

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

JULY, 1891.

ART. I.—ISAIAH AND MICAH.

THE relationship existing between the Sacred Books is a constant subject of interest to the Biblical student. Inspiration is evidently a different thing from originality; for the writers of the Old Testament freely used the works of their predecessors, extracting sometimes considerable portions, and adapting them to the object in hand. But it is when common matter is found in two writers who are contemporary that our special interest is aroused. This is the case with the Second Epistle of St. Peter as compared with the Epistle of St. Jude, and also with the writings of Micah as compared with those of Isaiah.

We naturally begin our examination of the relationship of these books by examining their opening. Isaiah tells us that he saw his vision concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Micah (whose full name was Micaiah) tells us what he saw in the days of Jotham, Ahaz, and Hezekiah, kings of Judah. At first sight, these introductory verses seem to give Isaiah the start of Micah, but we must not forget that Uzziah was in seclusion for a long time, during which Jotham was reigning, so that we cannot be certain whether the one prophet was earlier than the other. If, as many students think, Isaiah was called to prophesy in the year that King Uzziah died, *i.e.*, in the beginning of the year, then the two writers were practically contemporary.

It is not easy to compare the length of the two prophets' careers. The tradition that Isaiah was put to death in the early years of Manasseh cannot be lightly laid aside, especially in the light of the fact that he wrote a life of Hezekiah (2 Chron. xxxii. 32). We cannot speak definitely about the

length of Micah's career as a prophet. His life was probably much more private than Isaiah's.

On comparing the books we find the subject concerning them complicated by the fact that one is very long and the other very short. Putting aside the question concerning unity of authorship in the case of Isaiah, we will take it for granted that Micah wrote the whole of the book attributed to him; and we proceed to inquire whether we can divide it up into periods. This is not at all easy in the case of any prophet who does not definitely mark his dates. No one supposes that we have the whole of what Micah spoke in public included in the seven short chapters which make up his book. Some might say we have a compendium; but the text does not read as a compendium. We have rather a Divinely appointed selection, written for all time, giving us an idea of the prophet's teaching on many occasions. We must never forget that the prophets were preachers witnessing for God, uttering and reiterating the promises and threats which He had made known by His servants of old. So says Zechariah, "Be ye not as your fathers, unto whom the former prophets have cried, saying, 'Thus saith the Lord of Hosts, Turn ye now from your evil ways and from your evil doings'" (Zech. i. 4).

There are only three natural divisions in the text of Micah which can be readily discerned. The first chapter might stand alone; from the second to the fifth ought to be read together; and the sixth and seventh ought also to be joined together. But there are no symptoms of a serious interval between these portions, and the whole might have been written in any of the reigns during which Micah prophesied.

If it be true that Micah made extracts from Isaiah he was anything but a mere copyist. He had characteristics of his own. Thus, he took special pleasure in alliterations and in play of words. Isaiah had this slightly, *e.g.*, Isa. v. 7: "He looked for judgment (*mishpat*) and behold oppression (*mispat*), for righteousness (*zedakah*) and behold a cry (*ze'akah*)." But there is nothing in Isaiah at all answering to the play on words to be found in the latter half of the first of Micah, the peculiarities of which may be seen in the margin of the Revised Version.

It is now our business to examine the related passages in the two books. In doing so we must avoid anything fanciful and far-fetched, and we have to bear in mind that the writers lived at the same time and in the same part of the country, breathing in the same religious, political, and social atmosphere, and having the benefit of access to the same religious books, among which the Pentateuch and Joshua are conspicuous. Whilst each prophet had his special revelations

of a Messianic character (see *e.g.*, Micah v. 2, concerning Bethlehem), the two had in the main the same class of message to deliver and the same class of sin to rebuke. Idolatry, witchcraft, oppression, lying, uncleanness, drunkenness, violence, bribery, are exposed by both with unsparing hand. The same punishment is threatened and the same deliverance foreshadowed, and in each book the promise comes close upon the heels of the penalty. This, however, is the general method of Divine teaching, as can be seen in the Pentateuch and in other parts of the Bible.

The opening words of Micah are very similar to those of Isaiah. The one begins:

Hear all ye peoples ;
Hearken, O earth, and the fulness thereof.

The other :

Hear, O heavens,
And give ear, O earth.

In the third verse Micah proceeds :

For behold the Lord cometh forth out of his place.

Here the words are identical in the Hebrew with the opening line of Isa. xxvi. 21. The resemblance might be accidental if it stood alone, but when it is one out of many points of similarity it must have its weight. It will be remembered that Isa. xxvi. is one of a group of chapters of far-reaching import. In both prophets the words quoted indicate the coming forth of the Lord to visit the earth (or the land) because of the iniquity of its inhabitants. They are not used by any other writer.

In the next verse Micah describes the coming of the Lord in terms borrowed from the Sinaitic manifestation :

The mountains shall be molten beneath him
And the valleys shall be cleft,
As wax before the fire,
As the waters poured down a descent.

As one reads these words it is impossible to forget the language of Isa. lxiv. :

Oh that thou wouldest come down,
That the mountains might flow down before thee,
As when the melting fire burneth,
The fire causeth the waters to boil.

Psalm xcvi. contains a similar idea, and all three seem to be poetic renderings of the history contained in Exodus.

The terms in which Judah's sin is denounced by Micah (chaps. ii, iii.) may be illustrated at large from Isaiah. We can

hardly call the one a quotation from the other. The penalty foretold in Micah iii. 4 runs thus :

Then shall they cry unto the Lord ;
 But he will not hear them.
 He will even hide his face from them at that time
 As they have behaved themselves ill in their doings.

Compare Isa. i. 15 :

When ye spread forth your hands,
 I will hide mine eyes from you ;
 Yea, when ye make many prayers,
 I will not hear :
 Your hands are full of blood.

After describing the darkness which shall come down on the false prophets, Micah proceeds to point out his own position, his duty being

To declare unto Jacob his transgression,
 And to Israel his sin.

Is it an accidental coincidence that we read in Isa. lviii. 1 ?—

Cry aloud, spare not ;
 Lift up thy voice like a trumpet,
 And show my people their transgression
 And the house of Jacob their sins.

The one looks wonderfully like a reminiscence of the other, and in each case we find in the context an urgent protest against oppression coupled with an exposure of sham religiousness.

Passing over for the present the notable passage in the beginning of Micah iv., we note the sixth verse :

In that day, saith the Lord,
 Will I assemble her that halteth,
 And I will gather her that is driven out,
 And her that I have afflicted ;
 And I will make her that halted a remnant,
 And her that was cast far off a strong nation ;
 And the Lord shall reign over them in Mount Zion
 From henceforth even for ever.

In Isa. xi. 12, 16, we are told that God "in that day"

Shall assemble the outcasts of Israel,
 And gather together the dispersed of Judah ;
 And there shall be an highway for the remnant of his people.

Also (lx. 22j) :

A little one shall become a thousand,
 And a small one a strong nation.

And again (xxiv. 23) :

The Lord of Hosts shall reign
 In Mount Zion and in Jerusalem
 And before his elders in glory.

These resemblances must be taken for what they are worth.

If they are more than accidental they would indicate that Isaiah, or whoever composed some parts of his book, may have been acquainted with the prophecy of Micah. But it is hazardous to draw any sure conclusion at present.

The words that follow shortly afterwards (Micah iv. 10) are remarkable :

Be in pain and labour to bring forth, O daughter of Zion,
Like a woman in travail ;
For now shalt thou go forth from the city,
And thou shalt dwell in the field ;
And thou shalt go to Babylon.
There shalt thou be delivered,
There the Lord shall redeem thee
From the hand of thine enemies.

The expression, "daughter of Zion," is common to Isaiah and Micah, and is to be found in the later prophets who used their writings. But here we have a plain prophecy of the Babylonian Captivity and of the redemption therefrom. Had Micah learnt it from Isaiah? Was he privy to the utterance contained at the end of Isaiah's thirty-ninth chapter? There is no reason why this should not have been the case; but there is this difference. Micah goes a step beyond Isa. xxxix., for whilst one gives the threat the other adds the promise. It is true that the fortieth and following chapters of Isaiah apparently foreshadow the return from Babylon, and take it as a type of a still greater redemption. No one, however, imagines that Micah borrowed the idea thence. It must, therefore, have been original,—in other words, a revelation. At the same time it must not be supposed that Babylon was "nowhere" in the time of Micah. Though Assyria was in the immediate foreground in the times of both Isaiah and Micah, Babylon was not far off. It played as conspicuous a part in Assyrian politics in those days as Ireland does in English politics now. There was quite sufficient political foreground for the inspired prophet to work upon when he threatened a Babylonian captivity, supposing he wrote in the days of Hezekiah, and quite enough of religious conviction based upon past experience to justify him in saying that the scene of captivity should be the scene of redemption. Had it not been so in Egypt long before?

Some passages about "the remnant" follow. Thus (Micah v. 3): "Therefore will he give them up until the time that she which travaileth hath brought forth: and the remnant of his brethren shall return unto (or with) the children of Israel." Also see verses 7 and 8, where "the remnant of Jacob" is again referred to as like to the dew which speedily departs, and like the lion which tramples down all

opposition. In the first of these passages the Hebrew is not the same as Isa. x. 21, 22, where the words are *shear jashub*.¹ In the later verses the root *shear* is used, but in another form (שאר instead of שאר). It is true that we find this form also in Isaiah six times, but no relationship between the books can hang upon it, for the word had no special technical sense in those days. The same may be said of the words, "the reproach of my people" (Micah vi. 16), which are the same in Hebrew as Isa. xxv. 8, "the rebuke of His people." The expression might be called a national one, being used as far back as Josh. v. 9. Still it is to be found in the group of chapters in Isaiah which we have already seen to be related to Micah, and the very next verse (Micah vii. 1), though a natural figure to any inhabitant of Judah, may be a reminiscence of another verse from the same group. The verse in Micah runs thus :

I am as when they have gathered the summer fruits,
As the grape gleanings of the vintage.

And in Isaiah xxiv. 13 :

There shall be as the shaking of an olive tree,
As the gleaning grapes when the vintage is done.

The verses which follow in Micah depict the sin of the people, and then there follows the expression of confidence :

I will look unto the Lord,
I will wait for the God of my salvation ;
My God will hear me.
Rejoice not against me, O mine enemy.
When I fall, I shall arise ;
When I sit in darkness, the Lord is a light unto me.

These words remind us of the substance of Isa. viii. 17, l. 10, and other passages, but there is not sufficient textual resemblance to ground any relationship upon.

We now revert to the celebrated passage in Micah iv., and in order to show its force we reproduce it with its surroundings :

Hear this, now, ye heads of the house of Jacob,
And princes of the house of Israel,
That abhor judgment,
And pervert all equity.
They build up Zion with blood-violence,
And Jerusalem with iniquity.

Therefore, for your sake, Zion shall be ploughed as a field,
And Jerusalem shall become heaps ;
And the mountain of the house as high places of the forest.
And it shall come to pass in the last days
The mountain of the Lord's house shall be established
In the top of the mountains ;

¹ Compare Isa. vii. 3.

And it shall be exalted above the hills,
And peoples shall stream unto it.
And many nations shall come, and say,
Come, and let us go up to the mountain of the Lord,
And to the house of the God of Jacob ;
And he will teach us of his ways,
And we will walk in his paths.
For from Zion shall go forth instruction,
And the word of the Lord from Jerusalem.
And he shall judge amidst many peoples,
And rebuke strong nations far off.
And they shall beat their swords into plough-shares
And their spears into pruning hooks.
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
And they shall sit each under his vine and under his fig-tree,
And there shall be none to make them afraid ;
For the mouth of the Lord of Hosts hath spoken it.
For all peoples will walk each in the name of his God,
But we will walk in the name of the Lord our God
For ever and ever.

On reviewing this passage it appears to us to be a natural growth, and it would never occur to anyone that the middle portion of it was an extract from a contemporaneous writer. There is a regular prophetic order about it. Zion and Jerusalem are established through evil practices. They shall be desolated. But in the last days they shall be re-established, and light and peace shall stream forth from them to all nations.

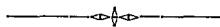
The succeeding sections prophesy of the double redemption—that from Babylon and that to be accomplished by the Child to be born at Bethlehem. It is a noticeable fact that the date of this prophecy is fixed by Jer. xxvi. 18, where part of it is quoted as having been uttered by Micah the Morasthite in the days of Hezekiah, and we are told that it produced a marked effect on the king, who feared the Lord and besought the Lord, and the Lord repented him of the evil. This interesting passage naturally leads us to look back to the days of Hezekiah, and see if we can fix on any particular period when the incident referred to took place. We are told in 2 Chron. xxix. 3 that in the very first month of his reign he addressed the priests and Levites, reminded them of the sins of their fathers, especially in matters of ceremonial, and adds, “Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, for lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.” Captivity, then, had begun in the time of Ahaz (compare 2 Chron. xxviii. 5, 16). The case, as described in Isa. i., is very similar, and it is curious that the words

“astonishment and hissing,” used above by Hezekiah, are used also by Micah in the same sense in chap. vi. 16. It thus becomes exceedingly probable that whilst the chronicler occupied himself specially with the religious and ceremonial defects of those days, it became the peculiar business of the prophets to call men’s attention to the moral and social offences of the age; and it is possible that the whole of the seven short chapters of Micah may give us a discourse, both warning and encouraging in its character, uttered during the first days of Hezekiah’s reign, and that they led to the reformation which took place there and then.

We now turn to Isa. ii. It begins as if it were the opening of the book, and as if the first chapter had been prefixed in later times: “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.” Then follow the three verses which lie embedded in the long passage of Micah given above. The more we look at them in the light of their surroundings, the more they appear to be in their natural place in Micah, and to be an extract when appearing in Isaiah. The slight variations of the text need not here be dwelt upon; they may be partly intentional and partly due to copyists. It would seem probable that when the spirit of vision seized Isaiah, the first thing that presented itself to his mind was the remarkable utterance of Micah, with which he had every reason to be acquainted. He extracts the portion most needful to his purpose and holds it up like a light, before proceeding to dilate on the sins of the people, the judgments that must come upon them, and their subsequent restoration (chaps. ii., iii., iv.). That prophets should thus take a text for their sermon is no unheard of thing. The opening utterance of Amos is a text from Joel (compare Amos i. 2 with Joel iii. 16). If the view now offered be accepted, it will follow that the section of Isaiah with which we are dealing dates from some time not earlier than the days of Hezekiah, and if so, the early chapters are not in chronological order, and the call of Isaiah contained in the sixth chapter becomes his original call to be a prophet.

Another result of this view would be that in the case of the various resemblances between Isaiah and Micah, given in the earlier part of this paper, Micah is the original, and Isaiah embodies the prophet’s words in his own utterances.

R. B. GIRDLESTONE.



ART. II.—THE SUPERNATURAL, AS SEEN IN TWO THEORIES OF NATURE.

“All knowledge results from the establishment of relations between phenomena.”
—J. B. Stallo, *Concepts and Theories of Modern Physics*, p. xiv.

BY nature we mean the material universe as a whole, in boundless space.

By the supernatural we understand that Eternal Power, represented by nature and all its phenomena, visible and invisible, past, present, and to come.

