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THE
CHURCHMAN

JUNE, 1898.

ART. I.—THE CHURCH AND THE COLONIES.

“That ye may be strong to apprehend what is the breadth and length and height and depth.”—EPH. iii. 18.

“TO apprehend” at once “the breadth and length, and the height and depth,” is, in the famous words of the text, the description of advance in the knowledge of the Divine mystery in Christ. But, since the growth of the Church of Christ is inseparably connected in principle with the growth of conception of Gospel truth, I venture to take these words as our guide to any right idea of that Church expansion over our Colonial Empire, of which I am charged to speak to-day, as not unobscured among the many phases of growth—material, intellectual, political, social—which God has given to us in the last sixty memorable years.

I. It is of consequence to gain some glimpse of that true idea. For the relation of the mother-Church to the colonial Churches has passed, not accidentally, through much the same phases as the relation of the mother-country to the colonies themselves. Of that last relation there was an early phase, in which the colonies were looked upon as mere dependencies, to be ruled by the authority, perhaps in the interest, of the old land. This phase may be said to have been virtually ended by the great disruption, which broke off our first group of colonies, to become what is now one of the greatest of independent nationalities. Next, by reaction, there succeeded a time during which the colonies were left very much alone in respect both of action and of sympathy; their separation from the old country at no distant date was confidently foretold, and practically acquiesced in, if not actually desired. That phase of opinion was strong, possibly dominant, in the rather dreary and prosaic period,

some sixty years ago, when our Queen ascended the throne, to revive gradually and strongly the prestige of royalty, and with it the sense of national greatness. Now, as the celebrations of these last Jubilee days have shown very impressively to the world, a grander and nobler spirit rules; our colonies are frankly and cordially welcomed as living members of a great world-wide body, in a free federation, which constitutes not an empire, but a commonwealth. It was not so much the splendour, as the representative character, of our Jubilee procession through the shouting streets of London, and of the subsequent review of our military force at Aldershot, which was felt to be their chief glory.

So, also, there was a time, unhappily far too long, in which our colonial Churches were looked upon as simply dependencies of the Church at home—denied their native episcopate, which is a necessary condition of independent Church-life—held of little or no account in the estimate of ecclesiastical greatness and power. Hardly a hundred years ago did some timid correction of that fatal error begin. Even at the beginning of this reign there were in all our colonies but five bishoprics—two in British North America, two in the West Indies, one in the whole of Australasia. It is indeed characteristic of the closer and more living force of Christianity that here the second phase of separation and anticipated disruption can hardly be said to have set in as definitely as in secular policy. But still, when the colonial Church began to grow independently, and when every year saw the extension of its bishoprics there was much inclination to look upon its work as altogether diverse from, possibly inferior to, the Church work at home, existing merely side by side with it, so that the one scarcely interpenetrated the other. Now these isolated colonial Churches have not only drawn together in synods, provinces, primatial jurisdictions, but, as the Lambeth Conference so strikingly reminds us, have drawn also closer to the mother Church, gathering with the American Church, which is their eldest sister, on the one hand, and with the missionary Churches on the other, round the chair of St. Augustine, on this jubilee of the thirteen hundredth anniversary of the beginning of the continuous life of the English Church. It is felt now on all hands that the one thing most needful is some true solidarity of life, thrilling through that which was once thought to be a Church narrow and insular, but is now recognised as a world-wide Communion.

But what is the character of this remarkable expansion? Does it fulfil adequately the whole conception of the text? Does it show that twofold growth, that union of visible and

ideal extension, which is so characteristic of all God's works in nature and humanity, as distinct from the artificial works of man ?

II. That the expansion is a visible expansion in length and breadth is obvious enough, if we simply glance at its history in the three great groups of our colonies.

We turn first to North America ; to the great Republic, which was our oldest colony, and which is still ecclesiastically the eldest sister of our Anglican Communion ; to the West Indies, where first we had to deal with the union of our English colonists with one of the subject-races of the world ; to the vast territory of British North America, looking from the old colonies on the East to the new growth, startling in its rapidity, of Manitoba and British Columbia on the West. Great is this visible expansion everywhere. It is unhappily true that our Church has never recovered from that fatal error of the past of which I have spoken, and has in consequence never taken, at least in numbers, its right place of prominence among the religious communions of the New World. But yet in these sixty years we have seen in the Church of the United States an increase of bishoprics at home and abroad, from sixteen to something like eighty ; in the West Indies from two to nine ; in British North America from two to twenty-one. And every new see is, not only in theory but in practice, a new centre of spreading Church life. It means multiplication of clergy and of churches ; it means rapid accession or recovery of Church members ; it means a certain rise towards leadership of influence and authority in the whole religious life of these great countries.

