matters, may complain that they “think the rustic cackle of their bourg the murmur of the world;” but he will not, if he be fair, be able to say that either the parson, his wife, or his children, are indifferent to the concerns of their parish.

It is the custom of the class of writers to which I have alluded to concentrate most of their remarks upon the country parson. His brother of the town, unless he be a ritualist, has ceased greatly to interest them. Can it be that his activity, none the less to be acknowledged because so lately born, is fast disarming criticism? However this may be, the public is persistently informed that the *rural* church is an expensive failure, and has ceased to command the confidence of the people. It is common to hear the country Rector described as the champion of the lawn-tennis court and the cricket-field, the farmer of his glebe, the driver of a trim dog-cart, and the friend of the squire. A man who spends the revenues of the parish in living as comfortably as he can, and in providing for his own children. In fact, to quote from an article by a Mr. Crowhurst, he is said to be “a gentleman first; secondly, a man with family interests; lastly, a Christian minister.”

Such a sentence might perhaps describe, not wholly unfairly, the grandfathers of this generation. It is now out of date. No doubt some sloth-like survivals of a former race are still to be found. But their position is not a happy one. Attacked by their own Bishops on the one hand, and by the public on the other, they cannot but feel themselves to be anachronisms. Moreover, in the face of the rising tide of opinion, it is becoming more and more difficult to perpetrate abuses of patronage. Already the sale of spiritual charges is gibbeted. Already the claims of the parishioners to a voice in the election of their own pastors are making themselves heard. The Church is earnestly desirous to commence her own internal reform, and—if the Nonconformist members of Parliament will allow her—she will probably carry it through. In the meantime, we may grant that the condition of the rural Church is far from what it ought to be. (Are the Nonconformist or Presbyterian Churches able to give a better account of their own country stations?) But things are slowly righting themselves, even without the interference of Parliament or Convocation. The tide of universal energy is rolling over the wolds and downs as well as through the courts and alleys of the crowded centres of population. It is not fair to judge the Church of England by the long hibernation of her

past. She must be estimated by what she now is, and by the fair promise of her future. And there has risen up within her borders quite an army of the "sons of the prophets," whose labours are not limited to the towns; country clergy who, like Kingsley, are to be found during the long night-hours watching by the bedside of some sick parishioner; who, like Bishop Fraser, make themselves practically acquainted with every detail of the daily life of the poor, and fearlessly report upon the neglect from which they suffer; men who, like Dean Daunt, will long refuse preferment in order that they may continue to labour in some obscure country district in which their labours seem to continue to be required.

Dr. Jessop notwithstanding, signs are not wanting that the working man does acknowledge and appreciate the labours of the clergy in his behalf. At the same time, the position of the State parson is made one of especial difficulty by the mis-statements regarding him which are ceaselessly poured into the ears of the partially educated. When a man is steadily represented to be a vampire, there will always be some who are ready to credit him with the worst. The writer of this article was, upon a certain occasion, conducted through the great railway workshops at Doncaster. His companion was a young man then serving his apprenticeship as a mechanical engineer. As they passed the bench where the gentleman-apprentice was accustomed to work, his "mate," an intelligent-looking man with shaven cheeks and that foreign-looking tuft upon the chin affected by workmen of a republican tendency, beckoned to him to return. When he had done so, the fellow bid him go back and tell his friend that he "hated parsons"! This with a half-defiant, half-amused look flung at the poor clerical drone who had intruded into this hive of artisan bees. This man's objections to the race of parsons proved not to be founded upon any personal observation of them, or of their way of living, but simply upon the notion that they were paid out of the taxes; in other words, that they "preyed upon the vitals of the people;" also that they were the opponents of progress, the enemies of education, and the general upholders of tyranny and class oppression of all sorts. All these and other charges were reiterated weekly in his Sunday newspaper. In spite of such trash, the convincing argument of facts is making itself felt surely if slowly, and the working man and his wife are turning to the clergy as to their best friends. The superficial sign of this is the evident friendly understanding which so often exists between the parson and his people. Not many weeks ago I was asked to pay a visit to a certain factory in the north of England. My guide was the vicar of one of the poorest parishes. It was quite evident that he was on the

best of terms with everybody. Smiles and kind nods of recognition greeted him everywhere, whether from the men who looked up from the piecework at which they were slaving with furious energy, or as we passed through the crowded work-rooms where companies of girls were plying the sewing-machine or the needle. The same expressions of good-feeling are quite noticeable in villages where the social atmosphere has not been filled with acrid fog by a tithe-war. The countryman has no objection to a gentleman as such; and country districts are commoner than writers of Mr. Crowhurst's school imagine, in which bright greetings of evident friendship pass between the vicar and his parishioners, not merely when he meets a select party of them in the Bible-class, but as he moves among them on the village green, or joins the young men in a game of cricket during the long summer evenings.

It may not be uninteresting to the readers of *THE CHURCHMAN* to see some hitherto unpublished extracts from the diary of Bishop Hannington, written when he was in charge of a poor district of the country parish of Hurstpierpoint. They are full of evidence of the sympathetic relationship which may exist between a pastor and his people. To account for the possession of them I may say that, when writing the Bishop's "Life," I had at my disposal some large commonplace books, in which he was in the habit of entering only such extracts as he thought specially worthy of remark. The original small Letts's diaries, in which he recorded the passing events of each day, have since been discovered, during the removal of furniture from the house which he occupied. I was aware that it was Hannington's custom to keep more than one diary covering the same period of time. This was a habit of his which he continued to practise to the close of his life. Thus, a small pocket diary which was sent back from Uganda was at first, in spite of its very scanty jottings, thought to be the only one which he had kept of his eventful journey. Not long after, however, the complete journal which has been published in his "Life" was recovered and sent home. The slighter journal was evidently written to note separately certain facts which would be useful to travellers who might afterwards journey along the same route; but, had he lived, he would probably have rewritten both, and amalgamated them into one. On looking over these original diaries, therefore, I did not expect to find in them much, or indeed anything, that was new. Nor do they reveal any facts of importance which are not alluded to in the fuller and more finished entries of the later diaries. I do find, however, much that throws a wonderfully clear light upon the secret of his undoubted popularity in his parish, and upon the no less undoubted success which attended him in

his work. I venture to commend these extracts from the diary of one country parson, both to those who have been in a hurry to condemn the supposed idleness and inefficiency of others whose diaries have not yet been published; and also to those who, having hitherto failed to obtain success in their own sphere of work, may not have taken the same pains that he did in order to secure it.

Not long after his appointment to the charge of the Chapel of St. George, Hannington felt the want of a good parish-room in which he might hold informal meetings, such as classes, teas, lectures, and general gatherings of all sorts. As he considered that the preacher should be the first to practise self-denial as well as to enjoin it, he at once determined upon a personal sacrifice to supply what was required. He sold his horse, and, breaking down the partition between his stables and coach-house, soon caused the whole building to be transformed into a sufficiently commodious hall. That hall was seldom empty. He says:

Oct. 5th, 1878.—Have purchased a magic-lantern and apparatus from ——. It has cost me £20. It originally cost £100. Rather extravagant, but I want it for the parish.

This lantern was used to supply instruction and entertainment during many pleasant evenings both in the above hall and at a workman's club which he had been successful in establishing. But it was not only when he made elaborate preparation for their reception that he was able to induce the people to meet him. The diary records that his Bible-classes during the long winter evenings would be attended by as many as seventy men—men of all ages, from the lad of eighteen to the village father of eighty. About the same number of women would assemble on the nights set apart for them. He also notes that it was not unusual for a hundred persons of both sexes to be present at his week-night service in the church. These are remarkable numbers when we remember that his district was a small and scattered one, and that the folk who filled the benches came all weary from their long labours in the fields. But it is quite clear that the working people had confidence in him, and were firmly persuaded that he meant to do them good.

It is a great mistake to suppose that the labourer wants to have his own way, and objects to be led. On the contrary, it would rather seem that he dumbly demands to be strongly led by anyone who is to exercise an influence over him. It is, however, a far more fatal mistake to imagine that the labourer loves to be *patronized* any more than does any other man. This is the unsavoury fly in the ointment of so many rustic enter-

tainments. Do the good people from the hall and the parsonage really expect the poor to be grateful when they, not without ostentation, prepare a frugal feast in which they themselves intend to take no part, except that they will invite their friends to assist with their presence, and watch the rustics feed! Do they really imagine that they are extending the warm right hand of Christian brotherhood to their humble neighbours when they sit upon a platform among the *bene nati et bene vestiti*, and listen complacently to the entertainment or exhortation which is provided only too evidently not for such as they are, but for another class of persons altogether? No doubt they do imagine that the poor ought to be grateful for all this; and it is not uncommon to hear them say so in tones sufficiently loud, it may be, to reach the ears of the recipients of their bounty. But, now and again, they are rudely undeceived. One such occasion I can recall. I was residing with the squire of a certain Gloucestershire village, and a penny-reading had been arranged in which the members of the family were to take part. On the appointed evening we drove to the schoolroom, which was fairly well filled with working people. In consideration for their uncultured tastes we had provided that the recitations should be sufficiently popular, and the music not too severely classical. It may be that our toleration of their weakness was written a little too plainly upon our faces. However, we were all agreed that the evening had gone off very well, and that the people were very pleased. The chairman, in his vote of thanks to us, very properly told them how grateful they should be. It was not without some self-satisfaction that we put on our cloaks and re-entered the covered wagonette to drive home. Suddenly there was a clattering sound upon the roof. Then something heavy struck the carriage with a splash from behind. Could it be? Yes, there was no mistake about it—the lads who had been grinning in the back row during our performance were now pelting us out of the village with mud! Nor did their elders interfere. We thought it a very unfriendly return. And perhaps it was. But, after all, what had we done to invite their friendliness? We had treated them as our inferiors; we need not have been so much hurt that they were behaving to us as such.

James Hannington's diary reveals to us that the secret of his real influence over the people, lay in the fact that, without doing away with the necessary distinctions of classes, he admitted them to his friendship. Such entries as the following are frequent:

Took S. Smith for a walk.

Joe M. (a carpenter) came and spent the evening with us with a home-made microscope. He is quite a scientific man in his way.

Charlie K. came up for a drawing lesson; Tom G. with various questions he wanted to ask me.

Bringing on H. H. in hope of his finally rising to the ministry.

Compassing sea and earth to make a proselyte of H. W.! (And later)—I intend to persevere.

Large Christmas-party to sixty men, to keep drunkards from their drunkenness.

Another entry reveals very touchingly the sincerity of Hannington's affection for those lads whose ghostly father he was: "To my very great regret we have caught — stealing. All very much upset." And later he wrote, "I have forgiven —, as I blame myself for it mostly, having left money and keys about."

As the venerable Vicar of Pendeen refused to allow locks or bars of any kind to be applied to the doors of his parsonage, and even dispensed with an outer bell, in order that he might encourage his rough Cornish parishioners to consider their pastor's home as their own, and to come straight to him without introduction or announcement at any hour of day or night in which they might need his services, so Hannington soon made it felt that no one who really wanted his advice, sympathy, or assistance, would be unwelcome at St. George's. As his diary shows, the people availed themselves largely of the privilege. I do not think that they often, if ever, abused it. Hannington had a quiet and conclusive way of his own of dealing with clearly ascertained fools and bores, which, if kindly, was also effectual.

The little diary goes on to reveal further that Hannington was not content with inviting the people to visit him, but that he was not to be deterred by any ordinary difficulties from visiting them in their own homes. It has been narrated in the "Life," how he braved the opinion of the whole parish, and the prohibition of the officer of health, to carry milk to a boy who was attacked by small-pox, and whom no one dared to tend. Here is an entry made in the winter of 1881:

Struggled through snow-drifts overhead to get medicine to —.

Now that is a kind of thing which the working man understands. He is very apt to look upon literary work as a sort of luxurious imitation of labour. The grinding hours spent in the study are not to him suggestive of toil. But he can appreciate physical discomfort undergone in his behalf. It is all very well that the student should assure the handicraftsman that he himself also is a "working man." The labourer begins to believe it when he sees the scholar putting his hands and feet to some practical purpose. The following extract will show that the curate in charge of St. George's could do this:

Sept. 11th, 1878. — Went down to Mrs. —, who I heard was ill. Found her in great trouble. — had been taken ill; she herself was just crawling about. I washed up the breakfast-things for her.

On another occasion an unfortunate lunatic needed to be removed to an asylum. He was very violent, and it was almost impossible to deal with him. In this emergency the brother turned naturally to his pastor, and asked his help. The entry runs :

— came to see me : brother worse, so I went and saw Dr. Smith about him, and at one o'clock took him to Hayward's Heath. Had a dreadful scene at Burgess Hill, as he guessed where we were taking him. I held him while A. bound him. He was then quiet, and we delivered him over to the asylum authorities.

In fact, in every relationship of life, Hannington seems to have made himself indispensable to his people. They associated him with everything that was going on in the parish, and with many of the events of their own home-life. I have a hopefully written letter sent home by a sailor-boy, from one of our men-of-war, then lying in a Canadian port, in which he speaks lovingly of "the dear kind face of Mr. James." Among themselves the working men would speak of him as "Jemmy." But that did not imply any rude familiarity on their part. There was no man in the whole country-side whom they more cordially respected. The pet name was such a one as the working man is accustomed privately to bestow upon his favourites. Those who know him best, consider it the highest compliment to receive from him some such affectionate sobriquet.

There was in Hannington a human kindness which brought him into direct contact with all, in whatever degree of life, who were capable of making him a sympathetic return. Not only among his humble parishioners and dependents at home, but even among the natives of Africa he found and recognised *friends*. And the recognition was mutual. Few travellers have secured so much and such disinterested devotion from their black servants as was accorded to him.