I. VIEW THE EXISTENCE OR ORIGIN AND CONTINUANCE OF NATURE APART FROM THE SUPERNATURAL.

Looking at nature, a physicist, ignoring the supernatural, reasons thus:—A ruined temple may be taken as an example of the transitoriness of nature and of the human race. Time casts them down, there is no lasting glory, nor any continuing greatness. Nature is wholly mechanical, without any self-conscious mind other than that of man, and he is meanly great and darkly wise. There is no supreme, intellectual, emotional, moral will resident in a Divine Person to be found anywhere; whose lifetime is eternity; whose home is infinitude; whose works are for ever. There is no Divine Providence, no all-embracing determining purpose.

Epicurus explained long ago that innumerable atoms, falling through immeasurable space during innumerable ages, by various collisions and adhesions came into those conditions out of which by natural forces alone resulted the worlds as we now see them.

This view is in part sustained by modern scientific statements as to nature. Thus: Before the true theory of the universe can be constructed all the processes of nature must be reduced to a substratum and to motions which are homogeneous. That is, all the qualities of matter and all the varieties of motion, such as gravity, cohesion or chemical affinity, heat, light, electricity, magnetism, etc., must be separated, so that matter is reduced to mere mass, and all motions or forces are fined down to the first; out of which mass and primary force or motion the universe and all things living and unliving came as by a sort of natural selection, without any purposive or intelligent selection. Life came not from pre-existent life, but from a power not living, yet in peculiar motion, and thought is a sort of effervescence in the brain as is iridescence the property of soap bubbles when they are exposed to light.

Man also, viewed apart from the supernatural, scrambled into being, ascending from the lowest form and force of living sub-

stance, as evolutionists profess to explain. There was no fore-seeing purpose, no guiding aim in the development of his limbs, his senses, his faculties of body and mind. Whatever we may think of wisdom, of beauty, of natural law, of that fitness of things to things whence we derive our art, our science, our conception of a purpose beyond our own, there is no such purpose, apart from our own, no real wisdom fashioning forms of beauty, and no mind establishing law. There is no Master Will and no Truth to satisfy our expectation of more life and fuller in other and more beautiful worlds.

Whatsoever is, if we take the mechanical view, came by chance. Things having been infinitely tried, varied would be the better word, during infinity, the present mixed condition of universal change, masked by apparent uniformity, and the existing state of universal passing away and the accompanying not less universal renewal in fresh forms, came into being and remain till now. We cannot say much more. The present condition of things, taking our mechanical view, has not been from everlasting, and it sprang from a state of which we possess no knowledge, and in a way wholly unknown. As to the future, we observe signs in nature, specially the diffusion of forces, which indicate that the existing worlds are not to last for ever.

A serious man is amazed at the awful result of such reflections. He cannot regard with favour the thought that all power, all life, all wisdom, all truth, are without any essence of reality; are as a light to be quenched in darkness, to pass away as the baseless fabric of a dream. Probably gleams of another sort will light up the chambers of his brain; thus, as to this chance, this fate the same as chance, if all things as they are and life as it is came by it, things the same and life the same, or nearly so, may come again. If nature came from some precedent not nature, and is departing into another state not nature, it seems certain that the supernatural preceded and will end all, and as we cannot think that that supernatural, or the Eternal Power, has ever at any time ceased to be, we must own it to be that which embraceth all and will embrace all. The mechanical theory is a part of the supernatural.

There is something more. Any man who reasons agnostically, or, by a theory of positivism, declares that he knows only, and cannot know of anything besides, matter and force, must stand aside that others may teach who say they do know. With our mind, by which we know, to deny the truth or power of that by which we know, or to question the existence of a greater mind, or to say we either know so much, or little, that nothing more can be known as to the being of a greater

intelligence, is really to say we know while confessing utter ignorance. Rather must we take this as certain: all knowledge reveals a greater sphere of which we are capable of gaining more knowledge; and human ignorance, however dense, is not the greatest; hence, sink low as we may, there is a greater depth; rise, high as we can, there are vaster summits all around. What we are in our present state is encircled by something exceeding all, excelling all, Eternal Power.

On further reflection, such a man will endeavour to advance from the precise and that of little area to vast and all-embracing principles. Thus: the action of universal forces through the space of a cubic inch of atmospheric air, or in and by the smallest particle of matter, we cannot either fully state or think whether by arithmetic or mathematics. The universe enclosing that inch of space and particle of matter may be regarded as practically unlimited, both in extent and variety. The possibility of such a universe having come together and continued by chance could not be expressed by the multiplication of that space's and atom's complexity by any calculable possibles or impossibles of the universe. To those incalculable possibles and impossibles would have to be added, as chance was added to chance, all other chances that might come from the further unknown, that might come from the illimitable space and time lying beyond the present universe. All idea of chance explaining the mechanical, organic, mental, moral, and voluntary adaptations and combinations of the universe, must be laid aside. These are the particular scientific reasons: 1. There is in the existing material world a universal tendency to the dissipation of all mechanical energy. 2. Restoration of that energy by inanimate material processes cannot take place without more than an equivalent dissipation, and is therefore mechanically impossible. 3. Within a finite past time the earth was, and within a finite future will be, unfit for organic occupation, unless operations, impossible under present laws, are performed. An infinite design, a supernatural purpose, an all-controlling will, are the only adequate explanation of existing things.

II. VIEW NATURE AS EXPLAINED BY THE SUPERNATURAL.

Most scientific men take as sufficiently proved that all physical action is mechanical. They hold that the stars, planets, satellites, comets, and meteors, were not always as they are now, conglomerated in those bodies, but that the substances of which they are formed were uniformly diffused through space. In this diffusion, or dispersion, matter was not matter

with its present properties, but an attenuated, greatly diffused continuous mass, without force of any kind, a so-called primitive homogeneous mass.

Now, anyone who honestly thinks will see that this primitive mass must be either at rest or in uniform motion; and this rest or uniform motion could be changed in no other way than by impulses or attractions from without. Consequently, the theory of the universe having automatically arisen from some sort of attenuated, structureless mass, in accordance with the present physical or dynamical laws, when as yet there were no such laws, is fundamentally absurd. The external power entering and moving this mass could be no other than that Eternal, the Supernatural, the Lord God.

There is the further assumption generally prevalent among physicists and chemists: the molecular or atomic constitution of all material things, and that these atoms are the smallest portions of substance, so hard as to resist all the forces of the universe, and of such force that everyone in its degree acts on that whole universe. By aggregation of these atoms into molecules, and the molecules into bodies, inorganic and organic, are all things made.

Three propositions are agreed to :

1. Atoms are simple, unalterable, indestructible, and physically indivisible.
2. All matter consists of these atoms, and they stand apart from one another as the stars stand apart, separated by interstices.
3. These atoms are of fixed specific weights, and the sum-total of their weights, in the different chemical elements, corresponds to, or is the equivalent of, their combination.

All this shows that the atomic theory is hypothetical; for if, as modern science aims at proving, the complex arises from the simple, the primary state of matter would not be the solid, but the gas. Solidity is not the simplest but the most complicated form of material consistency; and to assume solidity as made up of unalterable, absolutely independent objective realities of almost infinitesimal minuteness, possessing infinite force, or so far infinite as to resist all other forces in the universe, is too incredible for our reason to accept. Besides, so far as science goes, any physical thing standing complete in itself, able to exist alone, perfectly independent, is impossible. All known things are relative. Physical existence means action and reaction, and action imports change. The only unchangeable, indestructible, absolute, is that power whom we call "God," the Eternal, the Infinite, the Almighty, the In All, the Above all, the Supernatural. You cannot explain an atom apart from Him.

III. ANOTHER VIEW OF THE EXISTENCE OF THINGS.

We have said things are relative. Take the statement as emphatic. Whatever our senses discern in the world is phenomenal, is apparent merely. We only know things by their qualitative and quantitative conditions, called determinations. Their essence, what they are in themselves and apart from our experience, we know not. There is no material thing that is either its own support or its own measure. There is no form that is so of itself. Quantitatively, qualitatively, there is perpetual change, arranging, and re-arranging, an unceasing flow of mutations. Things are large or small relatively, are hard or soft comparatively, hot or cold proportionately. There is nothing physically real which is not related to the supernatural or absolute. Even time and space and motion are only known to us relatively. Their relations are discerned by our intellect having sensible experience of them. Whatever is, exists only on an ever-receding background, and on an ever-progressing future stage; both lead to infinitude. All parts that we know belong to some whole, and every finite whole is part of one comprehending all. Thus, common-sense applied to science shows that everything belongs to that which is wholly incomprehensible, and is lost in height and depth, length and breadth. Everything is the meeting-point of two eternities, a particular contained in the universal, having all its being by and in the Eternal God—the Supernatural. By Him things tend from disorder to order, from chaos to cosmos; becoming a magnificence, a wonderfulness, that at last attains a finite perfection even as God is an infinite Perfection.

We now extend our thought for a little space to man. His art and science are gathered from the science and art in the universe—a science and art so beyond his own that he never fully knows nor equals any, even the smallest part of it. Seneca said long ago that nature is “a certain Divine manifested purpose in the world.” Our own experience confirms the saying. We observe the stars as they pass by, and measure them; we read history, learn of ancient Egypt’s civilization, with the millions of men thereto belonging; we think of Hebrews, Chaldeans, Persians, Greeks, Romans; we look at the great and good of all nations; we mark the hateful wicked who are without love and piety; and find that no nation ever thought that sorrows righteously endured were for nothing, and that painful virtues were an utter loss. They felt an infinite desire concerning the infinite duty, the infinite right which they discerned in the world, and no nation ever wholly lost that desire. They said: “We are so much of a fleshly body that we must eat and drink, buy and sell, walk and build; but we are also of a spirit that rises above

them. Wind and twist circumstances and times as we may, we look for and trust in a wisdom and love and holiness greater than our own." This ancient faith awoke high sentiment, working into fervent desire for purity, and then waxed into invincible efforts to know God's life in their soul. It was spiritual as distinguished from the natural, in a material sense. It pierced the mask or guise of things, and sought, and thought it found, that God, the Great, the Holy, the Supernatural, who, making and abiding in nature, is the Creator of all, the Giver of every law, and without whom nothing was, or is, or can be.

Our twofold view of material nature and the whole history of man affirms that the fountain of all is the Supernatural.

JOSEPH WILLIAM REYNOLDS.



ART. III.—A CHURCH CRUSADE, SOCIAL AND SPIRITUAL.

"O, be some other name!

What's in a name? That which we call a rose,
By any other name would smell as sweet."

SINCE the first representation of "Romeo and Juliet," men have been asking each other the question, "What's in a name?" and the inquiry has been as frequently and variably answered, perhaps, as it has been made. When applied, however, to the organization which is the subject of this article, there are but few people who will not grant that the patient, pointed, persevering work of the Church Army, had it been called by another name, would long since have won for that body a place amongst the wealthiest and most acceptable of our Church of England societies. Here is a case, not of a number of men of wealth and reputation assembling together in a London office, intent on the formation of a new society which should execute some special theory of their own, but of a few men, rich only in faith and energy, each earnestly and aggressively working in his own parish in different parts of the country, each with the double conviction that his work has been given to him of God, and that the National Church, which has been rightly called the "Church of the people," has both the power and the will to labour in this cause as no other body can labour. They do not claim for the Church in which it is their privilege to labour, any privilege but that of service, nor any precedence, except that of claiming the post of danger. The union of these isolated individuals under their inevitable and indefatigable leader, the Rev. W. Carlile; an occasional word of counsel and encouragement from one or other of their

lordships the Bishops; kindly notice from the editor of some newspaper or magazine, such as that which appeared in *THE CHURCHMAN* about twelve months ago; and, best of all, the unflinching Divine benediction, have brought about during the nine years of their existence a considerable measure of success, which, whilst helpful to the Church, has brought much glory to God.

The "Army" part of their work—*i.e.*, the directly Evangelistic or Conversion work—is comparatively easy; and it has also been proved over and over again, that the "Church" part of their work—*i.e.*, the revivification of earlier Churchmanship, or even the work of grafting into the Church—can be effectually secured. In cases where Church Army work has been counted unsuccessful, the cause of failure has almost invariably been an attempt to divorce the two elements of Conversion and Churchmanship, the fruitfulness of which union, as shown in this work, gives abundant proof that they have also been joined together by God. Herein, surely, is a happy combination; for there has thus been turned to good account, military organization, discipline, and phraseology, which, though they do not commend themselves to the cultured and refined, are uncommonly well adapted, with proper safeguards, to uncultured and untrained minds. These agencies have been linked with the Church, which, in this country at least, stands unparalleled alike for her antiquity, catholicity, Scriptural fidelity, and numerical strength. Besides, was not military language once thought out in detail (Eph. vi. 11-17), and considered well adapted for the rank and file, as well as for their superior officers? Are not many such terms, at once military and ecclesiastical, found in Holy Scripture, and in our Prayer-Books and hymn-books?

This happy combination of Church "Army" work was seen at their recent annual celebration of Holy Communion in Westminster Abbey, when clergy of all types were present, together with a crowd of men and women won for Christ and His Church from the lowest depths of society, all mingling in the act of worshipping our common Lord. Few, in fact, could fail to think of the time when that great military genius, the Duke of Wellington, took a poor trembling man by the arm and insisted on their kneeling together for the same holy service, saying, "We are all equal here."

This Army within the Church is, notwithstanding many recent criticisms respecting it, "endeavouring to keep the unity of the Spirit in the bond of peace," and urges as a *sine quâ non* merely that her agents may have sufficient opportunities for preaching Conversion, Churchmanship, and Consecration (Heb. vi. 1, 2) in whatever parish they work. It has

plainly and fully shown that these three lines of teaching are workable with, and point the way of unity for, all three great schools of thought in our Church, if not for all the Churches. The old Gospel of the Church of England, which the Church Army takes as its propaganda, incorporates the whole of the Ten Commandments, and its teaching includes the whole of the Bible and Prayer-Book, with the Sacraments in their unique place of honour and Divine usefulness. Only recently the Regius Professor of Divinity at Cambridge aptly said: "An undenominational Gospel finds no place for the Sacraments which Christ ordained in His Church." Exhorting and rudimentary teaching is done by the Evangelist in the mission-room every evening, more detailed teaching by the Clergy when they can be present at the evangelistic services, but especially at the Sunday morning and week-night church service, at which Church Army Officers, Soldiers, and Labour Home Brothers are always expected to be present.

Not only in their Evangelistic work are they to be regarded somewhat as an "advance guard," but in the chief unit of their social work, viz., the City Labour Home, they were also considerably, even in point of time, in advance of the workshop factory which has created so much stir throughout the country during the past few months.

The great social evil connected with trampdom, criminals, and inebriates, or, in the expressive words of Mr. Francis Peek, the problem connected with the "workless, thriftless, and worthless," is painfully present everywhere. Before we can hope to deal successfully with it, it is necessary to know what classes of persons are included therein, and as near as possible what are the chief causes of their present condition. Careful investigation shows that nearly all have been degraded through drunkenness, many of whom now feel the slavery of their vice, and would gladly free themselves if they could. Some, again, are brought low through gambling, idleness, misfortune, loss of friends, illness—their own or that of some member of their family—who may have thus lost the cunning of their trade, or whose places have been filled by others. Many would work if they could obtain work. There are said to be 90,000 men unemployed, representing 300,000 persons, in London alone. Some neighbouring police authorities wrote to the Church Army the other day, saying that one of their applicants fell down from exhaustion and died on the spot, with a note of admission to one of their Labour Homes in his pocket. Some, it is true, are in work; but through an unholy competition, or, worse still, the "sweating system," out of which flow long hours, low wages (a dozen garments being made for 2½d. in some cases), unsanitary conditions of labour, and irregularity

of work, men are driven almost to desperation, and women's needles are running a race with starvation. Then, again, the proportion of our population after the age of sixty dying as paupers is shown to be not less than 45 in every 100, and let it be remembered here that no less than half of those who reach the age of twenty are found also to reach the age of sixty.