Then from this vast Western continent of the English-speaking race we look to the other new continent of the South Pacific, in Australia, and the islands great and small of its neighbourhood, in extent as large as Europe itself, with every variety of climate and of resource. There the colony is most completely British in its population, and, like the mother-country, has no frontier but the sea ; there, far more than in the older group of colonies, our Church still retains much of its right leadership ; there, in spite of the unfavourable auspices of its first settlement and its early history, there is a vigorous life and promise both in Church and State. And there the one bishopric, founded, after nearly fifty years of settlement, only in the year preceding this present reign, has grown to twenty-two—in Australia itself fourteen, in New Zealand six, and two in the outlying missions of Melanesia close at hand and of Hawaii far away.

Once more we go on to our latest group of colonies in South Africa, with their ever-extending spheres of influence over the

teeming native population. There our colonial expansion, perhaps most of all, has been beset with difficulties and antagonisms, and has been marred (as I fear we must confess) by our own errors of policy, our own vacillations of recklessness and timidity. There our Church life, as we all know, has been weakened and distracted by controversy, religious and ecclesiastical, and has perhaps in consequence been behind other communions in growth and power. But here also the one bishopric, only founded in the tenth year of this present reign, has grown to fourteen—ministering, in all cases largely, in some principally, not only to our English people, but to our African fellow-subjects—covering the rapidly-growing area of the colonies themselves, and having its outposts in Mauritius, St. Helena, Madagascar. And in spite—perhaps in some sense in consequence—of the difficulties it has had to face, and the problems it has had to solve, the Church life in this region seems to me to have in it a somewhat unusual decisiveness of idea and vigour of enterprise, promising much for the future. “The city has been built and the wall, even in troublous times.”

Yes! there has been here a visible and rapidly-growing expansion for which we may well thank God. Including what was once a daughter, and is now a sister Church in America, there has grown up, very largely during the present reign, a body of some 150 bishops, more than 7,000 clergy, and at least 7,000,000 of professed members. Nor should it be forgotten that each colonial Church, as it takes root, becomes necessarily a new centre of this expansion, both to the advancing host of our colonists pushing out further and further every year, and to the heathen races within and around, with which its very position brings it into living contact. As we look back on the marvellous growth in these sixty years, we may well look also forward with wonder and hopeful expectation to what the next like period shall bring forth.

III. But is this expansion, as it ought to be, one also of depth and height? Is the spread of its water like an artificial irrigation, where extension means shallowness; or is it a great river, which (as in Ezekiel’s vision) widens and deepens at once? Is its rise that of an artificial building, or of a tree which shoots up higher, as its branches spread wider and its root strikes deeper?

Now, in regard to the extension in depth and height, in depth of conception and in height of aspiration, there are many things in which the leadership rightly devolves especially on the mother Church at home. Such leadership, in thought, in policy, in the renewal of spiritual life, she is bound to assume, in virtue of her larger national and spiritual

resources, of the vantage-ground won for her by the labours and the munificence of the past, of her greater leisure from the struggle for that visible expansion of which I have spoken, for thought, for study, and for aspiration. But yet there are at least two points, in which the growth of the colonial Church has helped us to a deeper and higher conception of what the Church really is, and of the real secret of her vitality and power.

There has been growth in this deeper conception, I think, through the necessity which has thrown our colonial Churches everywhere on their own internal resources, and on their own free synodical government. They have not, as we have at home, that recognition by the State which we call Establishment, nor that large independence in resource which we call Endowment. Some have never had it; from others it has been gradually withdrawn. Now, I am bound to add, in all frankness, that what I have seen of the consequences resulting both to the State and to the Church from this condition of things makes me prize the national position of the Church at home not less but more, and teaches me to contend earnestly for its preservation, and, therefore, for the reform of abuses, which to some extent mar and pervert it. I could wish that on this matter some ardent theorists could have the sobering effect of a few years' practical experience.

But yet the colonial history of the Church tells us plainly that the true life of the Church depends not upon these things; that without them the Church is essentially the old Church of England still, only having its mission to the Greater Britain; that it has but to organize itself in free self-government, representative of the whole body, praying trustfully for the indwelling guidance and power of the Holy Spirit, and then it can live and grow, and with, I think, increasing power, manifest the soundness of its basis and the vitality of its mission. Year by year, decade by decade, the organization of this self-government grows by necessity. It binds the colonial Churches themselves more closely together, while it provides for the right direction of their future growth. But it reads its lesson to the Church at home. I believe most profoundly that, under God, it is advance towards self-government—not, as the example of Scotland shows, inconsistent with Establishment—which our Church mainly needs, as security for her order and as means for her reform. I cannot but see also that in this advance the one question which must be solved, far more completely than we have solved it as yet, is the relative position of the clergy and laity in right and policy. Therefore I must think that here the growth of our colonial Church may well bring with it to us some increase of depth of Church

principle and faith, which may be our guide to right development whether in peaceful or in troublous times.