Possessing such a capacity as he did for appreciating the affection of those who were his social inferiors, it is not surprising to read that one old man died with these words on his lips, "I love Mr. Hannington;" that his servant-lad threw his arms about his neck and "wept passionately" when he decided that he would be unable to take him with him to Africa; and that even the rough soldiery who guarded him during his last imprisonment in Usoga soon became "friendly, almost affectionate."

It would appear, from his diary, that this capacity of his for making friends sometimes gave him a twinge of conscience

lest he should seek nothing more than their friendship. Thus, he was upon a visit to his former parish of Trentishoe, and had invited a number of his old friends from the neighbouring farmhouses to tea. They all spent a chatty evening together, recounting old stories; but, he says, "I had some heart-searchings afterwards as to whether the evening could not have been made profitable." No doubt, at the time, his good sense and tact stood him in good stead, and kept him from introducing any subject which would have checked the harmless flow of spirit, and thrown a feeling of constraint over their pleasant intercourse. And "profitable" such evenings could not fail to be, even though the conversation might not have taken a serious turn. For this friendliness of the people towards him inclined them to listen with the greater goodwill to what he had to say to them, when a fitting occasion offered itself for an exhortation.

And with regard to his exhortations, whether delivered from the pulpit or outside of it, they were generally sufficiently pointed and direct. An entry in his diary of 1881 gives a good idea of the kind of sermon with which he had no sort of patience. Thus, "Mr. ——— preached. It was rather like setting an oyster-patty before a hungry working man, and telling him to dine off it." In another entry he rather amusingly turns this disgust for delicate dalliance with awful truths upon himself:

I thought that I was going to preach a very wonderful sermon, and the consequence was, that I was merely watery and weak. I just darkened counsel with words without knowledge.

But he was not often caught declaiming windy platitudes. Here is another entry which describes the effect of one of his sermons on a rustic audience:

Scilly, June 31st, 1877.—I took the evening service alone. I could not help noticing the start that went round the church when I began to preach. The churchwarden afterwards said to me, "I whispered to my wife, 'This will do.' You seemed to come down on us like *that*," (giving a hard thump with his fist upon his extended palm).

He notes elsewhere with a large exclamation mark:

Heard ——— read his sermon out of a book!!

I suppose he means an actual book; a circumstance which must certainly be exceptional; but the ordinary rustic styles any manuscript that may be used in the pulpit "a book," and entertains the supremest contempt for it. It matters nothing to him whether the written pages which are monotonously turned over upon the pulpit-cushion have cost their possessor hours of painful toil in the privacy of his own study, or whether they have been purchased at half-a-crown the score from some professional sermon-monger, or whether they are in

the most literal sense the wisdom of the fathers doled out by the son, who delivers in due rotation the religious essays which he has inherited with the family living—however that written sermon may have been wrought or procured, to the agricultural labourer it is “a book.” That is enough for him. As an under-gamekeeper once remarked to myself with regard to the country-side estimate of the abilities of a certain Church dignitary; “Aye, aye,” said he, “a could preach mysen well enough, gin ye would only give me a bëuk.”

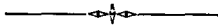
The use of notes, however, is a different thing. They are not obtrusive, and they do not impede that spontaneous flow of words which naturally follows the unsealing of a thought which has taken full possession of the mind of the speaker. I believe that Hannington generally used some notes. He found them necessary to keep his ideas upon the lines upon which he had originally determined that his address should proceed. But he did not let himself be hampered by them. One day, as he was preaching in the West-country, a Methodist shouted out “Praise God!” Perhaps that disciple of an ardent system recognised and thereby greeted some powerful expression which reminded him of his own perfervid exercises; but I do not think that Hannington was at all given to extravagance of expression in preaching, or that he aimed at producing startling effects. The real secret of the influence of his preaching upon country audiences was, no doubt, that his words were not what Carlyle describes as “from the throat outwards,” but conveyed to them homely truths which had first been approved by his own inner consciousness—*veræ voces ex imo pectore*.

There is, moreover, another entry in the little diary which throws some light upon his success as a *pastor in parochiâ*: “Feb. 7, 1878.—Clerical meeting. M. read a paper on the reform of Convocation; to me a prosy subject.” *Prosy*, because he had other things to do at that time than to turn his attention to the mastering of details which alone could make such a subject interesting. Church government was not always a prosy theme to him. His African letters, written when he was a Bishop of the Church, prove that he could take a vivid interest enough in Church organization when his office required of him that he should do so. But when he wrote the above, he was with all his might “doing the duty that lay nearest to him.” That filled his thoughts. He really did, as he used to say, “dwell among his own people.” To some of his old friends it had seemed very improbable that he would settle down contentedly into the unnoticed way of a country parson. But he did so, and among his own people found for the time interests that filled his life.

No man can be a really successful pastor, in either town or country, with whom it is otherwise. Of course I do not mean to assert that the parish priest who interests himself in the affairs of the Church and the world outside the boundaries of his own parish cannot hope to be successful within his parish. Only this—that the simplest and rudest *pagani* to whom the Divine message is sent require to be studied, and studied both sympathetically and experimentally. The man who is a scholar, author, ecclesiastical statesman, or anything else *first*, and pastor only during what time he can spare from the pursuit of the main ambition of his life, cannot well hope to get beneath the surface and reach the core of humanity which is to be found somewhere within the clod-like husk of the most labour-warped frame. He must be pastor *first*, essentially pastor, if he is to gather around him anything worthy to be called a flock. If all the clergy were such, one might make bold to say the position of the Church would be impregnable; but that there are many more such than it is the fashion to suppose we are fully persuaded.

E. C. DAWSON.

EDINBURGH.



ART. III.—CANON WYNNE'S "FRAGMENTARY RECORDS."

Fragmentary Records of Jesus of Nazareth. From the letters of a Contemporary. By Canon WYNNE, M.A. London: Hodder and Stoughton.

IT was the fashion two hundred years ago to give to controversial books and pamphlets the title of "A Short Way," as "A Short Way with the Anabaptists," "A Short Way with the Quakers," and so forth. Canon Wynne might have called the little book now before us "A Short Way with the Unbelievers," for the whole of his lucid argument might be read, and that with care, in a couple of hours. But the ideas connected with such a title are so quaintly unsuited to the tone and spirit in which he writes that the suggestion might well provoke a smile. As a rule, the stern old treatises to which we refer carry with them a grim implication that a still shorter and surer way with the heretics therein condemned would be the gaol, or perhaps the block, whereas the governing sentiment in the "Fragmentary Records" is a sympathy with the difficulties of unbelief so tender and ardent that the author projects himself into the position of the doubter in seeking to

lead him on towards the light of God. In controversy, as in practical benevolence, if we would help a suffering brother we must first, like the good Samaritan, come where he is.

Every method of controversy, however, has its difficulties; and Canon Wynne feels evidently some apprehension lest in approaching the Scriptural records from the doubter's point of view, he should offend or pain those who are accustomed to regard the Bible as an organic whole, and who see in even the statement of a sceptical opinion a dishonour done to Christ. But as a matter of fact the instinct of reverence is so strong in Canon Wynne that even when he withholds the customary titles of adoration in speaking of our blessed Lord, we feel the reverent spirit is there, and he apologizes so gracefully for the position his method compels him to assume that the most rigid orthodoxy is disarmed. He says: "If the end may not justify the means, it is hoped that in this case the recollection of it may at least explain them, and show that what seems a lack of reverence is only, like the holding back of the outbursts of loyalty on a coronation-day while the crown is being placed on the monarch's brow, a pause that makes the glad acclamations ring out afterwards with warmer enthusiasm. The love and loyalty have not ceased to exist, while the nature of the ceremony forbids their expression."

It cannot be said that the method of argument pursued by Canon Wynne is altogether new—who is there that in theology writes what is both new and true? In addition to the authorities he names in his preface we may mention that of Dr. Rawson Lumby, whose interesting work, "The Gospel in the Epistles," traverses to some extent the same ground. But the originality of a thought depends on the originating power of mind that thinks it. Canon Wynne has "cut down for himself in the land of the giants," and the country so occupied is therefore his own.

His method, then, is briefly this. He takes as the groundwork of his argument St. Paul's Epistles to the Romans, Corinthians, and Galatians, as being those the authenticity of which is acknowledged by even the most obstructive criticism, and having pointed out the high importance that may fairly be attached to the incidental references which occur in the letters of a contemporary writer, deduces from them the teachings they contain as to the life and work, and divine attributes, and ethical standard of Jesus Christ. The author is too careful a logician to take for granted at once that these statements are true, but having established the fact that Paul believed them, and taught them some twenty-five to thirty years after the death of Jesus, and more, that they must have been his convictions at a considerably earlier date;—"the

stately galleon has taken in its cargo at a point much higher up the river than where we first see it sweeping down to the sea"—he then goes on to prove that St. Paul's position is inexplicable, unless we conclude that what he believed was indeed the fact. He shows that St. Paul's writings mark an epoch in ethics; that this epoch is caused by a history; that the corroborative evidence is immensely strong; and finally, in a brief but weighty chapter, he discusses that last intrenchment of the sceptic, the theory that the supernatural is "unthinkable," unassailable by any weight of evidence.

We have left ourselves but little space for quotations, and must therefore ask our readers to accept our assurance that this little book is no less readable than it is sympathetic and carefully reasoned. There is, however, one leading characteristic of the work which we must not leave unnoticed. Canon Wynne, it is plain, is a believer in the power of the Word to be its own best evidence; and so in the chapters which treat of the "contemporary records," he is content to fill page after page with verses grouped together so as to illustrate St. Paul's view of the dignity and the doctrine of Christ, merely adding a few sentences at the close of the chapter to emphasize the result obtained.

From among the many passages we had marked for quotation, we can only select two or three. One of the most striking is that in which the author speaks of St. Paul's ethical standard as tested by the theory of evolution. He says :

We are struck as we read Paul's letters by the modern sound of them all. They have never become antiquated. The growth of humanity has never left them behind. Ethical culture, advancing to its highest tide-mark, has not reached beyond them. How could we, who are the heirs of the ages, better express an ideally beautiful character than in the language Paul used eighteen centuries ago? Have we gained any moral and spiritual idea by which we could add to the catalogue of graces he describes as "fruits of the Spirit"? Could we improve upon his description of "charity"? Could we bring out self-sacrifice, devotion to duty, loyalty to the great Power on high, sympathy and kindness towards our brethren, steadfastness and unshrinking courage in the doing of the right, robust indifference to morbid scruples along with tender allowance for the difficulties and mistakes of others, generous and unsparing liberality combined with steady diligence in everyday work? Could we bring out these varied, contrasted, and yet harmonizing virtues with greater force and yet greater simplicity than he has done?

Almost unconsciously the modern pen, when tracing out the character of an ideal man or an ideal woman, uses the very phrases which Paul wrote in such large letters with his own hand, not far from the time when Horace wrote his satires and Lucian his dialogues.

We have grown familiar of late with an explanation of religion by the doctrine of evolution. It is supposed to have gradually, in the course of ages, been developed and brought to its present refinement from rudimentary ideas of care and reverence towards the ghosts of departed ancestors. Eighteen centuries ought to count for something in the

evolution of ideas; yet who can find any religious conviction, any spiritual aspiration, hope or resolution, expressed by the most advanced modern teacher, which is not equalled at least in fervour, in largeness of sympathy, in refinement of thought, by the sentiment poured forth with such ardent zeal, yet chastened sobriety, by this "Paul the Apostle"? Our highest spiritual thought now is found by "reverting to type." The purest and noblest religious teaching is that which diverges least from the spirit that animates our epistles. We are thankful when we are brought to the level to which Paul has led. We have never got beyond him.

Another characteristic specimen of Canon Wynne's mode of argument is to be found where, towards the close of the book, he discusses the supposed impossibility of the supernatural:

Is the story true, then? We come back upon this question, which is the really essential one to consider. We must fix our attention upon the evidence. We must weigh it and sift it. It should be strong and clear to lead us to such unusual, such momentous conclusions. We must not say that no evidence will persuade us; if we do, we are weakly yielding to a habit of the mind, a mechanical impulse, instead of using scientific investigation. One of the disciples of Jesus, described in the old Gospel history, made a statement of the kind. When Christ's other companions declared that they had seen Him risen, Thomas said that he would not, and could not, believe unless he actually could put his fingers into the print of the nails that had fastened Him to the cross. That incredulity was not philosophical; but the result of habit, prejudice, and perhaps a morbid desponding disposition. If ever I am inclined to similar doubting, if the thought comes pressing upon me unbidden, "The supernatural is impossible," I believe it would be unreasonable weakness to yield to the impulse, as I do not know what the supernatural is and have no means of judging of its impossibility.

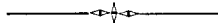
But there are classes of phenomena which do come under the range of my experience, and with regard to which I am capable of judging as to their possibility or impossibility. And when I think of the evidence before my reason and conscience for the story of the crucified and risen Jesus, I feel it is impossible that such evidence could mislead. That the character of Jesus should have been invented by dishonest forgers or fanatical dreamers, is, I am sure, impossible. That Paul and His other Apostles should have preached their noble, large-minded, and holy doctrines while they were propagating what they believed to be untrue is impossible. That they should all have imagined Jesus to be alive while He was still mouldering in His grave under their feet is impossible. That they should have had their lifelong Jewish prejudices overcome, all their narrow-minded ideas swept away, all their earthly desires and longings crushed, by their deference to One whose life was a wild dream or a daring imposture, is impossible. That His companions, who loved Him and lived with Him, and spent years in His society, should have been mistaken on the plain issue as to whether He did or did not do the things the writer of our letters and His other disciples said He did, is impossible. That He could have taught as He did, that they could have taught as they did, if He and they were victims of an absurd delusion, is impossible. That there could be any kind of glamour or enthusiasm or sentimental imagining that would make a number of men think that a series of events happened within their experience which had never happened, and as they taught them, teach at the same time the plainest, most sensible,

as well as most beautiful morality, and be so sure they had seen the things they never saw, that they should let themselves be killed rather than cease to declare they had witnessed them—such delusion and such conduct my judgment unhesitatingly declares to be impossible.