The Church Army does not reckon at present to deal with the whole of these people, but rather, we may say, with one class of the mass, by which I mean the helpable class, or, in other words, those who will use a chance for making a fresh start in life when it is brought within their reach; nor does it require a political economist to point out the folly of spending a large amount of energy and public money endeavouring to pull into respectability men who will not help themselves.

Our first inquiry ought, then, to be, Who can be helped? and then, paying strict regard to the causes of their present condition, What things are essentially necessary in the regeneration of these fallen men? Our next endeavour should be to make a careful selection of all helpable cases. At this point it is perhaps well to quote part of a letter received from the Archbishop of Canterbury a little while ago. His Grace says:

I have the pleasure of asking you to accept £100 from me towards the work of the Church Army. . . . I am sure you will allow me to offer one or two observations upon method. As to the labour shelters or working homes, after reading and consultations with capable judges, I am led to hope that you will not go in for large working homes. Nor do I believe that lasting good would be effected by opening their doors to every comer and goer. This would be to create very soon, not a means of moving upward and onward for destitute men, but merely a cheaper form of common lodging house. It would simply make it possible to get a certain modicum of shelter and food at the price of less and less labour. It would not really promote industry, for it would not teach or help men to meet needs higher than the very lowest. To effect these, the desirable ends, it is necessary to "follow men up" with individual care. The ideal would be only to receive men selected and sent to you from different parishes and different committees as believed with fair reason to be ready to work as well as necessitous, and then not losing sight of them until they are replaced in some satisfactory form of maintenance. This would be the effective form of labour shelter; all possible local influence ought to be brought to bear. In the meantime there is not sufficient organization for this, and your own committee must largely do the selecting, but I trust you will select, and escape the great evil that must arise from indiscriminate reception.

Selection having been made, we think that cleanliness, total abstinence, hard work, sufficient food, fair wages, home and personal influence, are at least necessary for the work of regeneration. In addition to this the Church Army obtain the signature of each inmate to the following agreement:

I hereby undertake to obey cheerfully all the rules of this Church Army Labour Home, and I enter it with the determination to make an honest endeavour to live a truly Christian life according to the principles of the Church of England. I agree also to be a total abstainer. In the event of my leaving the Home in less than two months' time, without the consent of the Captain, or being dismissed for drunkenness, idleness, or any other breach of the rules, I shall expect to be discharged at a moment's notice, and to forego any moneys which are placed to my credit. I undertake to do my best during the second month to obtain work, and if I stay on for a third month to be satisfied with half-pay, and if for a fourth month with no pay whatever in excess of board and lodging. I will do my best to obtain a situation for myself as well as for the other men after leaving the home, and to help by money to support the Church Army Labour Homes if my means eventually permit.

Eighty per cent. at least keep this agreement, in which will be easily discovered a considerable amount of discipline, inducements to self-respect, and, in short, a promise that the subscriber will do his best to keep those "two great commandments, upon which hang all the law and the prophets." That he should be expected to do this "according to the principles of the Church of England" is only a practical way of ensuring his doing it at all, not to mention here any higher claims of the Church.

Committees, societies, Boards of Guardians, private individuals, and a variety of agencies, have for many years been trying on their own peculiar lines to regenerate the fallen, and some have used one or two of the factors just enumerated. For example: The Charity Organization Society have tried investigation and selection; magistrates have tried terms of hard labour in gaol; but these, it goes without saying, have failed in the regeneration of men. Kindly disposed individuals have tried a system of religious advice with monetary help, but indiscriminate giving of this sort, as every true philanthropist knows, has not only failed, but, as the Bishop of London said at the opening of the Whitechapel Labour Home, "It tends to encourage men in their improvident and foolish habits, and is often a means of increasing the evil." Temperance reformers have tried total abstinence, and in some cases have combined with it hard work, yet this, without the strictest cleanliness, and without a distinctly religious and personal Christian home-influence, has not been really successful. Boards of Guardians have tried three or four of these factors in combination. In the casual wards and workhouses men have had food provided, been made to keep themselves clean, and to do hard work, and these were expected in some remote and mysterious way to bring about their regeneration; but precisely the opposite effect has frequently been the case, and has resulted in the degeneration rather than in the regeneration of men.

Some think that night-shelters are perhaps the thing more necessary than any other, and the plan which gives a man shelter from extreme cold or severe storm is perhaps useful in its way; but experience goes to show that bad men are not usually made better by putting a great number of them together, without at least proper cleansing and sufficient privacy in their sleeping accommodation. Again, night-shelters put no premium on industry, and are most welcome to the shiftless, irresponsible individual who does not want to do regular work of any kind. In London at least there are more than enough of these benevolent shelters. The consensus of opinion at a recent exhaustive investigation concerning the condition of the homeless classes of our Metropolis has shown that to open additional night-shelters would greatly tend to increase vagrancy. Some agencies have failed because they did not set men to work; others because they did not offer sufficient remuneration for that work; others, possibly, because men had not sufficient food to enable them to do that work; others because men were allowed to tamper with their besetting sin of drunkenness; others again, because of insufficient cleanliness; and some, because they were without the civilizing and Christianizing environment of home life. These are all necessary in order to secure that desire for self-help and self-respect which must be created in every one of these fallen men before he can be trusted to make his own way again as an honest, straightforward working man, and what is far better, before he can learn that his security is in Christ and His keeping power. Is not this the teaching of St. Paul in his Epistle to the Philippian Church?—"Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." If to all these influences enumerated above we add evangelistic and personal religion, by which I mean, an endeavour in the strength of Christ to induce the will of these unfortunates faithfully to work and live, we shall have got a combination of those important elements now in operation in the Church Army Social Scheme.

The chief unit of their Social Work is a Labour Home fitted up for twenty or twenty-five men. Whilst this is distinctly a bridge to respectability from the workhouse, the prison, and the streets, it also gives a fresh chance to the fallen well-to-do. In this respect it somewhat justifies the encomium of the late Bishop Lightfoot, who used to speak of "its magnificent hopefulness for the very worst." Whenever possible, a mission hall or schoolroom, unused between the Sundays, is turned to account, and in it a bath and clothes-cleaner (both of which are freely used), separate beds and bedding, reading room, etc., are set up, and men of almost every type, both as regards

their previous history and occupation, are received, recognised as brothers, and live under the same roof with one of the trained officers, who is at once both master of the labour and Evangelist for the mission services in connection with the Hall. His wife and himself act as "mother" and "father" of the Home; and he also conducts family worship morning and evening with the brothers. These homes are Labour Homes, and men are set to work making firewood, repairing boots, tailoring, mat-making, writing, and many other kinds of unskilled employment. They work fifty-four hours per week. They have a piece-work system of payment, and sell their goods at market prices. As will have been already seen in the agreement, each man is expected to stay two months, and if he remains beyond this period he is only entitled to half-pay, and should he stay for a fourth month he obtains no payment whatever in excess of his board, washing, and lodging. The line of their labour was foreshadowed by the great Apostle of the Gentiles in his second letter to the Thessalonian Church: "If any would not work neither should he eat." In this Home, too, they obtain not only the test of work, but there is a continual moral test, for each man is made to fight the besetment of his life day by day. The rate of payment permits him, besides putting away a shilling or two a week for the purchase of clothes, or, in the case of married men, for the support of their wives, also to obtain about twopence per day for pocket-money. Should he, therefore, have fallen through intoxicating drink, every day when he obtains his liberty from six to ten p.m., he is obliged, in passing a publichouse, to fight a daily battle and to obtain a daily victory over this temptation and besetment; thus having daily contact with, and daily resistance of, the outward world, it is easily seen that by the end of two months such a man has had a good moral training, and is fairly strong when he obtains another situation. When this time arrives "corresponding associates"—ladies and gentlemen offering for this purpose—"follow up" the cases of those who have passed through the Labour Homes. Personal and individual dealing is much in vogue, men being frequently set to work by themselves in order to obtain additional opportunities for such treatment. It will doubtless be granted that such men have another good chance afforded them of making a fresh start in life, and at the same time it will be sufficiently obvious that the system is calculated to make the lazy work, as well as to gain and maintain control over confirmed drunkards.

Decentralization is another fundamental principle, and consequently these Labour Homes are of a manageable size in every case. The system of small homes, always pursued by the Church Army and endorsed by the Archbishop, has

many advantages. It enables them to detach fallen men from their previous companionships and surroundings; to plant Homes in all necessitous parishes, and by this means to deter countrymen from coming into London. Each town's labourers ought, as far as possible, to be kept from

That city of appalling contrasts,
Where wealth accumulates and men decay.

In some cases, notably the town of Derby, a combination of parishes is deemed most desirable, yet as a rule the Homes are parochial, with clerical sympathy and supervision. This creates and conserves local interest, and secures a stronger personal influence over the men for good.

Though the Church Army has Labour Homes actively working in Marylebone, Holloway, and Whitechapel, at Bath, Stockport, and Derby, they have felt from the outset that to approach the already over-burdened parochial clergyman with another piece of work requiring much supervision and time from him personally would simply make such work impracticable, and hence they have spared no pains in perfecting the system and machinery, which now requires little else at the hands of the Clergy, except that they set it in motion. At present they can do this by writing to the Church Army headquarters, offering some parochial premises in addition to thirty shillings per week as the joint salary of an Officer-Evangelist and his wife. The central committee undertake to supply the necessary plant, furniture, beds, bedding, bath, clothes-cleaner, tools, etc., and in very poor parishes they pay the rent if the premises have to be taken, and in every case make themselves responsible for any weekly deficiency. A lieutenant or foreman is also provided by headquarters. In connection with every Labour Home there is immediately set up a Sales-room for the poor, and especially for the brothers of the Home, where they may, through the generosity of their richer brethren, who from time to time send unused clothing to the local Home, obtain a suit of good second-hand clothes at a very trifling cost. Here an outlet for kindly sympathy is offered to the rich, a spirit of gratitude and self-respect is kindled in the poor, who have in part earned them; additional opportunity is afforded to each man for obtaining employment, and the local Home has a little better chance of becoming self-supporting. Almost all their support, both financial and in kind, has been given by members of our own Church of England, and it is pleasing to note that in this support several cathedrals and some hundreds of our parish churches, and vicars of all schools, as well as private philanthropists, have shared.

In this work we have an adaptation of the German Labour Home Colony, and there are at least the following points of agreement between the German system and that of the English Church Army: They deal with the same kind of people; the whole of the country is cut up into parishes or districts; each man entering the colony must sign a form of contract; idlers are dismissed, and all are made to work as hard, or harder, than they would have to do outside. Their system of payment is that of piecework; their goods are sold at market prices; their average earnings are about the same. The Homes are in charge of a sufficient number of trained officers; they have a central as well as local committee, and all the Homes are governed on exactly the same lines, and a strong combination is thereby maintained.

There are some decided advantages, however, in the German system. For example, they are enabled to give a longer period of training, and their Homes are numerous enough to meet the necessities of every district, an advantage, however, which will cease when sufficient ways and means are obtained; and the central Church Army committee, who have already many applications from parochial clergy, at whose invitation only the homes are planted, are able largely to multiply their number. Again, German Homes are subsidized by the local authorities in some cases, and the laws of their country dealing with beggary are much more stringent than ours. On the other hand, there are some disadvantages in the German system, when compared with that of the Church Army. They have not always suitable buildings; they are less self-supporting; they exact longer hours of work; they do not allow their inmates to touch a penny of their earnings, nor, indeed, to leave the Home without supervision, from the time they enter until they finally leave. They make no mention of emigration, whereas the Church Army recognises the fact that if some are restored to situations, others must be sent out of the country. Like the Germans, however, they consider that labour on land is one of the best ways in which work can be found for all, and especially is this the case with agricultural labourers. The London Superintendent of Casual Wards said recently that "most London casuals are born in the country districts," and accordingly every encouragement is given by the Church Army for countrymen to remain on the land and cultivate it. The system is also economic, and as the expense of training inexperienced men for farm work would of necessity be very considerable, requiring great sums of money from the public, and on the part of those trained assurances of adherence, they think it inexpedient at present to set up an expensive model farm. The Germans, who sometimes spend

£6,000 on a single farm, find that the changing of the labourers just when they are becoming competent is a very considerable leakage and loss. It will be seen, therefore, that with regard to those in Church Army City Labour Homes already qualified for work upon farms, market-gardening, or even for emigration, they are pursuing the line of decentralization, and are placing as few as possible together, and as many as possible in separate situations with different farmers, so as to obtain and utilize the wholesome influence of respectable and, where it can be had, God-fearing families, with the most prolonged and intimate touch of their own Evangelistic agents that they can secure. Several competent and well-disposed farmers have already offered to make openings, and arrangements are being made abroad, as well as at home, with Church of England emigrant Chaplains and our Country and Colonial Clergy for this purpose.

Co-operation with existing parochial and social agencies is carefully and economically pursued, and where such things do not already exist, headquarters can institute a Medical Mission, Provident Dispensary, Penny Savings Bank, Women's Rescue and Labour Homes, Boarding-house, etc., and, pursuing the same lines of confederation with other social agencies, their apparently smaller work becomes at once both economic and comprehensive. The Church Army are absorbing in their Social Scheme other similar and separate institutions for the management of boys, youths, and men, and have established mutual arrangements with parochial clergy, Guardians of the Poor, the Charity Organization Society, Church of England Temperance Society, relieving officers, casual ward governors, workhouse masters, prison chaplains, prison-gate missionaries, proprietors of rescue homes and model lodging-houses, with the Church of England emigration work, and last, but not least, with the work so excellently done by the Bishop of Bedford's fund. Strictly economic, they are thus turning other societies to better account, by conveying cases specially suitable for them, considerably reducing working expenses, and by this intercommunication are able to detect clever loafing adventurers who do their best to exploit in turn every kind of charitable agency. The Salvation Army, a High Church Sisterhood, the Wesleyan Methodists, and Roman Catholics alike, have, since the Church Army commenced this work, each initiated similar work for themselves—a position, by the way, not at all foreign to our catholic and comprehensive Church of England.

The evil is a national one, but most Churchmen will feel that our national Church can deal with the evil at least so far as the Church at any time ought to do so. Let but each

necessitous parish have its own labour home, then let all the parish priests stretch out their hands and take hold of each other, and they can with confidence inquire, what part of this great country is untouched? Surely no better Institution can be offered for this purpose than the provincial, diocesan, rural-decanal, and parochial Constitution of the Church of England.

On the first 100 cases, 26 were received from various and responsible persons, and 74 were selected by a working-men's committee on their own application. Of these, 43 obtained permanent situations, 3 were restored to friends, 10 were passed on to convalescent homes and infirmaries, 8 had the usual permission to go out and look for work and did not return, 11 were dismissed for drunkenness, 7 for idleness, 1 for theft, leaving 17 promising cases in the central Labour Home.