And what shall we say of height of aspiration? Surely, this, that this expansion has raised us to a far higher sense of the greatness and the hopefulness of the mission of our English Church, now grown to be the Anglican communion. There was a time when our Church was looked upon, certainly as purely insular, incapable of adaptability and development beyond the sphere of our English life, perhaps as an ill-compacted compromise, which, if it sought to move boldly, must fall to pieces. Now, in the colonial, although even more in the missionary sphere, that narrow and timid conception has vanished by the very force of circumstance, and by the very experience of the world-wide growth of a body, which, having all its members free, yet by their free adhesion to the old doctrine and discipline is essentially one. We begin to see that, as the ideal of the Roman Church is spiritual empire, centred in an authority which by necessity must justify its claim by the assertion of Infallibility, so the Anglican Communion seems called to realize that other, and, as we think, at once more primitive and more hopeful, ideal of a free federation of Churches—mother and daughter Churches, or sister Churches, as it may be—strong in the sense of loyalty and brotherhood, acknowledging no supreme head but the Lord Jesus Christ Himself, expressing its unity in common counsel and determination, organizing itself in the “orders and degrees” which “jar not with liberty, but well consist.” It is a high ideal indeed, with which, surely, in spite of unavoidable imperfections and difficulties, unknown to stiffer and narrower systems, lies the future of humanity, secular and religious alike. It is much that by our Church expansion it has been so vividly set before us. God grant that, however gradually, we may be found worthy of some approach to its realization, which at this moment the great Lambeth Conference seems to represent to us! May it give us the only secret of a living unity among ourselves! May it help us to do something, in what has been called the “Ministry of Reconciliation,” towards the reunion of Christendom itself!

IV. So, my brethren, it seems to me that through this relation of the Church at home to the colonial Churches, we may thank God for expansion of idea and principle, as well as expansion of scope. And the moral suggested by the thought is, I think, that which was taught us not long ago by our Primate—or should I say our Patriarch?—from the chair of St. Augustine. It is the moral of unity in the spirit, which must, if it exist, manifest itself more or less in solidarity of practical relations. Of the certainty of the expansion in

space there can be no doubt. Every year it manifests itself more plainly. But, as in the State, so in the Church: the one question is, "How shall the limbs of the gigantic frame which spreads through the world be one body still?"—each limb free for its own function, yet with the common life-blood, the common nervous energy, thrilling through the whole? For any approach towards the solution of that question we may thank God. For a far fuller solution of it, under His Providence and by His Spirit, we may earnestly pray.

ALFRED BARRY.

ART. II.—PRESBYTERIANISM.

PRESBYTERIANISM, as against Episcopacy, may be said to describe all the various larger nonconforming bodies. Speaking generally, we may say that Dissent is, as a whole, non-Episcopal. An exception to this statement is scarcely supplied, contradictory as it may sound, by the Episcopal Methodism of America. For it is to be remarked that Wesley's transatlantic bishops were not bishops in a Church of England sense of the word. They were rather governing presbyters than Church officers, possessed of distinctive functional powers. They did in that country what the district Methodist committees did in the British Isles. While, however, the word "Presbyterian" might with tolerable accuracy be taken to describe many communities, varying widely in other respects, it has been appropriated by certain of these in a special manner; and it is with these that our present inquiry lies. These bodies are the Presbyterian Churches in Scotland, comprising the National Church, the Free Church, and the United Presbyterians, and the Presbyterian Church in England. The existence of these offers a protest against the theory that Episcopacy is necessary to a Church.

Is Episcopacy necessary to a Church? It may be expedient at the outset to point out, what perhaps is not sufficiently observed, that the Church of England's attitude towards this question is one of cautious reserve. Nowhere in her formularies does she dogmatize with any arrogance on the point. The late Archbishop Benson was her mouthpiece when a year or two ago he accepted in a public utterance the view that the Episcopal form of government was of the *bene esse* rather than of the *esse* of the Church—a most important concession to the persuasions of that large body of Churchmen who have

never been able to lift the doctrine of the Apostolical succession out of the speculative and the sentimental sphere.