When I think of all this, of all the evidence history gives, all the evidence my heart responds to in every fibre, as to the unique and glorious life of Jesus of Nazareth, I leave my attitude of inquiry. I have been inquiring and searching, but not in vain. I have found what I wanted. I have found a real religion. I have found a narrative of outward facts which the verdict of my understanding declares to be true.

It is a melancholy fact, and every working clergyman will bear witness to the truth of what we say, that of those who profess and call themselves sceptics, even among the educated classes, there are few comparatively who possess sufficient knowledge of the subject to appreciate the arguments contained in this work. As a rule the sceptical objections one hears in society are almost unanswerable from their very crudeness; still there are not a few among the religiously taught young men and young women of our day whose minds have caught that peculiar form of doubt which seems just at present to be endemic, as the doctors would say, and to the friends of such, to all indeed who value a careful piece of reasoning presented in a kindly and winning way, we cordially and earnestly commend this valuable book. God grant that it may be the means of restoring freedom to many a prisoner in Doubting Castle!

JOHN J. ROBINSON.



ART. IV.—NEW TESTAMENT SAINTS NOT COMMEMORATED.—APOLLOS.

AMONG the questions of paramount importance and ever-recurring interest which were raised by the introduction of Christianity into the world, was the relation in which the new religion stood to the powers and faculties of the human mind. That it did not rely upon them was obvious. So far from that, it seemed studiously to disparage and decry them. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes,"¹ are the words of the Divine Founder Himself, words of which we catch the echo in the statement of His Apostle, "not many wise after the flesh, not many mighty, not many noble are called."² Accordingly, peasants and fishermen of Galilee, "unlearned and ignorant men,"³ were chosen as the first instruments for the propagation of the Gospel.

¹ Matt. xi. 25.

² 1 Cor. i. 26.

³ Acts iv. 13.

And yet, though the faith of Christendom was not to "stand in the wisdom of men, but in the power of God,"¹ it did not, as indeed it could not, follow that there was no place for the human intellect in the kingdom of God. Was it possible that He, Who as perfect man had Himself the perfection of all human powers, Who came to wrest the sceptre from the usurper and restore His redeemed and emancipated subjects to their rightful Lord, should leave so vast a portion of His work undone? The "strong man armed" was strong intellectually, and intellectual weapons held no mean place among "the armour wherein he trusted." But the "Stronger, than he, who came upon him," in this too "overcame him," and divided also these "his spoils."² As it has been beautifully said, "Every gift of God is plainly good, if it be sanctified. Great intellect may greatly serve God, if it first humble itself to obey Him. . . . In one of the many mansions of the house of the great Father, it has its own reward, if sanctified. He Who 'hath made all things for Himself,' must have prepared for those wonderful, transcending intellects, whose piercing thoughts are more like intuition than reflection, some separate lustre in the bright galaxy around His Throne. . . . Intellect, penetrated by the Spirit of God, irradiated by His light, kindled by the glow of Divine love, reflects to after ages the light which it has caught, illumines mysteries, guards truth, unfolds our spiritual nature, orders the whole sum and relations and proportions of Divine and human knowledge."³

The choice of St. Paul, gifted and cultured in so extraordinary a degree, to be the Apostle of the Gentiles, and in that capacity to assail the intellectual strongholds of heathendom, is commonly and rightly regarded as corroborative of the view we have taken of the relation of the Gospel to intellectual power. But it has not perhaps been sufficiently observed that in Apollos we have another, and in some respects even a more striking, example of this relation. If the gifts of Apollos were less varied and valuable than those of the great Apostle, they were, at the same time, more showy, more popular, more attractive; just those gifts which in themselves, and as natural gifts, are least in harmony, we may perhaps say, with the spirit of Christianity. And moreover, whereas St. Paul, in one crucial instance at least, studiously avoided the use of such gifts, so far as he possessed them,⁴ Apollos appears to have made full proof of them in the service of Christ.⁵

He first comes into view at Ephesus,⁶ during the interval

¹ 1 Cor. ii. 5.

² Luke xi. 21, 22.

³ Pusey, "Christian Faith and the Atonement," pp. 21-24.

⁴ 1 Cor. ii. 1-5.

⁵ Acts xviii. 24, 25, 28.

⁶ Acts xviii. 24.

between St. Paul's first and second visit to that city. In the brief but pregnant mention of him by St. Luke, we have much information conveyed in few words. He was an Alexandrian by "birth" or "race." He had been brought up, therefore, in "the great seat of the Hellenistic language, learning, and philosophy," where "the celebrated LXX. version of the Old Testament was made," and where "took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief (Gnosticism), which was destined to enter so widely, for good and for evil, into the minds and writings of Christians."¹ He had made use of his opportunities, while at the same time directing his attention to the noblest of all fields. He was "mighty in the Scriptures," not by neglecting, we may be sure, all other attainments, but by being "diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same."² He was "eloquent,"³ gifted with the power not only of acquiring but of imparting information, possessing the happy if rare combination of a well-stored mind and a ready tongue—the full reservoir and the ordered channels—which turns the highest attainments to the most profitable account. His teaching, too, was "careful" or "exact."⁴ He was not carried away by the vividness of his imagination into inaccurate and loose representations of truth. His genius shone as the star that guides, not as the meteor that misleads. Above all, he had the gift of fervour. He was "fervent in spirit." His eloquence was no cold appeal to the reason and the intellect. It went straight home to the heart. It penetrated, it stirred, it warmed, it kindled. This was the man who, first at Ephesus and then at Corinth, did a work for God. For such gifts as these, sanctified and informed by the Spirit of grace, there was and there is a place found, and a sphere provided in the kingdom of heaven.

But to this chief lesson, which lies on the surface of the brief history of Apollos, one or two corollaries, if we may so call them, are attached. The genius of Apollos was humble and teachable. A Jew himself, he had not "rejected the counsel of God against himself,"⁵ but either through personal intercourse with him on occasion of some visit to Judæa, or from the knowledge of his doctrine which had reached the Jewish colony at Alexandria, he had become a disciple and had accepted the baptism of our Lord's forerunner. Into the

¹ Alford on Acts xviii. 24.

² Service for the "Ordering of Priests."

³ λόγιος. The rendering of A.V., "eloquent," seems preferable to that of R.V., "learned" (but "eloquent" in the margin), because the learning of Apollos appears afterwards to be described, when it is added that he was "mighty in the Scriptures."

⁴ ἀκριβῶς, ἀκριβέστερον, verses 25, 26.

⁵ Luke vii. 30.

teaching of John he had fully entered, recognising it as the divinely-appointed development of Judaism, which was to issue in the full revelation of the promised Messiah. He was "instructed in the way of the Lord," and regarded as already a "disciple"¹ of Christ, though as yet he only knew "the baptism of John." All his energies were devoted to "preparing," as John had done, "the way of the Lord." No sooner had he come to Ephesus than "he began to speak boldly in the synagogue," desiring to lead others in the onward path which he himself was treading. But when Priscilla and Aquila, who heard him speak, and perceived at once the fervour of his zeal and the imperfection of his knowledge, "took him unto them and expounded unto him the way of the Lord more perfectly," the brilliant and successful orator, who had moved the synagogue by his eloquence, cheerfully became the humble and teachable scholar, and yielded himself without a trace of irritation or resentment to their guidance.

Nor is there wanting yet another proof that with all his other gifts Apollos possessed, in no ordinary degree, "that most excellent gift of charity." Equipped with the more perfect knowledge which he had acquired at Ephesus, and supplied with letters of commendation from the Ephesian Church,² he passed over into Achaia, where it was felt³ that an appropriate sphere for the exercise of his special gifts awaited him. There, as at Ephesus, marked success attended his labours. "He helped them much which had believed through grace." One section at least of the Corinthian Christians attached themselves specially to him, and set him up, in rivalry to St. Paul himself, as the leader of a party in the Church.⁴ The noble nature of St. Paul, his entire freedom from jealousy, when from him, their only "father in Christ Jesus through the gospel,"⁵ the Corinthians were thus in danger of being drawn away by one of many "instructors," shines conspicuous here. Full and generous is the recognition which he ever accords to his "brother Apollos." If he himself had planted, Apollos watered, and "he that planteth and he that watereth are one."⁶ If he as a wise master-builder had laid the foundation, on that same foundation had Apollos built. They are alike God's good gifts to his Church in Christ.⁷ Amongst the latest injunctions of St. Paul is that

¹ Compare Acts xix. 1, where the twelve men, who were precisely in the same religious position as Apollos, are called "disciples."

² "The brethren wrote to the disciples to receive him," Acts xviii. 27. Compare the mention of "letters of commendation" to the same Church, 2 Cor. iii. 1.

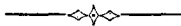
³ Observe the expression, "the brethren encouraged him" in his intention to go, Acts xviii. 27.

⁴ 1 Cor. iii. 4. ⁵ *Ibid.* iv. 15. ⁶ *Ibid.* iii. 6, 8. ⁷ Verses 21-23.

laid upon Titus, that Apollos should be forwarded in his work for God.¹ One only hint we have, but that a very interesting and suggestive one, that the generosity of St. Paul found its due reward in the Christian delicacy and consideration of Apollos. Doubtless the glory of God and the welfare of His Church was the paramount aim of both these great ministers of Christ. Yet, when writing to these same Corinthians, St. Paul is careful to assure them that it was no doing of his that Apollos would not visit them as the bearer of his letter, for he had "besought him much to do so;" and when he is no less careful to add that it was not at all the will of Apollos to come to them at that time,² we may reasonably surmise that the reluctance was occasioned by apprehension lest his appearance among them might foment the dissensions of the Corinthian Church, and so not only injure them, but wound the feelings and impair the authority of his beloved and honoured fellow-worker. And, therefore, he would not go to them.

The happy combination, then, of gifts and grace is the distinguishing characteristic of this uncommemorated Saint. As we lay down the brief record of his life and labours, we are fain to offer for ourselves and for the Church the prayer: "Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honour and glory; through Jesus Christ our Lord, Amen."³

T. T. PEROWNE.



ART. V.—THE TEACHING WORK OF THE MINISTRY.

AT the Church Congress held at Portsmouth, 1885, one of the selected subjects was, "The Teaching Work of the Church." This was to be treated under the several heads of: (1) Exegesis of Scripture, (2) Doctrine and Ethics, (3) Church History. On these topics important papers were read; but the result was that the general subject was lost in the divisions; a natural result, and almost inevitable, when the separate subjects were of such consequence, and opened such spacious fields of thought. Called upon to speak for a few minutes on the second of these divisions, I felt at the time that there was a preliminary need, which could not then be attended to. It is one which prolonged observation continues to impress more deeply on my mind; and on this account I ask leave to say a few words concerning it.

Behind those particular lines of instruction, and inclusive

¹ Titus iii. 13.

² 1 Cor. xvi. 12.

³ Collect for St. Barnabas' Day.

of all particular lines, stands the general duty of instruction itself, the teaching work of the Church, as a principal department of her activities, distinct from her liturgical, evangelistic, and pastoral work, though intimately connected with them.

Is the distinctive nature of this work clearly understood? Is the present need of it duly recognised? Is the duty of it adequately fulfilled?

These are questions which have respect to our own Church and time, but the subject of them belongs to the whole Church and to all time; and we should approach them under a due sense of their fundamental place and prominent importance in the Christian scheme.

Christianity is a didactic religion. All revealed religion is so: for revelation is the discovery of truth for human apprehension; it is communication of Divine thought; it is the mind of God informing the mind of man. It recognises man as a being endowed with intelligence, reason, and conscience, and with some capacity to apprehend and respond to the mind of God. If mysteries are announced, or performances prescribed, still even in these cases it is to the *mind* that the primal appeal is made. Processes of inquiry and reflection are set in motion, and the teaching by which these are awakened or conducted becomes inevitable.

That the earlier stage of revealed religion had this character is an observation that everyone may make. It lies on the surface of the Law. Those who receive it are to teach it diligently to those who succeed. In answer to inquiries, which it is sought to awaken, they are to explain "what they mean by this service," to transmit the historic records, and to impress the lessons they convey. Without following the history of this didactic character through its stages of prosecution or neglect, it is enough to point to its exaggerated and (so to speak) crystallized development in the last days of the Old Covenant. Then the teacher is the central figure and reigning power in religion, and the highest occupation in worth and honour is that of the student or disciple.¹ The scribes (Sopherim) are the great authorities to whom deference is due, and those who are recognised as professed teachers are "called of men Rabbi, Rabbi"—"my great one, my master." The public estimation of the office is all the more evident from the forwardness to assume it; such as is depicted in sad sarcasm by one who was all his life in contact or in conflict with such men, "Thou art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

¹ See Dr. Edersheim's "Jesus the Messiah," vol. i., 93; and Taylor's "Pirque Aboth," *passim*.

a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth" (Rom. ii. 18, 19). The inconsistencies of the teachers, and the externalism and traditionalism of the teaching, though they affect the quality, do not lessen the fact of the strongly didactic character which the old religion had assumed, when the new teaching came to transmute and supersede it.