The average age of admission was 33 years, and the average length of training for each man 53 days. The Church Army will be quite within their province, therefore, to claim at least 50 per cent. as successful cases amongst those who have come under their treatment. This success they regard as another triumph in the name of God and His Church, and they lay at His feet all the glory.

One or two communications, which may be of interest if incorporated here, have recently been received. Thus the honorary secretary of an important London branch of the Charity Organization Society writes: "I feel that we are giving you a great deal of trouble, but yours is the only agency to which we can confidently refer such cases." The chairman of one of the London Boards of Guardians says: "The Guardians voted your organization a grant of £5. . . . And they recognise the value of religious influences being brought to bear on the men." Surely this is another evidence that our National Church is becoming, in the highest and best sense, "a National provident institution for mutual life insurance."

W. H. HUNT

(Secretary of the Social Work of the Church Army).



ART. IV.—FURTHER MATERIALS FOR THE HISTORY OF THE OXFORD MOVEMENT.

The Oxford Movement. Twelve Years—1833-1845. By R. W. CHURCH, M.A., D.C.L. Macmillan and Co.

IT is some time since we reviewed Mr. Wilfred Ward's book, and endeavoured to assign to his father, W. G. Ward, his proper place in the movement which has had such effect upon the history of the Church of England. Since the death of

Cardinal Newman and Dean Church two very important additions have been made towards the complete narrative, which we hope some day may be executed by an impartial and judicious historian. The time has hardly arrived for a complete survey of the ground, and at the present moment, perhaps, the general reader may be of the opinion that the "Ten Years' Conflict"—to borrow a phrase, or rather a title, in the "Church History of Scotland"—has been a little too much before the public. Mr. Meyrick has already drawn attention to some points in the discussion which has originated in the publication of Cardinal Newman's letters, and we do not intend to say more upon the character of that remarkable book than to express surprise that the intense self-consciousness of the revelation made by Newman should have been so little dwelt upon by the many critics, who have really almost exhausted the language of panegyric in pronouncing their verdicts as to his character and fame. The power of Newman as a writer of sermons and an extraordinary judge of human character can hardly be exaggerated. But it is somewhat strange to see how completely the magnetic influence which he exercised in old days still exerts its magic spell over minds of the highest class. His vacillations, his shifts, and, we must add in fairness, his extreme diplomacy in controversy, are all forgotten, and the injury he inflicted on the many minds he led captive is condoned from an overweening admiration of certain attractive personal qualities. We shall have more to say on this subject when we come to deal particularly with Dean Church's character-sketches. It is enough to say that, while the letters of the Cardinal ought to be carefully read, it is necessary to bear closely in mind the elucidations to be drawn from the late Sir William Palmer's important volume, a book which has never yet received the full attention it deserves.

Very few men have ever occupied a position like Dean Church. Many years ago some of his Oxford friends asked him permission to collect from reviews some of the papers which are known to be his, and the result was the volume of "Essays and Reviews," now scarce, containing some of the best writings of the Dean's. The essay on Dante, the sketch of Anselm's history, and the dissection of Audin's "Leo the Tenth" are in their various ways quite admirable. The essay on Montaigne, originally published in the "Oxford Essays," is also of first-rate excellence. There are few passages in modern criticism more discriminating than the judgment he passes on the whole character of Montaigne's mind, and the withering scorn with which he notes his moral blemishes. High, however, as

the opinion entertained by Dean Church's friends was as to his merits as an historical critic and a true judge of poetry, that opinion was heightened when the modest volume containing his first four University sermons was given to the world. There have been many sermons on the life and character of our Lord of true merit and great beauty; but Dean Church stands alone in his wonderful portraiture of the Central Figure of the Gospels, and he has shown completely in that volume, as well as in the others which followed from time to time, how grand and absorbing was his grasp of the whole scope and nature of revelation. Like his friend J. B. Mozley, he has gathered from his master, Bishop Butler, an intense feeling of the inadequacy of all attempts to estimate the final issues of the great conflict waged in the world. He has dwelt, too, on the progressive character of the moral and spiritual truths of the Bible with a power and distinction which are quite peculiar, and exercise the strongest fascination which an admirably expressive style can enforce. The sermon on "Sin and Judgment," dealing with a question now exercising much the thoughts specially of the young, can hardly be over-praised as a statement of the mind of Scripture and the meaning of our Lord's words upon the great issues of life and conduct.

When Mr. Church was drawn from the retirement he loved so well to the deanery which had been filled by Copleston, Milman, and Mansel, those who knew him best felt that in the fourth representative of the University of Oxford in that deanery, there would be no diminution of power or culture. We shall not allude to the vexed questions which arose in the course of Dean Church's tenure of office, except to express a regret that one who was a lover of peace should in any way have been connected with a disturbing strife, which might, we think, have been easily averted. It had been known for some time that Dean Church intended to write upon the "Oxford Movement." Everyone who reads the fragment of a letter to Lord Acton, which concludes the advertisement of the "Oxford Movement," will feel how thoroughly the Dean's words reflect and express the real uprightness of his nature. He had an honest belief, to use his own words, that "the men of the movement, with all their imperfect equipment and their mistakes, were the salt of their generation." Due respect must be paid to the expression of such motives as these, but admiration for the highest personal qualities is not inconsistent with the possession of strong partisan feeling, and there are traces in the volume of a lingering love of the excitement of a contest. When the tournament is over, and the esquire of a knight tells the tale of struggle, it is perhaps too much to expect that he should be able to do justice to all the combatants. Dean

Church endeavours, we believe, to be impartial, but we cannot think he always succeeds. We shall enumerate three topics on which we think there is still much to be said.

In the first chapter of the book, where the Dean gives an account of the Church in the Reform days, we consider his statement of the position of what is called the Evangelical Party as inadequate, and in some respects misleading. It is perfectly true, as the Dean says, that "the austere spirit of Newton and Thomas Scott had between 1820 and 1830 given way a good deal to the influence of increasing popularity." But the immense effect of the revival of personal religion, and the general improvement evidenced in missionary exertion and increased philanthropy during that period deserve fuller recognition. Divines of Dean Church's temperament forget that intellectual excellence was disparaged, if not contemned, by the leaders of Evangelical opinions; and it is a great mistake to suppose that, because the religious literature of the day was often one-sided and insignificant, there were not men, both among clergy and laity, who were leading the noblest of lives, and despising, as fully as John Keble and Isaac Williams did, professional rewards and intellectual distinction. In the Dean's account of the religious impressions of his time there is a failure, as it seems to us, to realize the existence of the deepest spiritual life among those who may have had imperfect conceptions of Church organization and a meagre acquaintance with some of the masterpieces of English theology. Independently working at this time, in a spirit of loyal fidelity to the Reformation settlement, there were men like Edward Bickersteth and Henry Venn Elliott, who were ready to hail revival of daily service and weekly communion, increased order and fervour in worship, without sacrificing any distinctive principle which they prized. Indeed, part of this chapter seems to have been written in entire forgetfulness of the extent of the influence exercised by preachers like Blunt and Bradley, Daniel Wilson, and the Noels. The truth is that the extraordinary success of the revival of what we may call the corporate view of religious life made its followers sometimes incapable of seeing the real depth and earnestness of the original Evangelical movement.

Again, although the account of the Hampden controversy is upon the whole most interesting and instructive, we wish greatly that before the Dean wrote his final estimate of Hampden as a divine he had reperused the remarkable pamphlet of Archdeacon Hare, written at the time of Dr. Hampden's elevation to the episcopate, and exposing certainly some very unfair treatment of the famous Bampton Lectures. We have no wish to revive a forgotten controversy. Dr. Hampden was a man who had no magnetic power of attracting

disciples or friends. The Whig Ministry made a grave mistake in appointing him to his professorship and to the See of Hereford, but we think it quite impossible to accept fully the Dean's statement that the famous elucidations represent, "as fairly as any adverse statement can represent, the subject of its attack." We are not at all afraid of the effect produced on any fair-minded reader by a perusal of the "Elucidations" and the letter to the Dean of Chichester in 1848, which may be found by the curious in such controversies in the volume of "Miscellaneous Pamphlets," by Archdeacon Hare, collected after his death in 1855.

The last ground of difference which we have with Dean Church, is his severe treatment of the Heads of Houses at Oxford. We think the Dean entirely underrates the intense excitement in the country at large. A strong Romeward tendency had shown itself. There was a movement within the movement. Gross exaggeration no doubt prevailed. Most men were incapable of seeing that men like Keble and Pusey were not likely to leave their moorings, and that Ward and Oakeley were pressing on towards a position utterly inconsistent with loyalty to the English Church. What were, as Mr. Simcox asks in the *Academy*, the poor Heads of Houses to do? It was hardly to be expected that every step they took should have been safeguarded. It was hardly to be expected that they should have been able to sympathize with ardent spirits and to restrain excesses. It must be remembered, too, that at the very moment when the somewhat harsh and old-fashioned methods of repression were adopted, the disgraceful secessions to Rome, which have not yet ceased, and which are the everlasting opprobrium of a movement that has so much to recommend it, had commenced. At the present time it is impossible to read some of the articles in the *British Critic* without a feeling of amazement that such utterances could have been made by men who retained their position in the English Church. It was a time, moreover, of cruel suspicion and ill-natured gossip. But can people wonder that grave divines like Dr. Hawkins were alarmed when they learnt that Romish ecclesiastics were in communication with resident Fellows. Dean Church says that it is not agreeable to recall these long extinct animosities, but we think he has hardly done justice to the intense feeling excited by the disloyalty of these extremists. We remember well that after a strong and manly sermon of Dr. Christopher Wordsworth's in Westminster Abbey, in which he dealt severe blows at the strange position assumed by Mr. Ward and some of his friends, an eminent lawyer, the dear friend of many of the Oxford leaders, said in our hearing, "That was a severe sermon, but I cannot say it was undeserved."

We have now said all that we mean to say in the way of fault-finding. The book is a most interesting one. Some may regret that the writer of the "Christian Year" did in his later days cease to be the poet of the Church at large, and seemed to shrink into the dimensions of a partisan poet and divine. But all who love high-souled devotion and real force of character will dwell with intense admiration on Dean Church's admirable sketch of his character and life. It is a beautiful picture of a soul devoted to the highest views of life and religion, and in this and in all other sketches of character to be found in this volume there is distinct evidence of the Dean's keen appreciation of all that is attractive and lovely in ministerial life. His account of Charles Marriott is a delightful supplement to what Dean Burgon has told us of that most interesting man, and the whole story of Newman's rise and progress—alas! that we should have to add of his decline and fall—is delineated by the Dean with a fidelity and grace almost unexampled. It is always difficult for a disciple who has owed much to a master to put his finger upon blemishes and yet retain a loving and kindly spirit. But the Dean has done this, and we now see clearly how Newman shifted his ground, grew discontented with what the great controversialist divines had urged, found out as he believed a *via media* which he trusted would sustain his steps, and at last fell back upon a mere makeshift likeness of his position to that of Elijah and Elisha—a position which fell like a house of cards when the panic of insecurity had settled upon his soul. Delicately and feelingly the Dean retraces the sad history of an eventful period, and he does not scruple to declare in an independent spirit the effect of the unsettlement that was produced by the desertion of leaders from whom very different guidance was expected. The late Dean of Westminster, who had a most sincere regard for the character of his brother Dean of St. Paul's, was in the habit of calling him the most upright of men, and the pages in which the Dean speaks of the effect produced by Froude's "Remains," Pusey's "Tract on Baptism," and the less famous ones of Keble and Williams, are a standing proof of Dean Stanley's keen judgment. It must have cost Dean Church much to assume the grave, judicial tone in which he discusses "the unfortunate and unnecessary turn to things" given by these publications, and when he describes with great delicacy what we must call the inaccurate presentment of Newman's position, given in the "Apologia," we cannot help feeling that the Dean has dealt with a most difficult mental problem in the spirit of a real lover of truth.

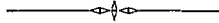
It is always delightful to dwell upon the agreement on great matters to be found in the writings of those who are contending

for great principles; and those who are familiar with the three very remarkable ordination sermons which are contained in Dean Church's volume, called "Human Life and its Conditions," will dwell upon the evidence they give of the great and comprehensive view which the Dean took in latter years, of the English Church and her ministry. We give a beautiful passage for which our readers will thank us: "We all of us know that there are loud voices abroad in the world, and, alas! calm and grave ones too, calling us, in the name of Truth, to give up the one guiding light of the world. In the name of Truth we must follow where Truth leads us; but in the name of Truth do not let us, bowing before an intellectual tendency which is the accident of a time, be false to our deepest, most irresistible convictions, to our most solid, obstinate assurances, both of mind and heart. Let us remember that the love of Truth, like anything else, may turn into an idol and a snare; that self-will can unconsciously substitute itself for it, and that a scornful contempt of what is public and common can transform itself into that 'angel of light.' Let us not commit the folly and crime of quailing and being cowed because clever men of the world go about pronouncing that all is uncertain. Let us meet them, let us pay our debt to them, by thinking as we ought to think—not *talking*, but *thinking*—of our great trust and ministry. Be among great thoughts of what you have and are called to; think of what you inherit; think of all that you come after and how the Gospel you preach has made good its words. It is only when we sink to low and mean thoughts of the greatest of ministries, that the words and sophistries of this world have their power and wound. *No, we are not dreamers, we have the rock under our feet when we declare that in Christ crucified is the salvation and hope of the world.*"

There is much to be said as to the relations between the discomfited remnant of Newman's friends, the younger Liberal Party, and those who followed Sir William Palmer at the time when the *English Review* was called into existence. But it may be more fitting to deal with this subject when we consider in detail the very interesting and important Life of Archbishop Tait which has just been published. At the present moment there is a strong desire for peace and comprehension within the province of the English Church. On looking back on the two great movements, the Evangelical Revival and the Oxford History, it is impossible to forget that another movement in the direction of a freer criticism of sacred documents has been steadily advancing, and is now making itself manifest in minds and places where its influence was hardly suspected. The future of the English Church, its cohesion, and even its

continuance, must depend greatly upon the sagacity and temper of her rulers. If a *modus vivendi* can be found, it will be through the instrumentality of men who can bring to the consideration of deep subjects the noble temper, the firm faith, and the manly and inspiring eloquence of Dean Church.

G. D. BOYLE.



ART. V.—SYSTEMATIC ALMSGIVING.