Moreover, the orthodox Churchmanship of such leaders of theological thought within the borders of our communion as the late Bishop Lightfoot and Dr. Hatch has never been called in question. In their elaborate dissertations on the origin of the Christian ministry—the latter delivered from the University pulpit at Oxford—they have given their adherence to a theory of the rise of the Episcopal order.

These two writers do not, indeed, travel quite along the same lines; but their conclusions may be fairly considered identical. The reasoning cannot be presented here which conducs to this conclusion. But the unbiassed reader will find it hard to escape the inference that in the earliest times the bishop was a chief presbyter, with no official functions separate from his fellow-presbyters, whom indeed he sometimes addresses as such in his correspondence with them; that gradually the higher order rose out of this presidency over the college of elders. In those days every town, however unimportant, had its bishop, who occupied much the same position as our vicars or rectors do now. Indeed, the word "rector" is a survival of this governing class among the elders, carrying with it the idea of *ruling* over subordinate incumbents. Again, the term "episcopos" is an importation from heathen town or district councils, and meant an *over-seer*; ruling power, in short, and not ministerial superiority, being the thought it expresses. In course of time the advantage impressed itself of giving more distinctive powers to the presiding and supervising elder. Authority was supported by investiture with rights and privileges, which lifted the possessor higher and higher above his brethren, and spiritual functions peculiar to him distanced them from him. To the discipline and consolidation of the Church this process contributed much. Catholicity became possible when representative men from all the scattered communities could come together on the common footing of their order, and act independently of the concurrence of their clergy left at home.

If this view of the origin of Episcopacy be regarded as derogating from the dignity of the order, and reflecting on the wisdom of the Apostles in leaving the constitution of the Church inchoate and crude, let two pleas be urged. First, there is no manner of doubt that expediency gave birth to the diaconate. A dispute arises touching the daily doles to the Christian widows, home-born and foreign Jewesses. Appealed to, the Apostles decline to "serve tables," to have their precious ministerial time taken up in the material business of the little commune. So they create the diaconate. The deacons

shall do all this petty though necessary work, and leave the Apostles free to give themselves to prayer and the ministry of the Word. But for this emergency, who can tell how many years might have elapsed before deacons had been thought of? Now, if this accounts for one order, is there any difficulty in accepting a similarly unforced and natural account of the rise of another?

The other consideration is this. In no way, we venture to think, was the wisdom of the Apostles more strikingly shown than in the refusal thus early to crystallize a Church system. The unique adaptability of Christianity is the direct result of this. Elasticity has been secured in the sphere of discipline and régime.

And this appears to us a better line to take, when the subject of the various external organizations is before us, than for the champions of each to appeal in behalf of their own case to Holy Scripture, and seek therefrom to prove it right and all others wrong.

This question is either a fundamental one or it is not. If it be, then either the Church of Scotland or the Church of England is a non-Christian community. If the question be not a fundamental one, then we see abundant cause for thankfulness that the Holy Spirit has left it an open one, and thus has made it possible for Christ's people in one fold to recognise as fellow-Christians those in another, and this without the slightest surrender of personal conviction. By requiring of her clergy the conviction that government by bishops is not contrary to the teaching of the Apostles, the Anglican Church does not also demand from them the declaration that no other form of government is admissible.

It is time we turned to the sister communities which divide with us the adhesion of the inhabitants of Great Britain.

The deplorable struggles with a distasteful form of Church constitution which had been proceeding for more than thirty years were brought to a close at the Revolution of 1688, with the establishment of the Kirk in Scotland. For years after this English Churchmen still hoped for the restoration of Episcopacy. At the beginning of Anne's reign, in 1703, an Act of Security allayed the fears of the Presbyterians. As was to be expected in those days, intolerance was not all on one side. The Presbyterians on their part strongly objected even to the bare toleration of Episcopalian congregations over the border. But the worst days of the strife were over. The dawn of conciliation was not far, though something of the old spirit of the Protectorate still lingered, which had provoked Milton's caustic comment that "new 'presbyter' was but old 'priest' writ large." During the reign of Anne the

attitude of the northern Church was a guarded one in its external relations. Within the cold, speculative eighteenth century wrought danger, and two formidable secessions occurred, one in 1733, a second in 1751. A report presented to the General Assembly in 1765 stated that there were then 120 meeting-houses, to which more than 100,000 persons resorted who had formerly been attached to the Church.