It was as a Teacher Himself that Jesus of Nazareth appeared; at first as one of many, but in a moment seen to be different from them all. "The multitude were astonished at His teachings: for He taught them as one having authority, and not as the scribes." His works confirmed the impression. "We know," said a teacher of Israel, "that thou art a teacher come from God; for no man can do these signs as thou doest, except God be with him."

This was the character sustained by the Lord throughout the time of His manifestation. His higher characters of Son of Man and Son of God, Christ and Saviour, Judge and King, are asserted or implied in the course of various instructions: but His style and title are the same as those which other Rabbis bore; more than fifty times reiterated in the narratives of the evangelists,¹ but never used again when their story is closed and Jesus is glorified. His adherents are "disciples" (*μαθηταί*, learners, persons under instruction and education); and only through this relation (itself permanent) they rise to the consciousness of higher relations than this. "He opened His mouth, and taught them;" and on what a vast range and variety of topics! He speaks of His Father, of Himself, of the Kingdom of God, of the Law and the Prophets, of interpretation of Scripture, of worship, of prayer, of almsgiving, of forgiveness of others, of services and ministries, of various characters of evil, of all kinds of graces and virtues, of the lessons of nature, of social duties, of tribute to Cæsar, of marriage, of angels and things in heaven, of judgment and things to come, etc., etc. The list might be prolonged to any extent. Whoever shall put down the mere headings of the subjects of our Lord's teaching will be amazed at the vastness of the provision made in these short records for the future information and direction of thought.

Thus was Christianity introduced into the world; and as a teaching religion it was to continue: "Go ye, *disciple* all nations, baptizing them, *teaching* them." The kingdom was to be always a school; its subjects were to be always disciples: teaching was to be a main part of its internal life. How

¹ διδάσκαλος forty-five times in all Gospels, ἐπιστάτης six times in St. Luke only.

thoroughly this was understood by the founders of the Church is apparent from their extant writings. It is not enough for the Apostles to gather converts by evangelistic proclamations, to distinguish them by confession of the Name of Christ, to unite them in an organized society, and to appoint for them ordinances of worship. The Epistles remain as specimens of their work as teachers. How comprehensive it was! how careful! how adapted to the minds addressed! Take the Epistle to the Romans, or that to the Hebrews, as an instance of thorough treatment of special departments of truth; or the first to the Corinthians as an example of judicious instruction on practical questions of life. Or rather, take the whole collection of apostolic letters as presenting the first form and perpetual exemplar of the teaching work of the Church—an aspect which belongs to them none the less, because they are set apart from the rest of that work, by a recognised inspiration and canonical authority which no subsequent teaching can claim.

The provision made for this work in the general life of the church appears, first from its giving a title to a special ministry, and secondly from the capacity for it being a proper qualification for a permanent office.

The name of teachers, as fulfilling a distinct ministry, is conspicuous in the apostolic time. "There were in the Church that was at Antioch prophets and teachers" (Acts xiii. 1). "God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles," etc., etc. "Are all apostles? are all prophets? are all teachers?" (1 Cor. xii. 28-29). "He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints unto the work of ministering; unto the building up of the Body of Christ" (Eph. iv. 11, 12). Thus teachers (*διδασκάλοι*—the title which our Lord had borne) are an essential element in the constitution of the Church, "set" in it by God, "given" by the ascended Lord, a part of the great composite gift of various powers and ministries by which the Church was being formed and edified in its earliest stage. In this scheme of things, the teachers rank as the third order after the apostles and prophets (who have immediate commission and inspiration), as if carrying on the same kind of work with them; and they are placed on a higher level than miracles, healings, tongues, and the like, which functions are separated from the three first by a significant change of expression.¹ In the

¹ A change from *πρῶτον—δεύτερον—τρίτον* to *ἕπειτα*, and from separate specifications to a collective catalogue, and from the mention of the persons to that of the gifts.

passage in the Acts they are conjoined with the prophets; the same persons, perhaps, sharing in different measures in both gifts, but at least as doing together one common work in the Church at Antioch. In the Ephesian epistle they also follow the apostles and prophets, but now as a subdivision in a larger class, comprising evangelists, pastors, and teachers. Perhaps the time which has elapsed has given more distinct recognition to different parts of the ministry, or perhaps the writer's mind is following the process of formation of Churches, and passing from evangelists who convert to pastors who take charge of the converted, and, in close conjunction with these, to teachers who carry on their education in Christ.

It is interesting in this connection to remark that the relation of the prophets and teachers, which we have observed in the New Testament, appears also in the primitive document lately brought to light, the so-called *Didaché*, or "Teaching of the Twelve Apostles." After directions about the treatment of apostles and prophets, who may from time to time visit the Church to which this instruction is addressed, it proceeds thus: "Every true prophet that willeth to settle among you is worthy of his food. So likewise a true teacher is also worthy, like the workman, of his food," and they are to have "the firstfruits of the press and floor, of the oxen and sheep." Then, after short directions about "the Lord's Day of the Lord" and the gathering together on it, the charge is given: "Elect therefore unto yourselves bishops and deacons worthy of the Lord: men meek and not loving money, and truthful, and approved; for unto you do they minister the ministry of the prophets and teachers."

The latter extract leads to the next point to be noted, viz., the incorporation of the function of teaching with permanent offices in the Church. As Dr. Taylor observes, "The institution of bishops and deacons is linked to the service of the Lord's Day" and to the Eucharist as "the central act of worship;" and the direction is that the persons who fill the local and permanent offices shall be "of the same character and calibre as the unattached ministers of the Church at large; for *unto you (locally)* do they minister the ministry of the prophets and teachers."² This paraphrase seems to have caught the true purport of the words as bearing upon a transitional state of things. In discussions on the growth of Christian institutions, which are now in progress, two things at least are

¹ ἡμῖν γὰρ λειτουργοῦσι καὶ ἀντὶ τὴν λειτουργίαν τῶν προφητῶν καὶ διδασκάλων—same word as in Acts xiii. 2 of the "Prophets and Teachers"—*λειτουργούντων τῷ κυρίῳ*.

² "The Teaching of the Twelve Apostles," two lectures by C. Taylor D.D., Master of St. John's College, Cambridge, page 94.

plain: first, that the permanent orders of the ministry were originated in the midst of a surrounding system of special powers and gifts; secondly that these special provisions gradually dropped away, their functions being absorbed in the offices which had been created to inherit and continue their work for ever. The wise providence by which the Head of the Church thus ordered things is through the mist of controversy becoming clearer to our view. In communities freshly formed, rapidly multiplying, widely dispersed, it was not in the nature of things that each local ministry should be at once sufficient for its work. Ordained officers of Christ were then called to administer a system as new to them as it was to those over whom they presided. In government and order, a superior direction and control was needed, and this was supplied by apostolic visits, letters, and commissaries. But capacity for teaching, with which we are now concerned, would be still less likely to be found in each locality than powers of presidency, administration, and pastoral care; for certain knowledge and full information in a new and large scheme of doctrine can be diffused only by degrees, and is not secured by personal qualities or communicated by official appointment.

When, however, apostles died, the Churches had still to be governed, and when prophecy ceased, the word was still to be ministered. The anticipatory arrangements for this continuance are seen in the New Testament pages. One might trace this in regard to government and transmission by episcopate and presbyterate; but we observe it now in the department of teaching. We have seen how the prophets and teachers are linked together, so that the ministration of the word would go on sometimes with the aid of occasional inspirations, sometimes without it. The elder or bishop would not necessarily be a prophet or teacher; but he would often be appointed as being so endowed, and, the teaching power being one that could be acquired, the duty of fulfilling it would attach itself more closely to the office in proportion as the extraordinary influences began to fail. In the words of the *Didaché*, "the bishops and deacons would minister the ministry of the apostles and prophets." So we find in the New Testament that the elders were "made bishops to feed the Church of God, and to be the pastors or shepherds of the flock," teaching being a main part of the normal pastoral work. Elders who ruled well were often persons "who laboured in the word and teaching" (1 Tim. v. 17). In appointments to the office it was a requisite that a man should be "apt to teach"—*διδακτικός* (1 Tim. iii. 2; 2 Tim. ii. 24); and the commission is to be given to those "who shall be able to teach others"—*ικανοί*

ἐτέρους διδάξαι (2 Tim. ii. 2). And where the word is not used, the references to the business to be done carry with them the obligation of this duty. There is nothing in this to exclude laymen from the work of teaching (even in the congregation, under due permission), but it was provided that the duty and responsibility should rest with the ordained persons, as being a chief part of the ministration of the word and of the care of souls.

So things were ordered for continuance. The Divine Wisdom which used special means for the planting of the Church when it had as yet no roots in the world, at the same time provided the system under which it should subsist when its roots were struck, and it could stand and grow under the ordinary dispensation of the Spirit.¹

The story of the fulfilment or non-fulfilment, under this dispensation, of the particular duty before us, is not here to be told. The patristic literature, with its large amount of homiletical and catechetical instruction and of exposition and application of Scripture, not only contains its own teaching, but bears witness to a habit of teaching around it in the ages to which it belongs. But change was going on, and, when the time arrived which most demanded this ministry, it is found conspicuously to fail. The inundations of heathen races which overflowed Europe, deposited populations strongly impregnated with their old ideas, and whose rudimentary and dubious Christianity needed to be gradually enlightened by habitual and patient instruction from the Word of God. It was not to be had. The Church organized for conquest and for rule was little solicitous to teach, and indeed was little qualified to do it. Her methods for taking and keeping hold of the people were more suited to use their ignorance than to dispel it. Assent to formulas, submission to authority, sanctification by ordinances and participation in ceremonies, were the ideal of popular religion. On great questions the mind was left, or rather was kept, dormant. The divine lesson-book was laid by, and its large treasuries of truth were closed. Its guardians had "taken away the key of knowledge. They entered not in themselves, and those that were entering

¹ It has been for want of observing this Divine method, and from an unintelligent reading of the records of it, that some of our recent sectaries have ventured on their abortive attempts at reconstructions of the Church; Plymouth Brethren, for instance, trying to return to the exceptional ministries, and treating the permanent offices as usurpations to be set at nought; and Irvingites proceeding on the hypothesis that twelve apostles, prophesying, and gifts of tongues are perpetual requisites of a "Catholic Apostolic Church," to be had somehow, without regard to common sense and the truth of things.

in they hindered." It lies on the broad face of mediæval centuries that, while the ritual work of the Church is elaborated to the highest, its teaching work may be well-nigh extinct; an admonition of history which it does not become us to forget. But the change came. Religious inquiry and thought revived. The Book re-appeared, and diffused its presence and power. Through it the mind of man was in contact with the mind of God, and teaching and exposition were needed rather than hierurgic acts.

I do not trace the history through the intervening centuries. I am looking not to the past, but to the present. It has been enough to observe the work of the teacher as distinctively marked and prominently asserted in the origin of Christianity; and, having thus turned to the quarter from which we draw inspirations and directions, I revert to the questions which were asked at first: "Is the distinctive nature of the work of teaching clearly understood? Is the present need of it duly recognised? Is the duty of it adequately fulfilled?"

If these questions are taken as referring to the whole teaching work done in the Church, they open a wide field of inquiry, including various agencies and methods. Looking, for instance, at the teaching now given by the pen and through the press, we may find satisfactory answers to our questions, and regard the contributions of exposition and instruction given in our time with sincere thankfulness to God. But, as the title of this paper intimates, the present observations apply to the teaching work, not of the Church, but of the ministry of the Church, its ordained ministry, in parish and pulpit: and here the questions asked must be answered with more hesitation and reserve. The field of observation being so large, and the conclusion being, after all, a matter of opinion, it will differ according to the observations which men have made for themselves. But those who have observed most and are best acquainted with the state of our Church will not, I think, demur to the allegation which I make, that, while other departments of Church life have been greatly developed in our day, the teaching work has not advanced in anything like a proportionate degree. Liturgical work has obtained conspicuous development in the number and character of services, the order of ritual, and the scenes and accessories of worship. Evangelistic effort has shown itself adventurous and expansive, adopting new methods for addressing the multitude or for reaching forgotten classes of men. These movements, for their own health and completeness, require the check and balance of a corresponding advance in teaching; but they have not produced it. They seem rather to have hindered it, by promoting, though on

very different lines, a sensational taste which does not take kindly to didactic work.

That work, as a part of the ministry of the Word, has its own specific character, though it cannot be marked off by any strong lines from the rest of that ministry, with the other forms of which it must ever be more or less interfused. Reverting to the early time, when special gifts discriminated the divisions of work, we have in the statement that "God had set in the Church evangelists, pastors, and teachers" a permanent note of the distinction, relation, and order of these ministries. The first of them contemplated those that were without, the two latter those that were within. The evangelist preached the Gospel in broad outline, in its proclamations of facts and offers of grace, to bring men to Christ, and draw them into His Church. The pastor took charge of their subsequent life, their participation in ordinances, fulfilment of duties, and holy conversation in Christ. To the teacher belonged that education in the Word which followed the work of the evangelist and accompanied that of the pastor. It would include the preparation of catechumens, and the fuller instruction of believers; the oral communication of the evangelical narratives (such as Theophilus had received, and on which St. Luke wrote to give him "the certainty"); the doctrinal interpretations of those facts, derived from inspirations of apostles and prophets (as they are now seen in the Epistles); and the exposition of the Old Testament Scriptures, as prepared by the prophetic Spirit, for that higher and ulterior use which they obtained in the light of the Gospel. These were broad lines of teaching and large resources for it, ever varied and augmented by the adaptations and illustrations of Divine truth which would be evoked in successive times and in particular Churches by their errors, dangers, or necessities.