ALMSGIVING to be efficacious, that is, to benefit both the giver and the recipient, must be systematic. Spasmodic, indiscriminating charity is no credit to the donor, and probably harms those on whom it is bestowed. Charity to be real must involve some self-denial that the element of sacrifice be not wanting and some consideration that the alms be wisely bestowed. Charity born of the emotions, put in force by a sudden impulse, is merely the indulgence of a kindly feeling, not the fulfilment of a sacred duty. I would be the last to check charity in any form: Treasurers of charitable institutions cannot afford to refuse help given from any motive; but there might be more frequent and definite teaching and exhortation on the duty of almsgiving than there is, as a rule, within the pale of the Established Church. There is frequent begging for this object or that, but that is not teaching; there is sometimes scolding because the congregation refuses to respond to appeals, but that is not teaching—I mean teaching in the abstract, exhortation and persuasion, a plain setting forth of the primary duty proving our love to Christ by some self-denial for His cause, some measure of obedience to His command, “Love one another.” We members of an endowed Church do not feel the necessity as others do of contributing daily to maintain our Church, and so, in many cases, almsgiving is dissociated from the Church itself, and has degenerated into a formal contribution of the smallest coins at hand to collections too infrequently made. This is not always so; there are churches in our communion whose almsgiving bears comparison with the most generous of congregations on a voluntary footing, but it is so too often and it ought not so to be. Congregations will probably resent teaching on this point more than on any other, but still the plain enunciation of the duty should not be neglected. No duty is more clearly laid down with more definite instructions in the New Testament than this. Let every one (not the rich only, but every one), on the first day of the week (*i.e.*, systematically) lay by him in store (*i.e.*, deliberately and thoughtfully), as God hath

prospered him (*i.e.*, in some definite proportion to his income). If he has much, he is to give plenteously; if he has little, he must exercise more care to retain still some part of that slender income to fulfil the command. The duty of giving is so fully enforced in the series of exhortations read while the offertory is being collected that little can be added thereto, but every sentence is pregnant with ideas that are totally ignored by large sections of our congregations. People may be chanting these sentences with all their voice, rejoicing in the beautiful harmony, and all the time their hands go on fumbling for the threepenny piece which will hide itself between the two half-crowns, as if ashamed to be brought forth as the paltry excuse for an offering to the Most High by one of His creatures highly favoured perhaps in this world's goods. Never expect great things of the man who fumbles long in his pocket—he is not feeling for the biggest coin there, that is easily found; he is searching for the smallest, that he may not pass the bag by in the sight of the congregation, and yet obviate the possibility of his ever feeling the loss of what he has contributed in the sight of God. If but a fraction of our congregations felt as David felt when he refused to offer unto the Lord his God of that which cost him nothing, the offertories of our churches would be on a very different scale.

A good deal of this is, I believe, the result of the want of a few words periodically from the pulpit on the subject, exhorting the members of the church to lay by, as God hath prospered them, weekly, monthly, quarterly, annually, a certain part of their income to be given in alms, to divide that into two parts, one part to be subscribed through secular channels, and part through the offertory, and then to persuade and encourage them to make this latter part a greater portion of their alms than is usually the case. Even good people, liberal people, do not seem to contemplate the possibility of giving any large sum through the offertory. I am sure that many excellent people who fulfil the Apostolic precepts on charity to the letter still disregard the offertory as the most fitting channel of all for their gifts, put aside no part of their alms specially to be offered in church; and while they may send munificent contributions direct to a charity, content themselves with some merely nominal contribution, it may be, to the same institution when the opportunity occurs of consecrating the gift, as it were, anew by passing it through the channel of the offertory—offering it to God in His house for His poor. I do not mean that this is done of any unworthy motive; the practice cannot be entirely reversed. In the parish of Lower Beeding we make a parish fund for several objects to which offertories in church are also devoted, and the parish sub-

scription list is not without its use; such is human nature that the contribution of one calls forth the contribution of another, the amount subscribed by one determines the amount subscribed by another, and so on. There is need for both the open subscription and the secret offering in church; no hard and fast line can be laid down; men must do as they are disposed in their heart; but my contention is that there might be less difference between the two modes of giving.

Take an income of £1,000 per annum, if the owner reads his Bible he will set apart £100 to be devoted to good works. Out of this £100, would it be too much to take one quarter of the amount to be offered in God's house? But I think that is not often done. It would enable him to give one half-sovereign every Sunday in the year, and I remember a great church in London where, if 10s. had always been found for every thousand a year represented there, the offertories would have been ten times as big as they were, liberal even as they were always considered to be. I know I am treading on dangerous ground. One may impute every vice to an Englishman but that of niggardliness, and, indeed, as a nation, I believe we are more free from that vice than any other. If we sin by insufficient contributions in church it is more from want of thought than anything else. Again, I appeal to our teachers to put this lesson more frequently before us, more difficult perhaps to set than to receive. It will require wisdom and care in the setting, it will require not only earnestness and faithfulness, but it will require knowledge of the world and tact to avoid offence when the preacher touches thus the most sensitive part of an Englishman—his pocket. It is a matter, indeed, where an ounce of tact is worth a ton of genius, where the teacher must seek the wisdom of the serpent in the art of putting things. It can only be done by a simple plainness in the statement of the abstract duty and a great deal of tact in the personal application. Above all things remember the motto, admirably illustrative of Sussex character, a motto which clergymen should never forget in preparing their sermons for Sussex congregations, the plain declaration of the Sussex peasant, "I won't be druv."¹

What the preacher is able to do will, however, be of little avail unless parents do their duty. Few children are born misers; let their natural generosity be developed and directed. Let a child learn to appreciate the value of money, the sooner the better. Money may be the root of all evil, but it may also be made the source of much good. As soon as a child can discriminate between a shilling and a sixpence let them have

¹ This paper was read at a gathering of clergy and laity in Sussex.

some periodical allowance, however small, and let them start with the idea that of this allowance a part is to be given in charity, another part in little presents to friends, and the last part for themselves. Train up a child in the way he should go. A child thus trained will never look upon money as merely the means of self-indulgence, and will never forget how to apportion an income in later life.

Something also depends on the arrangements made for offertories and collections in church. This is surely a point where it is wise to consult the congregation to persuade them to take an interest in the arrangement and the choice of objects to which offertories should be given. It will be as impossible in this, as in everything else, to please everybody; but the clergyman will find it to the benefit of the offertories made if he had succeeded in pleasing the majority of the congregation in giving them some voice in the selection of objects, so that their offerings should go to support causes with which their feelings are in harmony. This is, of course, much easier in large churches where the weekly offering is the rule than in small village churches, where it is impossible, or at all events inexpedient; but the policy can be carried out as far as it will be in all. The arrangement of offertories should be systematic. The old fourfold division of offertories (1) the Maintenance of the Church, (2) the Clergy, (3) the Bishop, (4) and the Poor, needs amplification now; but I am sure it is well that certain objects should have their fixed and known turn in the cycle of offertories for the year. In our small village church the first Sunday of each month is devoted to several church expenses, one Sunday in three months is devoted to the Schools of the Parish; then the Poor, Foreign Missions, Home Missions, the Chichester Diocesan Association, and Hospitals have their appointed time. Our Harvest Thanksgiving always goes to the Sussex County Hospital, and on that day no one passes the bag by.

The dislike to the old-fashioned "charity sermon" seems to have produced a reaction which has gone perhaps too far. Frequently the object of the offertory is just announced, and no further reference is made to it from the pulpit. I do not mean that it would be wise or right for a clergyman to devote a monthly sermon to dilating on the better heating and lighting of his church, but when the more occasional subjects come round, if there is an offertory for Foreign Missions, or for the supply of some spiritual need at home, surely it is an opportunity lost if the argument and exhortation of the sermon is upon some totally different subject. The Church of England may be recovering some of her lost life, her members may be carrying out more faithfully their duties in this

respect, but there are few congregations who do not require information and teaching about the work of the various agencies for good, and a little exhortation on the subject thereto will cause many to add something to the amount which they would have given without thought, and, therefore, without profit, if their interest were not awakened by the preacher. An offertory on Foreign Missions is announced, a sermon is preached upon some point of Church doctrine; if the congregation is interested by the sermon, they may have forgotten what the offertory is for by the time the sermon is ended, and if the congregation is not interested in the sermon it is still more certain that other thoughts will have driven the object of the offertory out of their minds. Perhaps I am putting too much on the clergy, but may I say that the congregation are not likely to take a strong interest in the object for which their alms are asked unless their parson takes a lively interest in it himself. It might be well, having determined to support a particular society, to keep to some particular branch of that society's work, and to circulate at the time of the offertory in its behalf some information as to that particular branch, and so induce the congregation to identify themselves with, and take a particular interest in, that particular branch of work. If it be possible let the agent who is carrying out the work for which support is given, even if it be only once, visit the parish and stir up an interest in the work. Then it is the part of the clergyman at home to prevent his being forgotten, but year by year to obtain some personal news of him and so lead his congregation to feel that they are supporting, not a society in London, the very vastness of whose work makes it difficult for many to feel any personal interest in it, but a real live man whom they have seen and heard, and whose single work they can follow and understand and sympathize with, and consequently deny themselves somewhat to support. People will more readily give to a person whom they have seen in the flesh than to the best of ideas, even though they be backed by the best of arguments, and flanked by the most irresistible statistics.

Having got systematic offertories, well-assorted offertories with their objects introduced and maintained before the congregation with zeal, wisdom, and tact, what will it all produce? Will the congregation do their part? They will not do it except now and then, unless they can be drawn, as I have said, to do it from the highest motives, as one of the most necessary and important parts of practical religion. People seem so afraid of giving through the offertory. They seem to think that they will demoralize everyone else if they were to give largely in church. For congregational purposes, *i.e.*,

parish funds, etc., it is right that everyone should do his or her share, and if £50 a year is required for a certain purpose I would not advocate anyone contributing so largely as to give others the excuse of withholding theirs altogether; but there are plenty of opportunities when offerings are asked for larger purposes, when there would be no such fear, when, on the contrary, the knowledge of a visible increase in the congregational contribution to such or such an object would rather stimulate than depress the offering of the many. A half-crown or a shilling, or even the oft-condemned threepenny-bit, may represent the right amount in proportion to the donor's means to be contributed on ordinary occasions; but when offerings are asked for something greater, more important, more urgent, more necessitous, surely then the half-crown might be made a sovereign, or at all events half-a-sovereign; the shilling blossom into half-a-crown, and the threepenny become a shilling. People are ruined pecuniarily and otherwise every day, but I have never yet heard of a person who had been ruined for over-estimating the amount he might give in charity. You may say, but I can't afford the half-sovereign, the half-crown, or the shilling; but "can't afford" is a comparative term. Giving half-a-sovereign instead of half-a-crown may, indeed, mean going without something which the seven and sixpence otherwise might have obtained for our enjoyment or use. We should have no business to give it if it meant stinting our children of necessaries or of what is expedient for their welfare, but short of that, if the additional seven and sixpence offered to that good work only meant seven and sixpence worth of personal self-denial, it would be seven and sixpence very well spent.

In the offertory also the gift is given in secret, therefore it secures another essential of almsgiving, that the alms should be offered in all sincerity, not for the praise of men but of God; or rather let me say, not for the praise of God, but for the love of God. A rebuke was once aptly given and reparation exacted from an old lady, whom a very shrewd man, Mr. Spurgeon, suspected of the "devil's pet sin, the pride that apes humility." The lady called on him, and with much fervour and expressions of devotion for the cause, asked him to accept £50 as a "widow's mite." He took it, but reminded her that her gift was yet incomplete, saying, "Excuse me, madam, the poor widow gave two mites," and she had before leaving to make out a cheque for her second mite.

I may perhaps be accused that throughout this paper I have not yet defined what systematic almsgiving is. To give alms on a system is, I take it, having ascertained what your income

has been for the past year, to lay aside a certain proportion of that for distribution in alms during the year ensuing—so much to be subscribed to various good works, so much to be offered in church, so much to be given to mission work at home, so much abroad, so much for spiritual work, so much for the relief of poverty and bodily suffering—make out your list of objects which you consider most suitable and maintain your contributions to these as far as possible year by year. One can't contribute to everything, and it is better to give a few objects material and constant support than to flit about from one to another, or to fitter away what it may be in your power to give by splitting it up into infinitesimal portions. And for special appeals, unforeseen contingencies, you may, of course, leave a little margin for these; but if possible let the margin be on the other side, let your contributions to these extra matters represent some special effort, some additional sacrifice. I do not think it will be a permanent loss, remembering that "he that giveth to the poor lendeth to the Lord," and we have the assurance that that loan will be repaid. But, indeed, I know that rules cannot be laid down in this matter, everyone must judge himself and take account of the talents God has entrusted to him, remembering that one day he will be judged by Another and give account of his stewardship to One who knoweth the heart of man.

W. EGERTON HUBBARD.

ART. VI.—ASSISTED EDUCATION.

AFTER a prolonged period of expectancy, the proposals of the Government for the compulsory abolition of school-fees in public elementary schools have at length been placed before the House of Commons and the country; and a period of a fortnight is deemed sufficient for the consideration of proposals which wholly reverse the educational policy of the past half-century. It is difficult to understand the reasons for this prolonged silence, or for the precipitate decision by which it is to be followed. From the financial point of view, the limits of the Government proposals have been determined from the first by the proportions of the surplus of the receipts over the expenditure as disclosed by the Budget of the year. That surplus amounted to a sum of £2,000,000. It was obvious, therefore, that if the whole surplus were applied to the purpose of a Government grant in lieu of the existing school-fees, the grant could not exceed an average of 10s. per child in average attendance. There was, therefore, no necessity for any attempt

at secrecy upon that point. Nor, when the provisions of the Bill are disclosed, does there seem to be any necessity for having so long withheld them from the arena of public discussion. What is needed now is a full opportunity of seeing how the circumstances of various schools will be met by the proposals of the Bill, and of appreciating the full extent of the alteration proposed as to the management and the efficiency of existing public elementary schools.

I do not, therefore, propose in this article to discuss the new principle which the Government Bill introduces into our educational policy. That principle can be stated, in broad terms, to be the appropriation by the State of the total responsibility of the education of children. The State claims the right of determining the minimum period of years during which a child shall attend school; of determining the nature and character of the instruction to be given in the school; of certifying to the qualifications of the teacher who may be permitted to teach in the school; and of the proportion of cost which in some few instances a parent may be graciously permitted to pay towards the education of his own children in attendance at a public elementary school. What room there will be in the future, if these principles prevail, for what are known as voluntary subscriptions is not very obvious to the ordinary observer. For a time the force of habit may tend to the continuance of a practice handed down from a time when it was the outcome of a needed educational zeal; but it requires little prescience to perceive that before many years are past voluntary subscriptions, upon the Government principles, must be merged into rates or taxes.

As, however, I do not propose to discuss the preliminary objections to the Government proposals, it does not fall within the limits I have marked out for myself to do more than state, with an appropriate comment, the reasons which are alleged in their support. Sir William Hart-Dyke, the Vice-President of the Council, frankly tells us that he has changed his mind. What is the precise value of that performance as an intellectual feat is at present unknown. It depends upon factors with which we are necessarily unacquainted; but the change is stated to have been brought about by an extraordinary hopefulness of disposition. He hopes that it will be a boon to the parents. He hopes that it will improve the attendance at school. He hopes that it will ease the working of the laws regulating the compulsory attendance of children at school. To realize hopes of this kind has always been the ambition of all interested in the education of children. And such persons have sought guidance in the annual reports of the Education Department upon these points. Hitherto we have been in-

formed with clock-like regularity, year by year, that the partial failure of the laws relating to compulsory attendance is due to the "indifference of magistrates," and to the manner in which in this respect local authorities—that is, School Boards and School Attendance Committees—"fail in performing the duty of securing the early and regular attendance of the children in the districts under their jurisdiction." Upon the assumption that magistrates have been indifferent, and that local authorities have not done their duty, it requires a prodigious amount of hopefulness to believe that a law preventing parents from doing their obvious duty will quicken local authorities and magistrates into performing the duty assigned to them. And as to the "boon" to the parents, the following extract from the Registrar-General's report of the census of 1851 may be commended to the Vice-President's consideration, inasmuch as the Education Department placed such value upon the opinion that so late as their report for 1871-2 they added it as a note to the table relating to school-fees :

"Children of the labouring classes are employed at an early age—some permanently, others temporarily—at a rate of recompence, which, though apparently but trifling, is sufficient for their maintenance, and more than sufficient to induce their parents to remove them from school. It is evident that even the lowest amount of wages which the child of a labouring man will receive (from 1s. 6d. to 2s. per week) must be so great a relief as to render it almost hopeless that they can withstand the inducement, and retain the child at school in the face of such temptation. And this inducement will be almost equally powerful whether or not the school be one where payments from the children are required. It is not for the sake of saving a penny per week that a child is transferred from the school to the factory or the fields, but for the sake of gaining a shilling or eightpence per week, and the mere opportunity of saving the penny by sending the child to a free school would not restrain the parents from making a positive addition to their weekly income, if the absence of the child from school could ensure it."

I am aware that Sir W. Hart-Dyke objects to "mining operations in Hansard." But in the light of the hopefulness with which his present proposals are recommended it is not a little desirable that this nugget of a quotation should be rescued from the dust-heap of modern blue books, and brought again to light. It may be that it possesses an intrinsic value quite apart from its past surroundings which will repay independent thought upon it. And it may suggest that the policy of "boons to parents" is capable of much extension beyond the germ contained in the Government proposals of to-day.

With these observations I pass to the consideration of the details of the Government proposals, as affecting (1) Board and (2) non-Board Schools.

1. The financial result as affecting Board Schools generally, both now and in the future, will differ from that of the non-Board Schools. This difference arises from the fact that the ultimate deficiency of receipts as compared with expenditure is made up in the case of Board Schools from the local rates, and in the case of non-Board Schools from subscriptions. But the actual financial effect of the Government proposals upon the rates of any district will depend upon the amount hitherto received from school fees. Where those fees have been low, the Government grant in lieu of fees of 10s. per child in average attendance will practically be a subvention, in aid of the local School Board rate, to the amount of that difference, subject to two possible qualifications. It is possible that the School Boards may allow children under 5 years of age and also children over 14 years of age to attend school without payment of the school fee. In either, or both of these cases, the children for the purposes of the Government grant in lieu of fees will not be counted in the average attendance. What they have hitherto paid will be lost, and no Government fee grant will be paid in its stead. There are, however, a large number of School Boards, especially in the urban and northern districts, where the average fee exceeds the proposed fee grant.¹ In all such cases the fee grant will not act as a subvention in aid of the local rates. Such a fee may still be charged as, with the proposed fee grant, will make a total average fee equal to that existing prior to the 1st January, 1891, and the local rates will remain as at present. Broadly stated, the immediate financial result of the Government proposals will be to give a subvention to the local rates where school fees have been low, and either to leave the local rates as they are, in cases where the school fees have exceeded an average of about threepence per week, or to increase them by the increase of cost necessitated by the reduction of fee in the case of children below 5 and above 14 years of age.

But the Government proposals do not stop at this point. A new definition is introduced into the regulations relating to the number of school places to be provided which may have far-reaching, and at present, incalculable financial results. Up to the present it has been the duty of School Boards to provide school accommodation where "suitable and efficient accommodation" did not already exist. For the purpose of

¹ The number of schools in which the receipts from school fees exceed the amount of 10s. per scholar per annum is—Board Schools, 1,202; non-Board Schools, 5,219; total, 6,421.

calculating the existing quantity of school provision every public elementary school has been reckoned as "suitable and efficient." But the Government Bill introduces a new requirement: "Sufficient public school accommodation, without payment of fees," must be provided for "any school district," "and the expression public school accommodation in that Act," viz., the Elementary Education Act, 1870, "shall include public school accommodation without payment of fees."

Now let us realize what this language means by putting a by no means infrequent case. In a School Board district there already exists a non-Board School. The average fee of this school for the last school year prior to the 1st January, 1891, amounted to 12s. per child in average attendance. The Government propose to pay 10s. per child in average attendance between the ages of 5 and 14 years. The remaining 2s. per child may be raised by allowing a fee still to be charged in that school. But that power is subject to two limitations. The first is, that the fee must not exceed 6d. a week for each child; and the second is, that the Education Department "are satisfied that sufficient public school accommodation, without payment of fees, has been provided for" that "school district." In other words, the non-Board School must either lose its income of 2s. per head, or the School Board must first build a new free school in the district before the existing school is permitted to enjoy what it now possesses. And what applies to the non-Board School in this respect applies equally to the case of an existing Board School under the same conditions. And in districts where these conditions obtain, and which have not already a School Board in existence, this legislation means in effect the compulsory establishment of School Boards. This proposal was certainly not expected from a Government who have changed their minds upon the desirability of abolishing school fees in order to strengthen non-Board Schools.

2. These considerations lead at once to a prosecution of the further inquiry as to the extent to which the Government proposals affect the financial condition of non-Board Schools. Every school manager will admit that the cost of school management is a perpetually increasing one. In non-Board Schools, since 1870, it has increased by over 11s. per annum for every child in average attendance. In order to meet this increase of cost the managers of non-Board Schools have hitherto had three sources of income to rely upon—the Government grant upon inspection, the school fees, the receipts from endowments and subscriptions. Over the amount of the first the Government of the day exercises absolute control. The remaining two have hitherto been

under the control of the managers. No part of the increase of cost of 11s. per child has been met by a corresponding increase per child in the amount of the receipts from endowments and subscriptions. Nor can any increase be looked for in the future from this source. The pressure of the School Board rate must continue to exercise an increasingly adverse influence upon this mode of raising a revenue. And managers of schools have realized this. The only source of revenue entirely under their own control has been the amount of school fees. Since 1870 the increase per child in this source of income has been 2s. 6d. per annum. The Government Bill proposes to stereotype the receipts from school fees to the amount received in the last school year prior to the 1st January, 1891. From this time onwards the managers will not be allowed to increase their income according to their needs. The managers of more than 5,200 schools must suffer a loss of income under penalty of further school accommodation "without payment of fees," at the cost of the rates; or if that accommodation exists they must convince the Education Department that a school fee "will be for the educational benefit of the district." At a time when the Education Department are asking the country to spend £2,000,000 and more per annum in perpetuity in the compulsory abolition of school fees on the plea, variously stated, of conferring "an educational benefit" upon the country, it will require a considerable amount of ingenuity for managers of schools to convince the Education Department that the imposition of a school fee is for "the educational benefit" of any particular district. But when the Department have, with an elasticity of conscience of the best india-rubber kind, agreed that a school fee not exceeding 6d. per week is "for the educational benefit" of any district, the managers of schools must not expect that this will result in a proportionate increase of the income of their school. This by no means follows. The Education Department may be convinced of "the educational benefit" accruing from the charge of a school fee, and may approve of one, not exceeding 6d. per week, but they "may give such approval on the express condition that the amount received for any school year from the fees so charged or increased, or a specified portion of that amount, shall be taken in reduction of the fee grant which would otherwise have been payable for that school year, and in that case the fee grant shall be reduced accordingly."

In popular language the Government may go shares with the managers, or they may pocket the whole of the gain. It is the way of the modern lion in the distribution of the spoil.

The further our investigation proceeds in the examination of this Bill, the more fully does it become apparent

that it is also a Bill for the establishment of a complete despotism by the Education Department over the whole area of public elementary education. The present Government may exercise that despotism in a benevolent spirit towards non-Board Schools. But another Government may supplant the present Administration. It may be dominated by those who are anxious to suppress non-Board Schools, and are more particularly anxious to suppress those in connection with the Church of England. This Bill gives the power to do it, not by openly attacking, but by insidiously undermining them. The present Government, which I believe to be honestly desirous of promoting the efficiency of non-Board Schools, in the process of changing its mind is forging an implement which may be used for the complete destruction of that which they are pledged to defend. Everything by this Bill is left to the Education Department. Without departing by one iota from the letter of the law, a hostile President and Vice-President of the Council could so administer the law as to crush in detail every existing efficient non-Board School.

How far, therefore, this policy will confer any "educational benefit" upon any district it will be for impartial observers to decide. But there is one aspect of the Bill which must lead to immediate educational confusion. Take the case of a school to the circumstances of which the 10s. fee grant is applicable. That school may be conducted without the payment of a school fee, or it may charge children under 5 a fee of 2d. per week, children between 5 and 14 will not be permitted to pay anything, and children over 14 may pay 3d. per week. On the assumption upon which the Government are proceeding, viz., that the school fee has a deterrent effect upon the attendance, it is obvious that this provision is to be taken as a discouragement to the attendance of children under 5 and above 14 years of age. I do not propose to examine the question as to whether or not the Government are right in formulating this policy for "the educational benefit" of any district. My present purpose is to indicate the confusion which will ensue. School Boards, relying upon the rates, will largely continue the present plan of attracting children early to school and keeping them there as long as they can. But non-Board Schools, whose managers will have to review their financial prospects, may fall into the Government groove of discouraging early and prolonged attendance at school. At any rate, they will have to face the dilemma of either risking the financial loss resulting from the education of these children, without either payment of school fee or compensation by way of a fee grant, or they will have to face the possibility of the children being attracted at an early age to a neighbouring Board School. Either choice will demand serious consideration.

It is possible that before these pages are published the Government Bill may have been read a second time in the House of Commons. That is a reward which any Government may obtain by changing their minds and carrying into effect an assortment of the principles of their opponents. But it does not attract the confidence of their friends. Nor in the long-run is it politically successful to carry out as much as you can of the policy which you have opposed in order to prevent your opponents from having the opportunity of carrying out their own policy in their own way. When their turn comes, what has been already conceded, not because it was right, but because it was, on a short-sighted purview, deemed to be expedient, will be made the basis for further demands. The policy of expediency is foredoomed to disaster when it is expediency of doing a dubious act, on the plea that its character will be worse if done by someone else.

JOSEPH R. DIGGLE.

Notes on Bible Words.

NO. X.—“MYSTERY.”

THE “mysteries,” *μυστήρια*, were religious secrets confided only to the initiated. (*μυέω*, to initiate into the mysteries;¹ *μύστης*, the initiated.²)

In various places St. Paul found “mysteries” an established institution. The “great mysteries”—the most famous—were at Eleusis, which place he must have passed. (He twice uses the phrase “great mystery.”)

The essential feature of a “mystery” is this; by initiation that becomes light which was absolutely dark.

Bishop Lightfoot, on Coloss. i. 26, writes:

The Christian teacher is thus regarded as a *ιεροφάντης* . . . who initiates his disciples into the rites. [But] the Christian mysteries are freely communicated to all. . . . Thus the idea of *secrecy* or *reserve* disappears when *μυστήριον* is adopted into the Christian vocabulary by St. Paul: and the word signifies simply “a truth which was once hidden, but now is revealed,” “a truth which, without special revelation, would have been unknown.” Of the nature of the truth itself the word says nothing. It may be transcendental, incomprehensible, mystical, mysterious, in the modern sense of the term (1 Cor. xv. 51; Eph. v. 32), but this idea is quite accidental, and must be gathered from the special circumstances of the case.

The word denotes the revelation of what was secret; with this the idea of publication. The whole stress, says Dean Howson, is

¹ Compare Phil. iv. 12, *μεμύημαι*, I have been initiated; I possess the secret, or, in its derivative sense, “I have been fully instructed.”

² Ignat. *Ephes.* 12, *Παύλου συμμύσταί*. (See Bishop Lightfoot, vol. ii., p. 64.) St. Chrys., on John xix. 34, says, “They that are initiated know that they are regenerated by the water, and fed by the blood and flesh.”

laid on the communication of light; no reference to the fact that in all our religious knowledge much remains dark.

St. Paul is "a steward of the mysteries of God" (1 Cor. iv. 1); his duty is to keep truths safe, and dispense them to all.

In Coloss. and Ephes. the one special "mystery," all through,¹ is the free admission of the Gentiles on equal terms to the privileges of the covenant. Coloss. iv. 3, *μ. τοῦ Χριστοῦ*, the truth respecting Christ. Eph. vi. 19; *μ. τοῦ εὐαγγελίου*, contained in the Gospel.

Rom. xvi. 25 and 26, purpose hidden, now revealed and made known.² 1 Cor. ii. 7.

St. Paul uses the word twenty times. It is found once in the Gospel history—"Unto you it is given to know the mysteries of the Kingdom of Heaven."

The word is found six times in the book of Revelation: mystic or hidden sense. i. 20; xvii. 5. Cf. Dan. ii. 18, "secret"; Sept., *μυστηρίου*; Vulg., *sacramento*.

The word "mystery," like the word "sacrament" itself, at an early date became used ecclesiastically for the appointed ordinances of Baptism and the Lord's Supper (says Dean Howson). It is interesting to find in our Prayer-Book side by side "this holy sacrament," derived from the oath of the Roman soldiers, and "these holy mysteries," derived from the secret societies of the Greeks.³

Review.

The Doctrine of the Death of Christ, in relation to the Sin of Man, the Condemnation of the Law, and the Dominion of Satan. By the Rev. NATHANIEL DIMOCK, M.A. Elliot Stock.

THE subject which Mr. Dimock, in his usual thorough way, has handled in this volume is one among the theological questions of the day which can scarcely be described as "burning," but it yields to no other in importance. Theological discussions in the sphere of Christianity vary in their weight according to their proximity to the centre of the Christian Creed. Undoubtedly the *question* of all questions which faces everyone to whom Christianity presents itself with a demand for hearty acceptance and obedience is: "What think ye of Christ?" And one part of the answer to this question, if it does not involve, will certainly very soon evolve, the further question, "What think ye of the *death* of Christ?" In this treatise we have Mr. Dimock's answer to this question, not generally, but specifically, in its threefold relation to sinful man, the holy God, and the rule of Satan. Holding, as he does, the conviction that controversy in these days is, however painful, a very sacred duty, it were to be wished that all who enter this arena should conduct themselves

¹ Excepting Eph. v. 32, "this mystery [truth about marriage] is great;" *arctissima illa conjunctio viri et mulieris*. See Ellicott. Mr. Moule paraphrases the verse thus: "This revealed mystery, the Union of Bridegroom and Bride, is great; but I say so in reference to the Bridal of redemption, to which our thought has been drawn."

² 1 Tim. iii. 9, 16, the truths which faith and godliness keep and embrace.

³ "Thoughts on the Epiphany," the CHURCHMAN, February, 1881 (vol. iii., p. 384).

with that spirit of self-government and sacred regard for truth which he exhibits throughout these pages.

The death of Christ ever has been, and we suppose ever will be, a fruitful topic of theological discussion. Even if we shut out of our view the Socinian hypothesis, that the efficacy of His death is restricted to its being an example of faithfulness, and accept as true the fact that it was the death of the Incarnate Son of God, and that in some sense or other it was efficient in changing the relations subsisting between the holy God and sinful man, we still find, within these limits, abundant room for diversities of theory. Narrowing down this subject of inquiry, the question which Mr. Dimock has set himself to answer is this: assuming that an Atonement was effected by the Lord Jesus Christ, was it finished, completed, consummated by His death on the cross, or was that death an inchoate, incomplete, unfinished Atonement, to be eked out and consummated by something remaining to be done, and now being done, by Him in heaven? Jesus Christ was the realized ideal High-Priest (*ἀληθινός*), corresponding to and exceeding (as substance to shadow) the typical high-priest of the Jewish Economy. As such a High-Priest he offered a sacrifice; was that sacrifice offered, finished and done with by His death upon earth, or is He now, as High-Priest, doing something in heaven, connected with that sacrifice upon earth, either in the way of completing it, or repeating it, or continuing it? In short, was the death of Christ upon earth in accordance with the requirements of Divine righteousness, *the alone efficient cause* of the restoration of kindly feelings—or, more correctly, of the outflow of the pre-existent love of God towards man, the securing of peace with a sinful world on the Divine side, or was it not? If it was, then all that remains to be done now is the announcement universally of this amnesty to a sinful, hostile world; that is, the application of the acquired results of that death to individual men, and their cordial acceptance of these results exhibited in a practical manner by their responsive love of God and Christ. If it was not, then this publication of the Gospel of Peace must be provisional, pending the accomplishment by the Mediator of something else in heaven in addition to what He has done upon earth.