In course of time, as the responsibilities of the whole ministry devolved on the permanent offices, it was of prime importance that the elder should be a teacher, and that the steward, whom the Lord made "ruler in His household," should, in this way, "give them their portion of meat in due season." Every man who holds an office in which various though kindred functions are concentrated, cannot be expected to have an equal aptitude for all of them: one who is effective as an evangelist or diligent as a pastor may be comparatively weak as a teacher and expositor of the Word. But the obligation to this work remains, and has this advantage, that it is one for which study, pains, and prayer go far to create the qualifications.

This obligation, always great, is specially enforced by the

circumstances of our Church and time. A settled and inherited Christianity becomes formal and stagnant unless the mind within it is in action on subjects of spiritual interest. And when the general mind is exceptionally active in all other directions, it is still more important that it should have some proportionate stimulus and direction in this. Some stimulus and direction it must and does receive. The phenomenon of Christianity is too conspicuous, its institutions are too powerful, its questions are too interesting, not to become prominent subjects of discussion in a time of social movement and intellectual cultivation; and if the accredited and responsible ministry be defective in its general work of teaching, the cause of truth must suffer from the want of diffused instruction, and the Church will lose its influence from a sense of inadequate service.

It is further to be observed that the system and the genius of the English Church impose this duty on her clergy in the strongest manner. Liturgical acts and pastoral government are with us to be conjoined with a pervading ministry of the Word. The Holy Scripture is not kept in the background as an alleged authority for doctrines we impose, but is brought to the front into a living contact with the mind of the people, and its constant study and manifold use are in the act of ordination charged upon those who are to be teachers of men, in order to "bring them to ripeness and perfectness of age in Christ." The various and boundless resources of the Bible are to be brought into use, with adaptation to the needs and capacities of the hearers; and our ideal is not merely obedient, but intelligent Christians. This ideal we derive from the apostolic epistles, which proceed on the ground of revelation, but by the means of reason and sympathy, "teaching in all wisdom," so that "babes" may become "men of full age, having their senses exercised to discern both good and evil." We derive it also from Him Who so taught His disciples that He could say, "I have not called you servants: I have called you friends: for all things that I have heard of My Father I have made known unto you."

These references set a high standard. Yes! but they include all that ranges below it, all that ascends towards it. They are indeed our best examples of such progressive education. Teaching does not mean its highest branches only, but its lowest quite as much. It means that the mind (at whatever level) is in some way opened, some thought set moving, some inquiry raised or increased, something shown which had not been seen, something cleared which had been confused, and that the hearer grasps a conclusion by becoming participant in the process which leads to it. All this may take

place in its measure in the teaching of an infant's school as well as in higher levels of instruction; and a graduated scheme is as proper to religious as it is to secular education. On the more elementary teaching, that to the young and the ignorant, as given or procured to be given by the clergy, I will say nothing more than this: it is no easy matter, if it is to be not mere assertion and repetition of good words, but teaching in the true sense, as above described. The simplest truths may be told, or they may be taught; and children and poor people feel the difference, as others do. I speak now of the general ministry, believing that our preachers ought to feel that they are in presence of a demand for more real teaching than they commonly give.

It may be said that, on the contrary, there is a demand for short, slight sermons as adjuncts to "bright services." I know there is; and that is one reason for these observations, since it creates a temptation, or rather augments a natural temptation, to short and slight work in dealing with the Word of God—the defect in that respect being compensated by services and accessories to suit the popular taste. But for that defect nothing can compensate. It is our business also, however we may consider prevailing tastes, not to capitulate to them, but to raise and educate them. In a short sermon there may be much teaching, though there very seldom is; for condensation requires more pains, and directness more command of the subject. Yet these are to be aimed at. The Puritan method was thorough in its way and exhausted the subject; but it would now exhaust the hearer too. Our generation has impatient habits; but that is a reason, not for wasting an opportunity, but for giving something worth attending to and fit to be carried away. The demands we are bound to consider are not the frivolous, but the serious demands, those which the Word of God is meant to evoke and satisfy. "How flat it feels when one has been taught nothing!" So spake one in my hearing coming out of church on a late occasion. Often are like things said: more often are they felt when not said; and still more often not felt, because no desire for the truth has been awakened.

But I ought to advert to another allegation, more worthy of respect, which is sometimes used as a sort of excuse from this duty. It is said, "Preach the Gospel; that is the main thing." Yes, it is the main thing, but not the only thing, if preaching the Gospel be taken in the sense intended. "Preaching," though in our common language inclusive of teaching, may also (as in many passages of Scripture) be distinguished from it as a proclamation or testimony. "The Gospel," too is made an expression simply of the central truths to be proclaimed,

as the good news of Christ and His salvation. But a thousand questions follow as to what is to be known and believed, and a world of thought is opened, and the Book of God has an ever fresh supply of large and various lessons. Here is the need and the scope for the ministry of teaching, which is another thing from the evangelical proclamation, though in closest relations with it. True preaching is constituted by interfusion of one with the other, not by substitution of one for the other. It is possible to be a teacher without being an evangelist; and it is also possible to be an evangelist without being a teacher, and to carry on a permanent ministry on the elementary principles of a mission. It saves time, and thought, and study, to reiterate the same ideas and to keep within the same limited range of testimony and appeal; but it is a grave mistake, in that it does not recognise either the scheme of the Word or the wants of the soul. It often produces what I have heard called "a Gospel-hardened people," or at least a want of interest, from habitual anticipation of what will be said and expectation of nothing more.

The multiplication of services, meetings, and addresses in the present day involves this temptation for both the classes of men to whom I have now referred. A man cannot teach others who is not teaching himself; he must take in if he is to give out; and in order to present his subjects in a helpful and effective way, his own mind must be in actual and active working upon them. The want of time and of the proper conditions for study and reflection is an ever-present excuse: and the work of the clergy is perhaps being impaired in quality by its perpetual increase in quantity.

It is time that the Church should be more awakened to the growing importance of the ministry of instruction. It is imposed at all times by the character of the Bible and the inherent life of the Word; but is now required by diffused information and advancing education, by questions that are in the air, by the spirit of discussion and doubt, by influences hurtful to faith, by the spread of sincere inquiry, by the universal possession of the Bible, by the circulation of thought around it, and by the enlarged resources which students of Scripture have now at their command. These are fresh calls, beyond those which always existed, and which a liberal education was intended to meet.

The clergy of the Church of England are supposed to be learned. Some security was implied in the University degree, and some is now provided by theological colleges, courses, and examinations. But these securities are only preliminary. They do not provide those stores and resources of which our Lord says, "Every scribe instructed unto the kingdom of

heaven is like unto a man which is an householder, who bringeth forth out of his treasure things new and old." This treasure is only accumulated in self-education, by a continuous habit of converse with the Word and with the world, maintained by a settled conviction of the duty of it, and by a living interest in the truth itself. I have said converse with the world as well as with the Word, meaning such as will serve for the end in view; for the treasure, if gathered, can only be effectively used if there be some knowledge of men, some perception of what is passing in their minds, some sympathy with the classes whom we desire to instruct. On these qualifications for the ministry of teaching there is much to be said.

There is much also to be said on ways in which under present circumstances this ministry should be carried on; such as catechising, classes, expository lectures, graduated teaching, appointment for it of definite seasons and occasions, training and employment of subsidiary help, assignment of its higher forms to specially qualified persons. These practical points can here only be mentioned. I must content myself with what has been said on the general subject of the teaching work of the ministry, and its present importance in pulpit and parish.

It is a work which unites the ministry closely with the Bible by a mutual coincidence and support; so that the two powers of the book and the oral teaching are felt as coalescing into one.

It is a work intimately associated with evangelistic success, justifying to the understanding the Gospel which is appealing to the heart. It prepares beforehand for a saving reception of Christ, when (as is so common) that experience is gradually approached through growing apprehensions of the truth and growing confidence in it. It confirms that reception afterwards by giving "reason for the hope that is in us," by the "full assurance of understanding," and by education in spiritual life.

It is a work which gives a share in men's mental history, constituting between teacher and disciple a closer connection than can be created by organization or authority. This bond was strong in the old time, and is strong still. There is a very real gratitude when we feel ourselves taught, and the communion of mind resulting from it passes into a natural attachment; and these feelings ascend from the individual teacher to the Church whose charge he has fulfilled, and whose mind he has interpreted.

In this way also it is a work which effectually ministers to the defence, the expansion and the permanence of the Church, for thoughtful, intelligent, instructed Christians are its health.

its strength and its hope. They are the mature and solid product of its system, "the holy seed which is the substance thereof," and the centre of gravity round which the looser parts cohere, and towards which floating elements converge.

T. D. BERNARD.



ART. VI.—RICHARD BAXTER.

The Life of Richard Baxter, of Kidderminster, Preacher and Prisoner.
By JOHN HAMILTON DAVIES, B.A., Rector of St. Nicholas, Worcester ;
Fellow of the Royal Historical Society. London : W. Kent and Co.,
Paternoster Row. 1887.

THERE is a touch of quaintness in the very title of Mr. Hamilton Davies's book which almost seems to recall the literature and theology of the seventeenth century. Mr. Davies has bestowed no little labour and pains on his task. Like all who have yielded to the pleasant fascination of Baxter's life and writings, he gives evidence of a true and hearty enthusiasm for the man and his work. There is a great want of a table of contents, and an index is greatly to be desired. There is an absence of references throughout the book ; and though this is evidently the result of much consideration, it is much to be regretted. In certain passages Mr. Davies—especially when dealing with the ministerial office—writes fervently and impressively. He writes in the spirit of one who has felt deeply the gravity and dignity of the pastoral office, and few will dispute the position he occupies when he comes to deal with the most difficult passages of Baxter's career. The words of S. T. Coleridge, "I would almost as soon doubt the Gospel verity as Baxter's veracity," entirely describe the spirit in which Mr. Davies has worked. It is a remarkable feature in Baxter's life and character that it seems to possess a peculiar fascination for all who resolve to make intimate acquaintance with the man and his works. Archbishop Trench was in the habit of saying that he thought "Sylvester's Folio" was one of the most instructive books of the seventeenth century. Archdeacon Hare sometimes playfully tested the quality of a stranger's mind by the opinions he entertained of the affecting review of his ministry, at the end of Baxter's "Autobiography." Readers of the late Sir James Stephen's "Essays in Ecclesiastical Biography," will remember how carefully and lovingly he dwells upon the characteristics and peculiarities of Baxter. It is to be feared that, in the present age of haste and hurry, the memory and the writings of Baxter are in some danger of being forgotten. It will, indeed, be a true reward for Mr.

Davies's labour if he induces some of the younger generation to bestow a little labour on a mine from which they will be able to draw a very rich ore.

One of the most remarkable things in Baxter's life was the way in which he overcame the defects of his education. We wish that Mr. Davies had said more upon this part of Baxter's history. He must have been a real lover of books. His allusions, especially in his carefully written treatises, even more than his direct quotations, give remarkable evidences of the wideness and correctness of his reading. But even more extraordinary than his want of the highest education and culture that his age could furnish, was the terribly bad health, duly noticed and amusingly chronicled in his "Autobiography," which made his life literally one long disease. With the exception, perhaps, of Blaise Pascal, there is hardly any instance so remarkable in the whole history of literature as the constant struggle maintained by Baxter against the inroads of disease and depression. Mr. Davies deserves the highest praise for the effort he has made to assign to Baxter his real position amongst the controversialists of his day. The more that his "Life and Times" are examined, his remarkable independence of character becomes evident. We wish that Mr. Davies had bestowed more time upon that portion of English history in which Strafford and Laud played prominent parts. Mr. Gardiner in his history has the merit, and it is no small one, of approaching the subject of Laud's reforms in a really impartial and unprejudiced spirit. We look with great interest to the publication of a life of Laud, on which the accomplished son of the Primate who now rules at Lambeth is said to be engaged. With all his faults—and we are by no means inclined to under-estimate them—Laud had a certain grasp and feeling after some great principles which must not be forgotten, even by those who look with abhorrence on his mistaken policy and unfortunate discipline. When Mr. Davies, as we have said, comes to deal with Baxter as a pastor, he is at his best. The fifth chapter, which contains an account of Baxter's life from 1640 to 1642, is written with great energy and with real appreciation of the noble work done at Kidderminster. The "Reformed Pastor," which ought to be read, not in the abridgment but as it proceeded from Baxter's pen, is a delightful commentary on the pastoral labours of its author. It is clear, from what we now know of the effect produced by Baxter's work, that he gradually acquired a reputation inferior to none of his contemporaries. In his own account of the Civil War, there is a good deal that requires to be corrected by the multitude of writers who have written upon the politics of that difficult time. One thing, however,

is certain, that personal antipathy had nothing whatever to do with Baxter's views as to some of the great leaders of the strife. We hardly think that Mr. Davies has done full justice to this part of Baxter's career; and he quite inclines to think "that there was some private misunderstanding or personal offence which disposed Baxter to regard Cromwell with so much disfavour." We are among those, perhaps prejudiced persons, who are inclined, on the other hand, to think that the mere fact of Baxter's entertaining an ill opinion of the great Oliver is a staggering difficulty. The real sincerity of Cromwell, *pace* Mr. Carlyle, is one of those matters which must remain an insoluble problem for many a day. It required courage of no ordinary kind to put forward, at the very moment of Mr. Carlyle's triumphant success, such a view of Cromwell's character as that which the late Professor Mozley has elaborated with such power in his well-known essay. His words, however, told, and must tell whenever men read the documents of the period for themselves. The question is indeed a complex one, and it may surprise some of our readers that we should be able to assert, as we can with the highest authority, that Mr. Emerson, at one time the docile disciple of Carlyle, mistrusted his view and was strongly impressed by Professor Mozley's argument.