In all investigations, whether in the domain of physical science or in the sphere of revealed truth, it is essentially necessary that the issue to be decided should be clearly and unequivocally stated. Frequently, an immense tangle and jungle of irrelevant matter is cleared away, if we can but frame the right interrogatory. "*Prudens interrogatio dimidium scientia est.*" Now, reconciliation may require for its effectuation a change of feeling either in one or both of the estranged parties. In the mutual relations of the holy God and sinful man there is estrangement on both sides. There is the righteousness of God in its aspect towards sin, which, in the language of Scripture, is termed *wrath*; and there is the feeling of suspicion and dislike of a holy God lurking in the breast of sinful man. We are not concerned now with the removal of the latter cause of alienation. This is a continuous process carried on by the ministry of the Church. It is the Divine alienation alone which is the point before us. The removal of *this* alienation was accomplished and done with once for all by the death of Christ upon the cross, just as the Second Article states, "*Qui vere passus est, crucifixus, mortuus et sepultus, ut Patrem nobis reconciliaret.*"

The method which the author adopts and follows is constructive. The defence of the truth is the primary end which he sets before himself. The erroneous views which he combats are not distinctly and formally stated, while the authors who propound these views are only very occasionally mentioned in the foot-notes. No doubt this method has its advantages. The soul is built up by positive truth; it is not fed by

negations of aberrancies from the truth. Still, at the same time, if we might venture to suggest, it would have been more helpful to the student if, while there had been a self-denying abridgment of quotations from authors who favour his theses, there had been also an adequate number of apposite quotations, distinctly expressive of the erroneous theories which he rebuts. Perhaps this suggested addition may be supplied in a second edition.

Our space will not allow us to do more than give a kind of sample of the process of the argumentation and of the conclusions reached in this discussion. After a general view of the field of investigation, and of the nature of the light by which that investigation is to be pursued, the author goes on to lay down a series of propositions, in synthetical order, with reference to the efficacy of Christ's death, which, when they are substantiated, simply and consequentially, foreclose the further question of *any* continuance or repetition or completion of an atoning sacrifice in heaven. It is thus formulated that the death of Christ (1) directly, (2) alone, (3) by virtue of the death, and not merely by holy obedience, affects the matter of the justification of man, and, lastly, (4) it does this by affecting the attributes of God, by reconciling Divine perfections in their bearing on the condition of fallen humanity. Each of these four propositions is, in a most careful and scholarlike way, insulated from all adjacent collateral matters with which it might be confused or identified, and then each is firmly established by the adduction of adequate pertinent testimony from the Divine Record. As illustration of the author's acuteness in sharply distinguishing the question at issue and in eliminating all irrelevant matter, we may adduce the following: "It is not questioned that the death would have availed nothing without the perfect obedience, active and passive. But it is certain, by the teaching of Holy Scripture, that the perfect obedience availed not apart from the death"¹ "Christ's obedience *qua* obedience did not, and could not, of itself procure our justification, yet it must be clearly seen that it was his obedience *qua* obedience which gave to His death its very power to justify."² "It was death as the penal consequence of sin, not death *qua* 'a form of holiness and love,' to which our redemption is to be ascribed."³

Some of our readers may regard these exemplary distinctions as superfluous refinements, but such a judgment, we consider, would be rather indicative of superficial thinking. There is no department of knowledge, sacred or profane, in which an advance is not marked by the discernment of distinctions, where, to the surface-view, there was one confused mass.

After thus discussing in this thorough and methodical manner the relation of Christ's death to the moral law, the author advances to the investigation of its relation to the ceremonial. *Prima facie*, antecedently, one would suppose that this investigation could not be very difficult, nor very important. The ceremonial law is a system of ritual. Such a system at the very best is but an imperfect representation of moral and theological truth. We may, of course, learn something about an object by examining its shadow but the knowledge thus acquired cannot be either clear or distinct. We shall get a very incomplete apprehension of the object as a whole, and perhaps no knowledge whatever, or a very inaccurate and misleading knowledge, of its component elements. Yet, as matter of fact, it is on the ceremonial law that the erroneous views with regard to the efficacy of Christ's death as an atonement are based, from which they spring, and by arguments from which their validity is assumed to be established. As a simple illustration—*ex uno disce omnes*—of this logically vicious mode of studying and expounding

¹ P. 20, n.² P. 21, n.³ P. 22, n.

New Testament doctrine, let us take the following quotation from Dean Alford's Commentary on Heb. ii. 17, p. 53 a: "It was not the death (though that was a previous necessity, and therefore is spoken of as involving the whole), but the bringing the blood into the holy place, in which the work of sacerdotal expiation consisted; see Lev. iv. 13-20 and *passim*." If in the dim twilight of early dawn we descried some object which we took to be a cow or an ass, we should not argue that we were correct if, on seeing the object in broad daylight, we discovered it to be a mound of earth. Why did not the Dean substantiate his interpretation by a reference to an explicit statement in the broad-daylight treatise of this very Epistle to the Hebrews? Where in this Epistle do we find any clear, definite statement that the true High-Priest presents and sprinkles the blood of His true sacrifice in the antitypical Holy Place, in heaven itself? If such an idea is not to be found in the sunshine of this Epistle, we may logically conclude that such a view of the sacrificial atonements of the ceremonial law is erroneous, and only found in *Leviticus* by a mistaken exegesis.

In these remarks, however, we are anticipating the author's reasoning. He prefaces this important chapter by signaling two forms of error: (a) "The first is that which regards the great sacrifice of propitiation, the atonement-price for sin, as offered and paid, not on the cross (or not only on the cross), but afterwards in heaven. (b) The second is that which, in view of the Old Testament sacrifices, regards the shed blood which is said to make atonement as representing not the death, but the life after death, or liberated by death, of the sacrifice slain, or which attributes the sacrificial efficacy not to the blood without the soul, but to the shed blood as animated by the soul."

The two views here propounded as erroneous seem to be, if not mutually implicative, yet supportive and corroborative of each other. Those who hold the theory that the sacrificial atonement of Christ is now being perpetuated or repeated by Him in heaven generally support their view by the assumed teaching of the Old Testament on the efficacy of the Levitical sacrifices. And, on the other side, those who, by a kind of upside-down method of looking at things, have concluded that the assumed teaching of *Leviticus* must govern the teaching of the *Epistle to the Hebrews*, somehow seem to be landed in the doctrine that the Atonement of Christ was not consummated upon earth, but after His ascension into heaven. The former opinion generally has the suffrages of those who hold extreme high views on the subject of the Eucharist, as being in some real sense a propitiatory sacrifice, in the offering of which the Christian minister is a sacrificing priest. Nor can we be greatly surprised, if those who have turned their backs upon the daylight and wandered off into the region of twilight and type, to obtain thence more luminous perceptions of what the teaching of the New Testament is on the subject of Christ's Atonement, should come back with strange reports of what they have seen and learned, and, under the influence of these ideas so gathered, should put strange interpretations upon the unequivocal language of the *Epistle to the Hebrews*. Nor need we be at all perturbed should we find that these novel interpretations, in contrast with the old-established theology, are decorated with the title "scientific"; though, to be sure, it is a violation of the conditions of a scientific hypothesis to ignore any fact which is present within the scope of the inquiry, as well as to introduce any which are not to be found there.

This *hysteronproteron* method of investigation is, with very good reason, promptly condemned by Mr. Dimock. A "scientific" theory and explanation of the efficacy of Christ's atoning sacrifice is not to be reached under the guidance of this *ignis-fatuus*. It is both common-sense, real

science, and sound theology, to hold "that what is obscurely seen in twilight may be more clearly seen in daylight."¹ By a marshalled array of pertinent passages adduced from the New Testament, and especially the *Epistle to the Hebrews*, and by a logical induction from those passages, he proves (i.) that the sacrifice of Christ is the *only* propitiation for sin, and (ii.) that there is no warrant for the idea, recently adopted by some modern divines, that the efficacy of the Atonement specially lies in the offering of Christ's blood in the true Holy of Holies.

It is astonishing how much a preconception or prejudice will distort the judgment in the simplest matters; it will even twist the very testimony of the senses. It can, we think, be ascribed to nothing else but the perverting influence of the preconceived theory, viz., that the inadequate representations of *Leviticus* must override the definite statements of *Hebrews*, that modern divines have taught that Christ presented His blood in heaven. There is no statement, or any hint, anywhere in the *Hebrews*—though in the course of the argument there was much occasion to introduce it—that there is any offering of Christ's blood in heaven. It is quite true that the Levitical high-priest, after the accomplishment of the atoning sacrifice on the brazen altar, brings the blood of the sacrificed victim, and presents *that* in the holy place; and he does so for the very simple and sufficient reason that he could not offer the sacrificed victim itself. He brings the evidence of the life surrendered, and applies the results of the life surrendered. But this is not the act of atonement, nor any part of the act of atonement. Now, in the ideal-realized perfect Sacrifice, as opposed to the imperfect, defective Levitical sacrifice, the true High-Priest presents in the true Holy Place, not His blood, as evidence and result, but *Himself*, and He presents Himself as having been sacrificed. It is under the illusory influence of this *ignis-fatuus*, this vicious method of interpretation, this sort of Hindu *Mâyâ*, that the learned Dr. Westcott is able to write:² "The sacrifice upon the altar of the cross preceded the presentation of the blood."

Now, he is well aware, and when delivered from the malign influence of this illusion he plainly says, that there is no record of any presentation of the blood by Christ, and, of course, there was not, and need not have been, for the convincing reason already adduced—*He was there Himself*.

The Atonement was one completed complex act, comprising the inexpressible dignity of the Divine-human Priest, the inexpressible dignity of the Divine-human Victim, and the inexpressible moral worth of the sacrificial offering. Of this act of atonement, comprising these indissolubly united factors, the "blood of Christ" is the compendious, convenient expression and outward sign. The blood of Christ is of no moral value and possesses no spiritual efficiency, *in itself, apart from this significance*. It is the outward sign of *such* a life so surrendered; and neither in the type nor in the antitype, neither in the holy place nor anywhere else, is atonement effected by the sign, but by the thing signified. The holy free surrender of Christ's will to death in endorsement of His Father's will was the payment of the ransom-price. But, according to the upside-down reasoning of some modern commentators, we must conclude that a *paper cheque* has inherent intrinsic value of itself, and when the amount demanded has been paid in sterling gold, the purchase is really effected and completed by the subsequent presentation of the paper cheque! And when in ordinary parlance and abbreviated phraseology we say, "Payment has been made by *cheque*," it is the cheque itself—not the cheque as the token of real money to be paid—it is the cheque itself which effects payment by virtue of its own intrinsic worth

¹ P. 88.

² *Heb. ix. 14, in loco.*

We have endeavoured to present in a succinct and popular form the important doctrinal conclusions which the author has endeavoured, and successfully endeavoured, to substantiate. The treatise is overlaid with numerous voluminous notes, which, however interesting and instructive, somewhat distract the reader's attention from the point at issue. This multiplicity of corroborative annotation is also unnecessary. The author is able to make good by his own arguments the truths he is enforcing, but if the reader is not careful to keep a firm hold of the thread of the reasoning in the text, these abundant illustrations tend rather to confuse and perplex him. Apart from this small drawback, the work under notice is very opportune and of great worth, and we can heartily commend it to be carefully read and pondered over by the general reader as well as by the theological student.

S. DYSON, D.D.

Short Notices.

Cathedral and University Sermons. By CHARLES PARSONS REICHEL, D.D.,
D.Lit., Bishop of Meath. Pp. 320. Macmillan and Co.

ON the ability and judgment of the Bishop of Meath nothing need here be said. These sermons will repay careful reading. Here and there we have pencilled a note of interrogation in the margin. The sermon on Confession, lucid and full of information, is truly admirable. We quote a portion of the historical sketch, as follows :

"In the middle of the third century, after the great Decian persecution, we find suddenly two opposite ideas started. The one declared that such persons (penitents) must be left to God alone . . . it was not lawful to re-admit such. They were to be left to God's uncovenanted mercies. The other party compounded matters with this more rigorous view, by stopping at a single readmission. If a person once excluded and then readmitted should offend in like manner a second time, he forfeited the pardon of the Church for ever ; about his eternal fate the Church at first did not venture to dogmatize, but as time advanced it was boldly pronounced that, inasmuch as outside the Church is no salvation, so relapsed sinners being for ever outside the Church on earth, could hope for no mercy hereafter. As to the absolution imparted in such cases, it was simply the act of solemnly readmitting to communion. The penitent was brought up to that part of the edifice appropriated to communicants, and there welcomed by the bishop with the kiss of peace and the impartation of the consecrated bread and wine. No particular form of words was needed ; the restoration to the highest Church privilege expressed and sealed the Divine forgiveness. And hence in the most ancient Greek Liturgies, as in the Canon of the Mass in the Latin Church, which is the most ancient and venerable part of its Liturgy, there is no trace of any form of absolution such as we use in our communion office. The reception of the elements was the absolution.

“ An intermediate step was, however, soon introduced. Many persons might offend more or less seriously, yet short of those ‘mortal’ sins which involved absolute severance from the Christian community. Such persons were accordingly suspended from communion for longer or shorter periods ; and no limit seems to have been set to the number of such temporary suspensions and readmissions.

“ But as men’s consciences became more educated by Christianity, it would be more clearly seen that, after all, external acts were not the only ways in which great sins could be committed ; and the thought would rack many a tender conscience when he saw some open and notorious offender weeping in penitence at the church door, that he himself might have been quite as guilty in intention as the penitent had been in act ; that, therefore, he had really no better right to receive the communion than had the more notorious offender who was openly excluded from it. Hence would arise naturally and justly one form of that difficulty of quieting the conscience which is mentioned in one of our exhortations to the communion, and the assistance of one of God’s ministers would be the natural recourse of the perplexed. Accordingly Origen, writing about that time (if his Latin translator is to be trusted), advises carefulness in the choice of the person to whom the difficulties of the believer are to be imparted—imparted not for the sake of obtaining an absolution of which in those days no trace can as yet be found, but for the purpose of obtaining such advice as shall relieve his conscience.