It is always interesting to dwell upon Baxter's pastoral labours. It was said of one who afterwards laboured in the same place as Baxter, the present venerable Bishop of St. Albans, that in his preaching he seemed to yearn after the soul's health of his hearers. This would be a faithful description also of Baxter's constant and indefatigable labours. He had no easy task during the fourteen years of the second period of his work at Kidderminster. His intense and consuming energy overcame all difficulties. His simple account of the work he undertook is full of teaching. The whole soul of the man was in his office, and his belief that his small success was the result of his fourteen years' stay in Kidderminster, is a salutary reproach to many who in these days seem to find a very few years too much to bestow on any particular sphere of work.

Baxter rejoiced, as he well might, in the rapid sale of his "Call to the Unconverted," and "Saint's Rest." It is certainly a wonderful fact that of the former "in a little more than a year there were about 20,000 of them printed by my own consent, and 10,000 since, besides many thousands by stolen impression, which poor men stole for lucre's sake." We are glad to see that Mr. Davies has done what many writers have failed to do, called attention to Baxter's long and careful study of Hooker's great work. It would be well if one of our younger

theologians would undertake to draw from the volumes of Baxter's doctrinal works a catena of some of his opinions upon certain questions still hotly debated. The result would surprise many, who would feel as much astonished as some of the Bishop of St. Albans' former parishioners did, when their excellent vicar reprinted for their use the strong and simple "Counsels upon Holy Communion," which give a most delightful evidence of the way in which Baxter preserved what Bishop Fraser called the proportions of truth.

Mr. Davies dwells perhaps at too great length upon the general history of Baxter's age. He has given, however, an interesting account of the persecutions of the clergy of the Church of England during the time of its suppression. The high-handed and oppressive acts of Cromwell and his council prepared the way for the intolerant reprisals of the Restoration. During the hours of stern military government Baxter was passing what has been well called the Sabbath of his life at Kidderminster. Mr. Davies's account of his work in his parish is distinct and forcible. The untiring intellectual energy of Baxter has often been dwelt upon. There are few divines who have ever kept pace with his activity and zeal. We have seldom read anything better than Mr. Davies's account of the peculiar theological position occupied by Baxter towards the close of his life. Mr. Davies, we think, underrates the effect of Baxter's teaching in later days. The truth is that many divines have freely used his vast store of materials without due acknowledgment. His influence has been felt by many who have never read a line of his writings, and who only know him as the author of the "Saint's Rest," a book we fear at the present day more praised than read. Mr. Davies says truly "that Baxter's system of theology neither limits the Divine mercy nor lessens the responsibility of man." The fate which seems to attend the writings of all really moderate men has overtaken many of the writings to which Dr. Johnson gave a somewhat exaggerated praise. We heartily wish, however, that some large selections, following the lines of Arthur Young's "Baxteriana," could be made for the benefit of a generation too forgetful of what we owe to the illustrious and robust writer who has been again forcibly and lovingly portrayed in Mr. Davies's pages. We trust that if the book reaches, as we hope it will, a second edition, Mr. Davies will compress the historical portions of it, and it will then take its place beside the admirable sketch of the late Principal Tulloch, a divine of whom many have said, "*Cum talis sis utinam noster esses.*"

We live in an age of haste, and in an age of research. Critical inquiries must go on, and our neighbours in Germany tell us how rapid is the succession of schools of thought and

criticism. We do not of course believe that any special answers to intricate problems and difficult questions can be extracted from the many volumes which Orme has reprinted, or the forgotten folios which are now seldom opened by the most curious readers. But the temper and tone of much of Baxter's writing, in spite of the querulous and captious spirit which often disfigure his pages, is the temper and tone which we often look for in modern writing, and look, alas! in vain.

G. D. BOYLE.



Reviews.



The New Religio Medici. By FREDERICK ROBINSON, M.D. Elliot Stock. 1887.

THE "Religio Medici" of Sir Thomas Brown is a book that never loses its charm. We read and we re-read it, and each fresh perusal affords us fresh pleasure and instruction. A convincing proof of the high estimation in which it is held is the fact that some thirty-four imitations of it are said to have been written. The last of these (if it be designed for an imitation) is "The New Religio Medici" of Dr. Robinson now under review. It is a very different book from that of "The Good Old Knight of Norwich," who, by the way, was neither old nor a knight when he wrote his famous work. Its author does not, when taking up his pen, cut himself adrift from "fixity of belief" and sail away into a sea of speculation, trusting to his learning, his logic, and the soundness of his principles to bring him safely into the haven of right faith again. He lets us know at the outset that it is on the basis of scriptural truth that he takes his stand, and from this secure position he surveys the topics upon which his book expatiates. He is not of those who regard the Bible as merely "a record of the best thoughts of the human race." To him the sacred book is the revealed word of God, the only safe and sure guide vouchsafed to man in matters spiritual.

Under the heading "Universalism through the flesh" Dr. Robinson combats the somewhat fanciful views of Hinton in reference to "the mystery of pain," sweeping away with a few words of practical sense some philosophic cobwebs with which that charming writer has obscured the subject. After quoting Hinton's rhapsody about the "pleasurable efforts," "rejoicing gifts," and "glad activities" which "the utter losses and unfathomable miseries" of a life of pain afford, he adds: "Speak to some poor woman affected with a terribly painful disorder in this exalted language, and what would the words convey to her? Almost travesty; certainly unreality." Pain, he tells us, "has a logic of its own"; suffering men "regard but two objects," "the Divine will and bodily relief," and he points out that "devout men of old—David, Job, Hezekiah—when under pain from sickness, assuredly weighed no impersonal consideration."

The chapter which deals with the undue length and "vain repetition" of our Sunday services expresses thoughts which doubtless have often occupied the minds of many who will read this book, although few have the courage to publish them. We live in an unsettled age, and from a

sense of insecurity and apprehension of impending evil good and earnest men, zealous for the truth, suppress many thoughts in religion, morals, and even politics which, if openly and fully discussed, might benefit mankind. The advance of thought and suggestions of change are too much left to those who, untrammelled by considerations of Church or party, are apt in their speculations to wander beyond the line which divides honest doubt from hurtful scepticism, and in practical religion to advocate startling changes. Dr. Robinson is a safer and more sober adviser, and many of his suggestions are well worthy of serious consideration. Perhaps he takes too unfavourable a view of the Church of England services, and does not sufficiently consider the great improvements which have been made within the last twenty-five years. He has an evident leaning towards the Puritan view of life and to Puritan simplicity of worship. Yet, if the Church does not, by means of her public services, attract the mass of "the lower orders," neither does the chapel. And our Nonconformist brethren have no agency for this purpose at all comparable in point of efficiency with the Sunday and week-day services held in the Mission rooms which are now so numerous in our larger towns.

In the article on "The Church and the Army" the reader will find much information in small compass respecting the means employed to provide for the spiritual needs of our soldiers. The voluntary aid of educated laymen is advocated as tending "to supply a link between the commissioned chaplain and the Army Scripture-reader. Fitted by education and position, such a layman could take the place of the former in emergencies, help him at times in functions (which, indeed, already devolve not unfrequently on isolated laymen abroad), and further religion, especially among the officers."

The essay on "Biblical Plague and Pestilence" examines the meaning of these significant words of Holy Writ, and in what instances we may understand by them intensified forms of ordinary disease. Referring to the decimation of Sennacherib's host, the author writes: "Anyone who has witnessed the most virulent type of Asiatic cholera can never forget that which is comprised in the word 'collapse.' The fabled Medusa appears in human shape and in terrible reality—a state, too, not necessarily precluded by cognisable evidence of suffering. It is, indeed, a veritable simoom blast, shrivelling up and silently destroying life in briefest moment of time. Thus may have flashed forth the sword of the Avenging Angel, and so may have fallen the stroke of death."

Appended to the work is the diary of "a Puritan lady," Elizabeth Gill, born in 1677, daughter of the Rev. Joseph Gill, an independent minister, and herself afterwards the wife of Mr. Lazonby, a minister. It is a record of the doubts, temptations, and general experience of a religious and devout mind, expressed in language the simplicity of which makes it quaint to our modern eyes. The views of original sin which were common with the people amongst whom this lady was brought up had a strong effect upon her mind, and tinged with melancholy the happiest periods and circumstances of her existence. Of her "little lad" she writes:

Though he's a pleasant, comfortable child, yet I cannot but look upon him with sorrow; and even my bowels are troubled for and yearn towards him when I consider him as polluted with original sin—that root of bitterness that can bear no better fruit than the grapes of Sodom and the clusters of Gomorrah. It is with a most tender, affecting thought I look upon him, so dear to his parents, yet by nature at a distance from God—at enmity with Him, and heir of hell.

Dr. Robinson's book, it may be added, is pleasant to read.

THOMAS CHAPLIN, M.D.

"A Layman," not aware that Professor Stokes's "Ireland and the Celtic Church" was reviewed in *THE CHURCHMAN* as soon as it was issued, has favoured us with a long review of the book. As Canon Moore's review was, unavoidably, very brief, we gladly insert the main portion of our correspondent's, as follows :

We believe that the work of Professor Stokes will supply a real want in our literature ; for the history of Ireland is not only "a very chequered story," it is one about which many even well-informed persons know very little, and ignorance in this direction, as in others, has prompted many a false judgment, while it may have strengthened many a prejudice. But it may be objected that the failure of many otherwise educated persons to master Irish history is in part the fault of the historians themselves, who, despite their learning, have not always made the subject as light or entertaining as must be the case if those are to be attracted who read for pleasure as well as for profit. Though given as lectures before a University audience, the prelections of Professor Stokes constitute what, in a sense, may be called a popular work ; that is to say, the salient facts of the first centuries of Irish ecclesiastical history are given in a sufficiently succinct and readable form. While scholars will prize the book, we can well believe that many who rank as general readers will find in it a guide to the knowledge of a subject which has too often, with some show of reason, been regarded as repellant because dry and difficult. The author does not profess to have produced a complete work ; he says what many students know to be true from painful experience—"exhaustive histories are sometimes very exhaustive to their readers ;" the chief characters who stand out on the canvas are those grand old evangelists, Patrick, Columba, and Columbanus, with some others, who in their different spheres were Apostle-like in their zealous Gospel labours.

The beginning of the Celtic Church takes us back to the Apostolic age ; for, as Professor Stokes reminds us, the Galatians themselves were Celts ;¹ and the Gallic Church having been also Celtic, there were martyrs in France who suffered for their faith long before the light of the Gospel reached the shores of England. The distinction between Saxon and British Christianity, of course, needs to be constantly borne in mind. The Christianity of the Saxons dates from Augustine, and was derived from Rome. "British Christianity was the Christianity of the Britons ; it existed here for ages before Augustine, and must have been derived immediately from Gaul." People usually think, says Dr. Stokes, "that pagan darkness covered England and Ireland alike till St. Patrick came in the fifth century and converted Ireland, which enjoyed the light of the Gospel for a century and a half before England, where it did not penetrate till the beginning of the seventh century."

In taking account of the comparatively rapid diffusion of the Gospel in the earliest times, we should remember that the Government organization of the Roman world before the downfall of the Empire showed a far more advanced state of things than obtained in later days. Thus the public roads, which afterwards became the greatest hindrance to travellers, were then so perfect that one "could leave Ctesiphon, or Babylon, in Mesopotamia, or the city of Nicomedia in Asia Minor, as Constantine the Great once did, and never draw rein till the public conveyance set him down at Boulogne, on the shores of the English Channel." Highways which thus extended from one extremity of the known world to another, of course greatly facilitated commerce, and the ceaseless traffic that was ever going on between Rome, the centre, and the most distant colonies

¹ See Bishop Lightfoot's "Epistle to the Galatians ;" First Dissertation.

naturally resulted in the diffusion of knowledge, and more particularly such as pertained to a knowledge of the Cross of Christ. Then, at a very early date, there were Christian officers and soldiers in the Roman legions, and these in a way became evangelists at the outposts where they happened to be stationed. Indeed, by an apt illustration, Professor Stokes shows how effectively Christian pioneer work may be accomplished by soldiers :

The British army is still an active agent in disseminating the various tides of home opinion throughout our world-wide empire. The Evangelical, the Tractarian, the Rationalistic movements have all found devoted and powerful missionaries in the British army. Perhaps the most notable example in modern Church history that occurs to me is the foundation of Methodism in the United States. One hundred and twenty years ago communication between England and America was much slower and more dangerous than between Rome and London in the reign of the Antonines. Yet within thirty years of the foundation of the Methodist Society by John Wesley, a few soldiers in a marching regiment founded a Methodist Society at New York about the year 1765, which has grown so rapidly as to have now become the most powerful and numerous religious community in America. Can one imagine that the religious zeal of the Christians of the second century glowed with a less fervent flame than that of Wesley's disciples in the eighteenth ?

The early part of the fourth century was characterized by a severe outbreak of persecution. The wonderful faith and heroism of those who forfeited their lives had the inevitable effect of stimulating others to accept the Gospel, so that when the storm passed away the Church found itself to be growing in strength. British bishops were frequently found at foreign councils. There are abundant signs of the activity that prevailed. "The British Church, indeed, of this period proved its interest in theological questions by the most vigorous and satisfactory of proofs," says Professor Stokes. "It produced a heretic. Pelagius, the founder of the Pelagian heresy, and the antagonist of Augustine, is said to have been a Welshman, whose British name was Morgan." By the close of the fourth century, it appears, the British Celts were all by profession Christians.

The question, When did the Gospel enter Ireland ? is a question not to be answered with certainty ; although from what has been already said about the comparatively easy and rapid intercommunication of the earlier centuries, we may conclude with Professor Stokes that the Gospel was at all events known to individual Irish natives before the preaching of St. Patrick commenced in the early part of the fifth century. The bosom friend of Pelagius was Coelestius, an Irishman.

Although so little is known about him, the personage whom we recognise as Succath, or St. Patrick, is one of the most interesting figures in British and Irish ecclesiastical history. Born in or about the year 396, and coming of a patrician family, Patrick had the misfortune to be made a prisoner, as may be supposed, in 411, when the Picts made one of their plundering raids into the Roman province south of the wall of Severus ; and having been sold as a slave, he became a swineherd in Ireland. In a valley near the hill Slemish, County Antrim, the captive youth passed six years in this servitude ; and then, after he contrived to escape, his only desire was to prepare himself to preach the Gospel, and to return to Ireland as a missionary of the Cross.

Patrick's "Confession" contained in the "Book of Armagh," a "Life of the Saint" included in the same collection, and his "Epistle" addressed to Coroticus of Wales, are the chief sources whence the facts for a biography have to be drawn. They are, as Professor Stokes insists, "the only documents on which an historical critic can rely." It is reassuring and strengthening to Christian faith to find that the nearer we

approach the Apostolic age the more transparent are the marks of honesty which historical documents bear, corruption and disingenuous trifling having been a gradual process. Hence, "in studying acts of martyrs and saints one universal lesson of criticism is this, the more genuine and primitive the document the more simple and natural, and, above all, the less miraculous; the later the document the more of legend and miracle is introduced." The mediæval monks, as may fairly be conceded, were not altogether devoid of conscience; but being over-zealous for the honour of their order, they allowed their imagination too much license while appealing to their illiterate constituents. Could St. Patrick have seen the portrayals of himself which were intended to be so flattering and so impressive, he would not have recognised the likeness; and, what was more, his early religious associations on the banks of the Clyde and later experiences in Ireland were quite out of keeping with the Romish sacerdotalism which made gradual advances after his day. While he himself knew nothing of the miraculous as associated with his own actions, the circumstances of his birth show that the celibacy of the clergy was then not recognised in Britain. It was not, indeed, to be recognised for some hundreds of years. The following is a picture of social and public life in the fourth century which may enable the reader the better to understand the condition of that older world in which the Apostle of Ireland was prepared for his life-work:

St. Patrick's father was a decurion or town councillor. How, then, was he ordained? The reply is simple enough. In his capacity of decurion he did not act as a magistrate at all. In colonies like Dumbarton the only magistrates were ædiles and duumvirs. The decurions, however, in council assembled controlled the whole social and municipal life of the place; instituted and regulated the games, managed the water supply, the public buildings, local taxes, and education. In addition to his public employments his father Calpurnius was also a farmer, and possessed a country house, from which St. Patrick was carried captive. This union of spiritual and of secular offices—decurion, cleric, farmer—was by no means uncommon during the earlier ages of the Church. It was, in fact, only about the opening of the third century that the clerical office became a profession separate from secular cares or employments.

Referring to this passage in his early life, Patrick himself remarks in his "Confession": "I was taken captive when I was sixteen years of age. I knew not the true God, and I was brought captive to Ireland with many thousand men as we deserved, for we had forsaken God and had not kept His commandments, and were disobedient to our priests, who admonished us for our salvation."

We seem as though we could see this youthful Christian once more among his own kindred after his return from captivity, a sure evidence of the change that had come over him having been his solicitude for the salvation of his pagan taskmasters. The cry of the perishing Irish rang in his ears, and he resolved to go and preach to them the Gospel. Was he commissioned to undertake this service by Cœlestine, Bishop of Rome? It is extremely unlikely that this was the case, for Cœlestine was then only one among many bishops who possessed no superior authority.

When we attempt to follow St. Patrick to Tara, the centre, and thence through one province after another of Ireland on his great mission, it is difficult to separate legend from fact; but on the whole he stands out as a singularly laborious and self-sacrificing man, who found in the work, to which he believed God had called him, the choicest satisfaction that earth could yield. His aim was invariably to work upon the hearts of the chiefs in the first instance, feeling that if they were won their followers would naturally follow.

If the Apostle of Ireland was a Scotchman, the founder of the

Primitive Church of the highlands and islands of Scotland was completely Irish, both as regards his birth and education. When Columba was born in the year 521, the name of St. Patrick was already a fragrant memory, for the churches and theological schools which abounded bore striking testimony to the extent and permanent character of his work. Of princely lineage, and educated at Clonard, Columba was well equipped for his future evangelistic enterprise among the savage pagan Picts. Probably few tourists who in these days visit the village on the Boyne in any way realize what was the importance of the place in ancient times :

Clonard does not now retain many vestiges of its ancient ecclesiastical splendour ; but till the thirteenth century it was one of the most famous sees of Ireland. One fact alone shows this : it was pillaged no less than twelve times, five of them by those persistent robbers, the Danes. The church and adjoining buildings were fourteen times consumed by fire, which doubtless must often have happened, since they were usually constructed of timber. Thus we read that in 1045 the town of Clonard, together with its churches, was wholly consumed, being thrice set on fire within one week. But neither the Danes nor fire were the worst enemies of Clonard. Domestic faction helped to lay it low. Thus in 1136 we read that "the inhabitants of Breffury plundered and sacked Clonard, and behaved in so shameless a manner as to strip O'Daly, then chief poet of Ireland, even to his skin, and leave him in that situation ; and amongst other outrages they sacrilegiously took from the vestry of this abbey a sword which had belonged to St. Finnian, the founder. The library was burned in 1143. The monastery and scholastic buildings stood on the western bank of the Boyne, the present church and churchyard occupying a part of the site. The modern church was built out of the materials of the ancient abbey, and contains a splendid fort, one of the few remains of Clonard's former grandeur.

Such was the greatest of the Irish theological schools at which, "in the days of its primeval glory," Columba received his training, the Church then being, as Professor Stokes says, "intensely monastic in all its arrangements." In such stormy times it was almost necessary that the brethren should become gregarious ; but their mode of life and Church order must have differed in many important particulars from the Romish monasticism of later ages. At all events, if we judge the tree by its fruits, the school in which the future apostle of Caledonia was trained was a good one ; for before finally leaving his native land, he seems to have developed into the most zealous evangelist of his time, the Churches he founded having numbered some three hundred. The first forty years of his life were spent in Ireland ; the latter half in Scotland. Christian work in those days was somewhat different warfare from what it is at present. "Christianity, indeed, had spread itself through Ireland," it is said, "but it was as yet only a thin veneer over the Celtic nature, rash, hot, passionate, revengeful. It had, indeed, conquered some of the grosser vices, and made them disgraceful. It had elevated somewhat the tone of morals, but it had scarce touched the fiery, unforgiving spirit which lay deep beneath, and still exhibits itself in the fierce and prolonged faction-fights of Limerick and Tipperary." Of Columba's work in Iona our author gives a most interesting account.

Columbanus, a native of Leinster, was born in the year 543, belonging to the same century of Missionary fervour as Columba. He was the apostle of Burgundy, Switzerland, and Northern Italy ; a trained and elegant scholar, a Missionary of abounding zeal and deep devotion. As to the ecclesiastical position of Columbanus, Professor Stokes's remarks are judicious. We read :

It has been a great crux for Ultramontanes. In Columba's life there is not one trace of the Pope or the slightest acknowledgment of his claims. There is silence, however, and this is at most only a negative argument. In the "Life of Colum-

banus" there is many a mention of the Pope and several epistles to Popes, but there is also an express rejection and denial of their claims, and a use of plain language to them which no Irish priest of the Roman obedience would now dare to use.

The space which Professor Stokes devotes to "Ireland and the East," and "The Round Towers of Ireland," shows that he has thoroughly studied two branches of inquiry which have sorely perplexed many preceding students. Irish ecclesiastical history has so often been studied through the spectacles of prejudice that it is reassuring to come across a teacher who strives to be honestly impartial. It may be quite true that the ancient Irish evangelists would not be regarded by us as exemplary Protestants, but at the same time it is quite certain that they knew nothing of many of the tenets distinguishing Romanism which were rejected at the Reformation. If they represented a branch of the Western Church, the Paschal controversy and some other matters show how widely they differed from the Roman communion in many important matters of discipline; and not until centuries after Patrick's death did these Celtic Christians yield to what has been called "a different and more advanced Church organization," but which may really have been a falling away from the purer primitive standard. It is also said that "there is no evidence that the Pelagian heresy found an entrance there, and least of all is there the slightest foundation for the supposition that it (*i.e.*, the Irish) had any connection with the Eastern Church."¹ Professor Stokes is so far from endorsing this latter notion that he says there are "some peculiarities of Irish monasticism which can only be explained by a reference to Syrian ideas and customs." Even in the days of St. Patrick the churches in the West were not isolated from those in the far East; there was constant inter-communication, and it was nothing but natural if Oriental customs and practices were introduced into Occidental states. While Irish monasticism differed in many essential particulars from the Western discipline of St. Benedict, the Anchorites who were found among its monks manifestly represented an institution directly imported from the East.

The Round Towers, about which so many conflicting opinions have been given, will probably be found to point inquirers in the same direction for an explanation of their origin. Professor Stokes accepts, in the main, the views of Dr. Petrie as given in "The Christian Architecture of Ireland anterior to the Anglo-Norman Invasion."

Dr. Petrie's general conclusions, substantially adopted by every subsequent inquirer, about the Round Towers are these: (1) That the Round Towers are of Christian and ecclesiastical origin, and were erected at various periods between the fifth and thirteenth centuries. (2) That they were designed to answer at least a twofold use, namely, to serve (*a*) as belfries, and (*b*) as keeps, or places of strength, in which the sacred utensils, books, relics, and other valuables were deposited, and into which the ecclesiastics to whom they belonged could retire for security in case of sudden predatory attack. (3) That they were probably also used, when occasion required, as beacons and watch-towers.

After showing that the towers prove too great a knowledge of the principles of architecture to have been the work of the ancient pagan inhabitants of Ireland, and that the earliest Christian churches were towerless, Dr. Stokes asks, "Whence, then, came the invention of church towers and steeples?" adding his belief that they came "from Syria, the very same quarter whence come many other peculiarities of our early Celtic Church." At the expense of Napoleon III., Count de Voguë prepared his great work "Central Syria: its Architecture, Civil and

¹ "Encyclopædia Britannica," ninth edition, article "Ireland."

Religious, from the First to the Seventh Century;" and he there describes a district unknown to the generality of scholars, and visited by very few adventurous travellers, but which is said to be "one of the richest districts of the world in ancient monuments of every kind." Here is De Voguë's own description of what must once have been a paradise of architecture:

Central Syria is the region which extends from north to south, from the frontiers of Asia Minor to those of Arabia Petrea, bounded on the east by the great Mesopotamian desert, and on the west by the rivers Jordan, Leontes, and Orontes. In this region we find a series of deserted cities almost intact, the sight of which transports the traveller back into the midst of a lost civilization, and reveals to him all its secrets. In traversing those deserted streets, those abandoned courts, those porticoes where the vine twines round mutilated columns, we receive an impression like that received at Pompeii, less complete, indeed, but more novel, for the civilization which we contemplate is less known than that of the age of Augustus. The buildings date from the first to the seventh century, and all seem to have been abandoned, as it were on one day, upon the Saracen invasion, about A.D. 700. We there are transported into the very midst of the Christian Church of that time. We see its life, not the hidden life of the Catacombs, timid, suffering, but a life opulent, artistic, spent in splendid houses with galleries and balconies, in beautiful gardens covered with vines. There we see wine-presses, magnificent churches, adorned with columns, flanked with towers, surrounded with splendid tombs.

In the days of Patrick and Columba the fair but unwooded region thus described was one of the world's chief seats of art and learning; and in successive stages, as it were, its architecture is traced to Constantinople, to Ravenna—a decayed city, still interesting on account of its buildings—and thence to Ireland. This seems to be a reasonable explanation of the origin of the Round Towers, "a type of architecture," as Professor Stokes remarks, "so exactly suited to the troublous times of the Danish invasion."

The chapters on the "Paschal Controversy" and the "Social Life of the Eighth Century" open up fields of inquiry which are but little known to the majority of readers, but which offer rich returns to the diligent student. The picture of daily life in the Green Isle 1,100 years ago, when "the wars and quarrels between the various kings and tribes were simply interminable," is a very forbidding one; but while the laws were loosely administered, or were not administered at all, learning and many arts flourished and progressed after a manner that is to ourselves not a little surprising. As seats of learning where Greek, Hebrew, and patristic literature were studied, the old Irish colleges can hardly have been second to any others in the world, but the time had come when the Bishop of Rome was widening his pretensions and consolidating his power over the universal Church. It was only little by little, however, that an elaborately organized Romanism gained ascendancy over the ancient and once independent Celtic Church; but when all this was effected Rome had reached the height of her power and splendour in what has not inaptly been regarded as the midnight of the world. Did space permit we might refer to the exploits of the old Irish hero Brian Boru, and to the last armed conflict with paganism in Ireland; and to the interesting associations of the sees of Armagh and Dublin. The subject is one to which English people ought to give more attention; and in the hands of Professor Stokes the annals of Old Ireland become invested with all the interest of a romance in real life.

A LAYMAN.

Short Notices.

A Consecrated Life: Memoir of the Right Rev. Bishop Titcomb, D.D.
With an Introduction by the Right. Rev. the Lord Bishop of
ROCHESTER. By the Rev. ALLEN T. EDWARDS, M.A. Pp. 129.
R. Banks and Son. 1887.