“ Towards the close of the next century we find at Constantinople a regular penitentiary priest established, whose duty it was to receive the confessions of those troubled in conscience and, what is to be carefully noted, to make them known to the Church in order to obtain for the penitent the prayers of the congregation. But how little essential this office was deemed is plain from the fact that, in consequence of a scandal created by this indulgence of sin in public, an Archbishop who had filled an exalted lay office throughout the greater part of a long life, and who seems to have carried into the ministry much of that secular prudence in which mere ecclesiastics often fail, abolished the office of penitentiary ; and his successor, John Chrysostom, a man of uncompromising ecclesiasticism, so far from attempting to revive it, constantly exhorted the people to confess their sins to God, and not to be discouraged by the lack of a human confessor or director. Nor was the office ever revived in the Eastern Church ; in which, indeed, the practice of private confession seems to have had no provision made for it till comparatively recent times. In the Western Church, half a century after the singular occurrence to which I have adverted, we find the first ascertainable approach to the secret confession of sins involving temporary suspension from communion. A rescript of Pope Leo the Great, addressed to the Bishops of Campania, declares that it cannot be necessary for congregations to be scandalized by the publication of the offences for which their prayers are asked ; that it is sufficient if the priests know these things and request the prayers of the Church in general terms for the offender ; absolution still consisting simply in

“readmission to communion, and being the act of the whole Church through the Bishop, who alone possessed the power of readmitting to communion except in cases of urgency, *e.g.*, upon a death-bed.”

Philomythus. An Antidote against Credulity. A Discussion of Cardinal Newman's Essay on “Ecclesiastical Miracles.” By EDWIN A. ABBOTT. Second edition. Macmillan and Co.

This is a book of remarkable interest, and the preface to the *second* edition is not the least interesting portion. Dr. Abbott is outspoken enough, and his reply to the *Spectator* and certain critics—in particular to Mr. Hutton—is one of the best things of the kind we have ever read.

We quote a portion of Dr. Abbott's criticism on Mr. Hutton's *Cardinal Newman*. He writes :

“Mr. Hutton's main fault is that he is taken in by Newman's plausible style. He is the victim of those rhetorical arts which I have described as ‘Oscillation,’ ‘Lubrication,’ and ‘Assimilation.’ So completely does he identify himself with some of Newman's most fallacious statements and most baseless conclusions, that I cannot blame any one of his readers for being, at least for a time, imposed upon by what, at the first reading, completely imposed upon me.”

Dr. Abbott then turns to *The Kingsleyan Controversy*.

“It must have taken great *gallantry* and *courage*,” says Mr. Hutton (pp. 118, 119), “to speak in an Oxford pulpit at that day (*i.e.*, in Feb., 1843, six months before Newman resigned St. Mary's), as follows :

If the truth must be spoken, what are the humble monk and the holy nun, and other regulars, as they were called, but Christians *after the very pattern given us in Scripture?* . . . Did our Saviour come on earth suddenly, as He will one day visit it, *in whom would He see the features of the Christians, whom He and His Apostles left behind them, BUT IN THEM?*”

This is one of the passages which Newman employed to spatter what he called “blots” on Kingsley. His straightforward, English-minded adversary actually thought it strange that a clergyman of the Church of England should use such language! And certainly, since Newman himself held “*all along*”—and therefore on 5 (or 12) Feb., 1843, the date of this sermon—that no one “*could*”—*i.e.*, “ought to”—remain “*in office* in the English Church, whether Bishop or *Incumbent*”—and therefore in the pulpit of St. Mary's, Oxford—unless he were “*in hostility to the Church of Rome,*” it must be confessed that one would suppose Newman himself would be hard put to it to justify the passage above quoted. Two or three months afterwards (May, 1843) he asked himself the question, “Is not my present position a cruelty as well as a *treachery to the English Church?*” If he had put that question to himself in Feb., 1843, and answered it in the affirmative, who would have disputed it? Endeavouring to make the kindest answer, what could any man of honour have said to him except this: “Your own conscience must answer this question. We cannot decide it for you?”

Conscious, therefore, of the very critical and painful indecisions of his own mind; aware (at least to some extent) of the very natural suspicions

which commonplace Englishmen entertained about him; and knowing that he had, in the January of that very year, published a "Retraction," in which he had destroyed the last remnant of the basis upon which (on his own showing) he could consistently and honourably use the vantage-ground of the pulpit of St. Mary's, would Newman himself have liked to hear the words "*gallant*" and "*courageous*" lavished upon these Romanizing utterances of a quasi-Anglican clergyman? Newman hated humbug and conventionality. It was an "infirmity" with him, he says, to be "rude" to those who paid him excessive deference. I take it that, in this matter, he might have found occasion for displaying his "infirmity."

But what about Newman's actual reply to Kingsley's natural indignation? Unluckily, Kingsley did not *quote* his opponent; he used a loosely-guarded expression which Newman had not employed. "This," says Kingsley, "is his *definition* of Christians."

Newman, of course, beats up his guard at once: "This is not the case. I have neither given a definition, nor implied one, nor intended one. . . . He ought to know his logic better. I have said that 'monks and nuns find their pattern in Scripture;' he adds, '*Therefore*, I hold all Christians are monks and nuns.' This is Blot *one*. Now then for Blot *two*. 'Monks and nuns the *only* perfect Christians . . . what more?' A second fault in logic. I said no more than that monks and nuns were perfect Christians; he adds, '*therefore* monks and nuns are the *only* perfect Christians.' Monks and nuns are *not* the only perfect Christians: I never thought so, or said so, now or at any other time."

And such stuff as this went down with the discerning public of 1864!! I have heard that Kingsley was ill at the time. That perhaps, in part, explains the too one-sided result. Judgment, perhaps, went against him by default. I wish he had had a son who might have made answer for him in this and almost every point—except the charge of insincerity, which should have been absolutely disclaimed. It might have run thus:

"You have not fairly represented the meaning of your words, in asserting 'I said *no more than* monks and nuns were perfect Christians.' You went on to say, '*In whom* would our Saviour see the features of the Christians, whom He and His Apostles left behind them, BUT in THEM?' Now, if a man says, 'Where would you find the book *but in* the bookcase?' he means, or at all events ought naturally to be interpreted to mean, that the book would be found in the bookcase, and *nowhere else*.

"For such a statement as this, you have prepared the way by saying that monks and nuns are Christians '*after the very pattern* given in Scripture'—which is slightly different from the version given by you in inverted commas, 'I have said that "monks and nuns *find their pattern* in Scripture."' But you have done more than imply it; you have *actually said it* in your second clause: '*Where but in them* would our Saviour find, etc.,' which ought, if it is to be strictly pressed, to be interpreted as meaning that our Saviour would see the 'features, etc.,' in the monk and nun *and nowhere else*. You say you 'never

thought so.' Granted. But you *said* so. And my business is with what you said, not with what you thought!"

Now it was not at all necessary that Mr. Hutton should have revived the Kingsleyan controversy. But to revive it in this way; to take one of the very quotations on which Kingsley based his case; to give, without comment, the very words which showed that Kingsley was substantially right in this particular point; to omit the natural deduction from these words; and to describe the whole passage as indicating "*gallantry and courage*" in Newman, evinces a misappreciation of justice so very remarkable, that I know no single epithet whereby to characterize it, except—"Newmanian."

Simple Thoughts for the Church's Seasons. By A. B. TUCKER. Griffith, Farran, Okeden, and Welsh.

A tasteful little volume. The expositions are short and suggestive.

Reasons for the Hope that is in us. Brief Essays on Christian Evidences. By Ven. ARTHUR E. MOULE, B.D. Pp. 194. Hodder and Stoughton.

These "Essays," nine in number, treat of the Resurrection, the Bible, Belief, "What we know of God," and a Future Life. Devout and thoughtful readers will enjoy them, and earnest inquirers, real seekers after truth, of which there are many amongst us, will at the least admire their candour and common-sense. The author has knowledge of the latest things out, and refers most judiciously to Frances P. Cobbe and Huxley, as well as to Mozley and the Duke of Argyll. So far as we have read the arguments appear to us thoroughly sound, and we heartily recommend the book as one to be read and lent.

Farewell to Norwich Cathedral. By Very Rev. E. M. GOULBURN, D.D., D.C.L. (late Dean of Norwich). London: Simpkin, Marshall and Co. Norwich: Agas Goose. 1891.

Some thirty years have passed since the present writer, then a curate, read Dr. Goulburn's "Personal Religion." That book was a real help to him, and has remained a favourite. It is a pleasure to invite attention to the Dean's present work, "Seven Lectures on the Sayings upon the Cross."

Voices by the Way. By Rev. HARRY JONES, M.A. Society for Promoting Christian Knowledge.

A readable and suggestive book. Essay-sermons about Raiment, Cattle, Water, Sleep, Roads, and so forth.

A new (abridged) edition of *The Irrationalism of Infidelity* is published by Mr. Elliot Stock. It is a reply to Mr. F. W. Newman's "Phases of Faith," and we observe the author has in hand an analysis of Cardinal Newman's "Apologia."

Very Far West Indeed is one of the Tales of the late William H. G. Kingston. A pleasing little book and very cheap (G. Cauldwell, 55, Old Bailey, E.C.).

Mors Janua Vita is an earnest and persuasive treatise—a reply to agnosticism of various types—by the Rev. W. J. Hocking. (Elliot Stock.)

There are two or three points in *Some Aspects of Sin*, sermons by the late Aubrey Moore, which we feel inclined to criticize, but the

sermons were found among his papers, and they are printed as they were found. It is enough to say that everywhere is reflected the thoughtfulness and spirituality of an able preacher who was highly esteemed.

Canon Girdlestone's valuable book, *The Foundations of the Bible*, recently reviewed in these pages by Professor Margoliouth, has reached, we gladly note, a second edition (Byre and Spottiswoode). A work of much ability and research, it meets, perhaps uniquely, present-day needs. We may add that the book is admirably printed and cheap.

The second volume of *The Weekly Pulpit*, new series (Elliot Stock), contains many good sermons and outlines.

From Messrs. Griffith, Farran, and Co. we have received a well-printed copy of *The First Prayer Book of King Edward VI.*, being the first volume of their new series "The Westminster Library."

The *Day of Days* midsummer volume, just out, is a capital sixpenny-worth. All Mr. Bullock's publications may be confidently commended.

The Bangor Diocesan Calendar, edited by the Rev. W. Morgan Jones, B.A., Minor Canon, is a really admirable specimen of the type (Bangor: Jarvis and Foster).

A capital specimen of "The Smaller Cambridge Bible for Schools" is Dr. Plummer's *St. John*. (Cambridge University Press.)

Our Sacred Commission, by Canon H. Wynne, will be found very helpful by many. The substance of the eighteen chapters in the volume formed part of a course of Lectures on Pastoral Theology. (Hodder and Stoughton.)

We have received *A Digest of the Law relating to Tithes and Glebe Lands, 1891 and 1888*, by Mr. G. F. Chambers (Knight and Co., 90, Fleet Street). At present we can only say the book seems a good one, not unworthy of Mr. Chambers's practised pen.

From *Cassell's Family Magazine* for June we take the following :

A very nice pudding, and which will be found to be a novelty, can be made from bananas. Bananas are sometimes sold in London as cheap as six a penny, but, at any rate, they can generally be bought four a penny when they look very black and stale. Many persons will not buy them when they are black, because they think they are bad. Such, however, is not the case. Of course they are not equal in flavour to a ripe banana picked from the tree abroad, but bananas, like pineapples, have to be picked before they are ripe, and then allowed to ripen afterwards; otherwise we could not have them in this country at all. Take six bananas, and peel them, and beat them to a smooth pulp in a basin with a spoon; or, better still, rub them through a wire sieve. Add two table-spoonfuls of white powdered sugar. Next beat up four eggs very thoroughly, and add these to the mixture. Now take a pint of milk and boil it, and after it has boiled add the milk gradually to the mixture, and keep stirring. Pour the whole into a hot pie-dish, and bake in the oven till the pudding is set. As soon as it is set, take it out and let it get cold. When it is quite cold, cut it right round the edge with a very thin knife, and turn it out on to a dish; of course an oval silver dish is best. Take a preserved cherry and place it on the top in the centre, and cut four little spikes out of green angelica and place them round the cherry. This makes a very pretty dish, and it is a mistake to think that it is expensive because we have made it look pretty. If we always have by us in the house, say, a quarter of a pound of dried cherries and a quarter of a pound of angelica, we shall always be able to have pretty-looking dishes at a very small cost. Dried cherries cost sixpence a pound. Fourpennyworth would last a very long time indeed if we only used one for every pudding. Angelica is still cheaper, but fourpennyworth of that would probably last as long as fourpennyworth of cherries.

Blackwood is, as usual, full of good things. Major Conder's able article, "Jewish Colonies in Palestine," refers to Laurence Oliphant's "Land of Gilead," reviewed in these pages ten years ago.

A review of the *Life of Laurence Oliphant*, a delightful book (Blackwood and Sons), is unavoidably held over to the next CHURCHMAN.

THE MONTH.

THE Government proposals for Free or Assisted Education were laid before the House of Commons by Sir William Hart Dyke, the Vice-President, and the Bill appears to have given general satisfaction on both sides of the House.¹ But many staunch supporters of Voluntary Schools regard the Bill with dismay.

Dr. Gott, Dean of Worcester, formerly Vicar of Leeds, succeeds Bishop Wilkinson at Truro.

The Archbishop of Canterbury is now recovering from an attack of influenza.—The inquiry into the differences between the C.M.S. and Bishop Blyth of Jerusalem has been adjourned *sine die*.

The Bishop of Liverpool was unable, from ill-health, to take his place among the Assessors in the Lincoln Case before the Judicial Committee of the Privy Council. An excellent report of Sir Horace Davey's speech is given in the *Guardian*.

Comments on the Baccarat Case—a sad scandal—have been generally of a healthy tone.

On Bishop Tucker's "Plea" the *Record* has an admirable article.

We take the following from the *Church Missionary Gleaner* :

The death of the newly appointed Archbishop of York, better known as Bishop Magee, of Peterborough, occurring on the very morning of our anniversary, threw a shadow over the meeting, and deeply affected the Archbishop of Canterbury, who only heard the news as he entered the hall. When Dr. Magee was Dean of Cork, in 1866, he preached the C.M.S. Sermon at St. Bride's; and in all the long succession of great annual sermons there is none finer. Taking an unexpected subject, our Lord's temptation, he showed how both the Church and the individual Christian have, in the fellowship of His sufferings, to meet similar temptations; and he powerfully pictured the three temptations in the shape in which they might attack the Church Missionary Society. There is the wilderness-temptation, to obtain needed supplies by doubtful means; and the pinnacle-temptation, to boast of success and presume upon it; and the mountain-top-temptation, to seek the crown without the cross, to win supporters at home and adherents abroad by compromising the humbling truths of the Gospel. The whole sermon is reprinted in this month's *C. M. Intelligencer*, and can also be had separately on application.

The Hon. and Rev. Canon Legge, we gladly note, has been nominated to the See of Lichfield; and Prebendary Forrest is the new Dean of Worcester.

¹ The *Guardian* says: Nothing in Sir William Hart Dyke's speech was more admirable than the thoroughness of grasp which it manifested in regard to the whole educational situation. The Conservative leaders see clearly enough that the people desire to have a thoroughly good elementary education, and they are themselves determined, so far as they can, to give it to them. Churchmen, then, must be prepared not to do less in this matter than the Conservative party. They have been accustomed to say in the past that only the poverty of the voluntary schools prevented them from producing educational results as good as those of the board schools. Now that the financial stress has been to a great extent remedied, let them come forward to justify this boast, and to show that there are no greater friends to the education of the working classes than the clergy and laity of the Church of England.