The writer of this interesting Memoir tells us that he was Mr. Titcomb's curate at Cambridge forty years ago. "I enjoyed from that period till I sat by his bedside the day before his death a close and unbroken friendship and intercourse." The Preface—from which we quote—is brief, referring mainly to the author's knowledge of Bishop Titcomb. From the Introduction, written by Bishop Thorold, we quote as follows :

He was a staunch and consistent Churchman, of that growing and wide-hearted section of the Evangelical School on which, it is hardly too much to say, all its hopes of future usefulness and sustained influence depend, and which, observing the times and yet holding fast the faithful word, welcomes and uses all helps for expounding and defending it which the widening sciences offer to the intelligent. He was not afraid of mental cultivation, but cherished and promoted it. He had a clear sense of the proportion of things ; he could recognise what was due to others, as well as claim what was due to himself ; he was ready to go a long way in meeting and even in conceding to his brethren a liberty which edified them in matters which did not affect the essentials of faith or loyalty to accepted formularies naturally interpreted. His intelligence was serene, his temper of mind persuasive. He was a lucid speaker and a very useful writer. He neither claimed a monopoly of the Gospel, nor undervalued sacramental grace, nor ignored the historical continuity of the Church in her government and doctrines, nor affected an arrogant infallibility when brethren or neighbours maintained another view of truth than his own.

A Popular History of the Ancient British Church, with special reference to the Church in Wales. By E. J. NEWELL, M.A., Second Master of Cardiff College, Member of Council of the Cambrian Society of South Wales and Monmouthshire. S.P.C.K. 1887.

Mr. Newell is right in thinking that the history of "the Church of Wales" (preface) is usually too much neglected ; and as he has had special opportunities of studying the Welsh records, and also, as it seems, possesses considerable local knowledge, we feel that he has done wisely in publishing his book, and especially at this time. For one object of his writing it has clearly been to show that the Established Church in Wales is the legitimate successor of the ancient British Church, alike in its episcopal organization (on the necessity of which, by-the-bye, some will think he lays too much stress) and in its resistance to the Church of Rome.

We cannot, however, but think that the book as a book has been somewhat spoiled by the method of its original appearance—in successive numbers of a parish magazine. It is still rather a series of papers than a connected history, and we fear that it cannot be said to be particularly attractive. It may serve as a guide for further information, but a guide-book is dull reading. Even details of Welsh sees are somewhat uninteresting to non-Welshmen.

Mr. Newell is altogether too afraid of his legends. He gives us such short extracts from the lives of the Welsh saints that these hardly become living characters. We should like to know more about Cadoc, who tells us that conscience is the eye of God in the soul of man ; and Dunawd, who, even "more truly than Harold the Saxon, left this island his 'legacy of war against the Pope ;'" and Gildas, with his scathing in-

vective alike of priest and king; and St. David, under whom the handkerchief rose to a hill, and other worthies of less fame. There is still room for some one to do for "the Church of Wales" what Professor Stokes has done for that of Ireland.

Early Britain—Post-Norman Britain: Foreign Influences upon the History of England from the Accession of Henry III. to the Revolution of 1688. By HENRY G. HEWLETT. S.P.C.K. 1886.

This volume is intended to supplement the "Early Britain" series by a sketch of the various influences derived from foreign sources which subsequently contributed to modify and develop our national character down to the period when the modern history of England may be said to begin. That is an admirable idea, but the difficulty of carrying it out is to distinguish what in our history is and what is not due to foreign influences, and how much of what is ordinarily found in "Histories of England" ought to be incorporated into this account in order to make it intelligible.

Studies in St. Paul's Epistle to the Galatians. By WILLIAM SPICER WOOD, M.A., Rector of Ufford-cum-Bainton, Northamptonshire, and late Fellow of St. John's College, Cambridge. Rivingtons. 1887.

We have here a volume of essays dealing with passages of recognised difficulty in the Epistle to the Galatians, and it is clearly the result of very thoughtful and reverent scholarship. It is, however, unfortunate that the first "study" comes first. For in trying to show that the Epistle to the Galatians is the earliest of St. Paul's writings Mr. Wood has a weak cause, and, to our thinking, maintains it weakly. But the succeeding essays are much better. He does not often carry conviction to our own mind where, as is not seldom, he disagrees with the Bishop of Durham. But his arguments are well stated, and deserve, for the most part, careful consideration.

The Fifteenth Annual Report of the South-Eastern Clerical and Lay Church Alliance, on the principles of the Reformation, may be obtained, no doubt, from any member of the committee or from either of the hon. secs. (the Rev. M. B. Moorhouse, St. Mary Bredin's Vicarage, and Colonel Horsley, R.E., St. Stephen's Lodge, Canterbury). Some previous "Reports" of this useful Society have been noticed in THE CHURCHMAN. In that now before us appears a very interesting paper on "Baptism," by the Rev. J. E. Brenan, the esteemed and able Vicar of Christ Church, Ramsgate. A gratifying account of the great work of the Society, the South-Eastern College, Ramsgate, is given; the number of pupils, we gladly note, is still increasing. Gifts are needed for new buildings.

The *C.M.S. Intelligencer* contains "an eye-witness's account of Bishop Hannington's death."—In the *Church Sunday-School Magazine* appears an admirable paper, "St. Luke an Example to Sunday-School Teachers," by Archdeacon Perowne.

In *Blackwood* "The Old Saloon" is as ably written and interesting as usual.—The *National Review* has a valuable Unionist paper by Lord Selborne. A paper on the slanders directed against "the Country Clergy" is well worth reading.—In *Cassell's Family Magazine* appears an excellent paper on Miss Rye's emigration work.

From the Church of England Temperance Society (publication depot, 9, Bridge Street, Westminster) we have received several very useful penny and twopenny tracts or pamphlets.

THE MONTH.

THE two Irish measures of the Government, the Land Bill and the Crimes Bill, represent the main work of the Session. The waste of time has been deplorable, and several valuable measures (the Church Patronage Bill, *e.g.*) had "no chance." The loss of the Tithe Bill is serious. The Allotments Bill, it seems probable (the 20th), will pass.

The speeches of Lord Hartington, Mr. Bright, and Mr. Chamberlain show that the bye-elections have at all events failed to dishearten the Liberal-Unionist leaders.

The Government have decided to proclaim the National League.

The Bishop of Cashel (Dr. Day) in his diocesan synod has spoken strongly of the Union :

He trusted that they should ever hold fast to that union which had existed, and existed at present, between Great Britain and Ireland, and that they never would be driven by any excited feelings or by any painful feelings which might be called up in their minds, to desire so disastrous a thing as any meddling by any people whatever with the great bond of union between these countries. He believed that it was not merely Ireland that was concerned in it, but England as well as Ireland, and Ireland as well as England. He believed, and he was sure that he only expressed the sentiments of all here present, that any meddling with the great foundation of our United Empire would be not only doing the greatest injury—indeed irreparable injury—to Ireland, but that it would be such an injury to the British Empire, not merely to Great Britain, but to all its colonies, as would shake that mighty Empire to its very foundation.

In commemoration of the centenary of the Colonial Episcopate special services were held in St. Paul's and other Cathedrals.¹

The Hessian fly has appeared in several counties: a serious addition to the trials of "depressed" agriculturists.

The *Record* says :

We hear that Bishop Blyth has expressed himself in high terms of the C.M.S. mission to Palestine. Like every other visitor the Bishop seems to have been particularly impressed by what he saw of the schools, and, so far from deprecating any of the Society's work, he is said to recommend that its position should be strengthened.

In the *Sword and Trowel* Mr. Spurgeon remarks on the "broadening" of Dissent. He says :

A new religion has been initiated which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for Gospel preaching. At the back of doctrinal falsehood comes a natural decline of spiritual life, evidenced by a taste for questionable amusements and a weariness of devotional meetings. Let us not hide from ourselves the fact that the Episcopal Church is awake, and is full of zeal and force. Dissenting as we do most intensely from her Ritualism, and especially abhorring her establishment by the State, we cannot but perceive that she grows, and grows, among other reasons, because spiritual life is waning among certain Dissenters. Where the Gospel is fully and powerfully preached, with the Holy Ghost sent down from heaven, our churches not only hold their own but win converts; but when that which constitutes their strength is gone—we mean when the Gospel is concealed and the life of prayer is slighted—the whole thing becomes a mere form and fiction. For this thing our heart is sore grieved.

The Select Committee on Sunday Postal Labour have recommended something in the way of Local Option.

¹ Dr. Inglis was consecrated August 12, 1787. (An article on the First Colonial Bishop, by the Hon. P. C. Hill appeared in a recent *CHURCHMAN*.)

INDEX.

PAGE	PAGE
Appeal to the Primitive Church, the, by Rev. F. D. Cremer	337
Agitation against Tithes, the, by Rev. Prebendary Deane	153
Ascension, the, by Ven. Archdeacon Moule, B.D.	428
Bp. Lightfoot's "Apostolic Fathers,"	505
Canon Wynne's "Fragmentary Records," by the Rev. Canon Robinson	632
Chrysostom as an Interpreter of Holy Scripture, by Rev. A. L. Williams	525
Church and the Jubilee, the, by G. Venables, Esq., M.A.	478
Church Reform by Dean Boyle	402
Church of the People, the, by Rev. J. M. Braithwaite	169
Church Patronage Bill, by Rev. Chancellor Espin, D.D.	180, 393
Correspondence	269, 323, 383, 428
Curate's First Year, a, by Rev. E. C. Dawson	310
Day with the Kent Archæol. Soc., a, by Hon. P. C. Hill, D.C.L.	422
Dean Bradley's "Lectures on Ecclesiastes," by Rev. C. H. Waller	250
Dr. Bigg's Bampton Lectures	594
Dr. Döllinger on Madame de Maintenon, by Rev. A. Plummer, D.D.	293
Dr. Döllinger on Cardinal Bellarmine, "Church of the Holy Fathers"	409, 380
1 Epistle St. John i. 7, by Rev. H. C. G. Moule	519
Euripides, by Rev. Canon Hayman	460
Eton Masters Forty Years Ago, by Rev. W. C. Green	113
Extracts from the Diary of a Country Parson, by Rev. E. C. Dawson	621
Fifty Years of a Good Queen's Reign	201
Francis Morse, in Memoriam, by Very Rev. the Dean of Salisbury	187
Feast of Ingathering, the, by Rev. Canon Bernard	1
Foreign Translations of the S.P.C.K., by R. N. Cust, Esq., LL.D.	49
Gathering of the Israel of God, the, by Rev. Canon D. D. Stewart	231
Glebes Bill, by Prebendary Deane	617
Have the Ten Tribes ever been Lost? by E. F. Willoughby, Esq., M.B.	193
"James Fraser, Second Bishop of Manchester, by Rev. Canon Fowler	484
Last Words of St. Paul, the, by Rev. Canon Bernard	281
Lay Work in Nonconformity, by Rev. J. Stephenson	561
"Life of Sir Joseph Napier," by Rev. Canon Wynne	571
Mosaic Account of Creation, the, by Very Rev. R. Payne-Smith, D.D.	449
Mr. Oliphant's "Life in Modern Palestine," by T. Chaplin, Esq., M.D.	474
Missions. A Sonnet, by Rev. Alan Brodrick	167
New Testament Saints not Commemorated, by Ven. Archdeacon Perowne, B.D. 8, 69, 123, 175, 263, 306, 347, 398, 554, 598, 636.	
Notes on Sussex, by Ven. Archdeacon Hannah, D.C.L.	72, 127
On the Treatment of Polygamy in Christian Missions, by Prof. G. Stokes, LL.D., D.C.L., P.H.S.	225
Opium Traffic, the, by Rev. C. S. Collingwood	491
Poet out of Fashion, a, by Rev. W. Cowan	352
Professor Stokes' "Celtic Church," by Rev. Canon Moore	210
Prospects of Church Reform, by Mr. Chancellor Dibdin	40
Richard Baxter, by Dean Boyle	653
Second Coming of Christ, the, by Sydney Gedge, Esq., M.P.	57
Some Messianic Prophecies, by Very Rev. Dean Perowne, D.D.	31, 146
School of Sickness, the, by F. Robinson, Esq., M.D.	363
"Spirits in Prison," the, by Ven. Archdeacon Campbell, D.D.	370
The Teaching work of the Ministry, by Rev. Canon Bernard	640
Three Sisters, by Hon. Albinia Brodrick	542, 602
Tithe Rent-Charge Bill, by Rev. Prebendary Deane	419
The Gospel according to St. John, by Rev. Principal Waller	11, 80, 135
Three Weeks on a Highland Moor, by Hon. Albinia Brodrick	18
Welsh Border, the, by Rev. R. S. Mylne	260
Work among the Hop-pickers, by Rev. C. F. Cobb	88, 583
Worship on Board Ship, by Capt. W. Dawson, R.N.	533
REVIEWS:	
"Bishop Hall," by Rev. E. A. Knox	99
"A History of Greek Literature"	104
Mr. Sadler's "Commentary on St. Luke," by Dr. Plummer	157
"Life of Bishop Hannington"	214
"Defence of the Church"	272
"Gleanings from a Tour in Palestine"	274
"World without End," by Canon Stewart	386
"Forbidden Fruit," by Dean Butcher	388
"Authoritative Inspiration"	430
"Official Year Book," by Eugene Stock, Esq.	433
"The New Religio Medici"	657
SHORT NOTICES OF BOOKS: 54, 106, 160, 221, 277, 328, 389, 435, 501, 558, 613, 665	
THE MONTH: 56, 112, 168, 224, 280, 336, 392, 448, 504, 560, 616, 667	