A singular inversion of earlier political influences was favourable to the Presbyterians of the north during the period we have reached. While Episcopacy sided with the Stuart pretenders, Presbytery was loyal to the House of Hanover. Hence the Government fostered the latter. Independence of the control, and often, too, the wishes, of their congregations growingly characterized the ministers of religion. But it was the thorny question of patronage which mainly led to the dissenting movements alluded to. The so-called "Moderates" remained, and under their guidance—more or less latitudinarian, more or less politic and astute—the national Church grew in dignity, intellectual power, and material prosperity. As one writer has said, "she became more of a dignified ruler, less of a spiritual mother."

Then came at the close of the century the devoted labours of the brothers Robert and James Haldane, the Wesleys of the north, beginning life, like John Newton, as sailors. James's influence in the revival of evangelical piety was deep and wide, though he cannot be strictly regarded as a genuine son of the Scotch Church, dying a Baptist, into which body he had passed many years before. Robert gave an early impetus to the sacred cause of foreign missions. For a number of years the development of these activities furnished the chief annals of the Church. The foreign mission committee was formed by Dr. Inglis in 1825. Dr. Duff sailed for India in 1829. In 1836 the colonial scheme was inaugurated, and the Jewish mission in 1838. The following year M'Cheyne and Andrew Bonar went as deputation to inquire into the condition of the Jews in Palestine, Turkey, and elsewhere.

Home extension was not neglected. As ever, it flourished concurrently with the carrying out of our Lord's parting command. The Government built forty-two churches in the Highlands, still known as Parliamentary churches. The celebrated Dr. Chalmers collected £65,000, and in 1835 reported the building of sixty-two churches. Six years later these had been trebled.

The history of the disruption can only be touched. Our task, dealing with Presbyterianism as a whole, includes no review of the questions which led to this remarkable crisis.

As is well known, Chalmers threw the weight of his immense gifts of burning speech and administrative power into the Free Church scale. The issue in the studding of the whole land with rival churches, often confronting each other behind the same dedication, turning a saint of God into a two-faced Janus, is to-day deplorable enough. And, visiting the country, we have asked ourselves, Why should this dismembered condition of things be perpetuated? Surely reunion ought to find here its earliest and not least feasible work. One, perhaps the most prominent, preacher in the pale of the Established Church of Scotland was some time ago asked by us whether there was the slightest difference of doctrine to-day between the two great bodies of Scottish Christians. His reply was, "Absolutely none."

Yet for the spirit of self-sacrifice and noble affiancance to the sovereignty of conscience then displayed we can have nothing but admiration. History supplies few more thrilling and touching scenes than that of May 18, 1843, when in the General Assembly the Moderator of the Church of Scotland, in the presence of the High Commissioner, Lord Bute, read his protest against the State interference with the Church constitution, and then left his chair and passed down the aisle to the door. On his left Dr. Chalmers had been standing abstracted, deep in reverie. Roused by the action of Dr. Welsh, he seized his hat and strode after him. A few others followed, whereat a cheer broke from the galleries, which was instantly restrained. The whole audience stood gazing on the scene. "Man after man"—we quote Chalmers's biographer—"row after row, moved on along the aisle, till the benches showed scarce an occupant." More than 400 had gone. "Falling into line, and walking three abreast, they formed a column stretching a quarter of a mile. Spectators lined the streets and thronged the windows and doors. Some gazed in stupid wonder, more in silent admiration. Here and there, as wife or child caught sight of husband or father doing a thing which was to leave his family homeless and unprovided for, warm tears came, but were brushed away by the hand of faith."

In the throne-room at Holyrood hung a portrait of William III., who had given them their liberties. When the Commissioner's levée of that morning was at its fullest, this picture, loosened from its nails, had crashed upon the floor. Somebody called out, "There goes the Revolution settlement." If any of those who that day yielded up their manses and their means, hearing of the trifling incident, sadly recalled the words of the Prophet, "In that day shall the nail that is fastened in the sure place be removed, and be cut down

and fall," they might have been excused. *Their* nails were no longer fastened in a sure place.

About the rights or the wrongs of the disruption we have nothing to do here. Good men and true were on both sides. If a Chalmers went out, a Macleod stayed in.

It does the heart good to read the comments of the latter in his letters on the action of the seceders: "They are off, 450 ministers and elders. Welsh's sermon was the beau-ideal of one. Everything in their conduct was dignified. God bless all the serious among them." . . . "The free Church is carrying it on most nobly. They know human nature better than we do." When one camp can review thus the action of the other, the spirit of Heaven's love can overrule the rest.

The several statistics of the three bodies which embrace the majority of the people of Scotland it might be a little tedious to present. Roughly speaking, we may say that the numerical strength of the National and the Free Churches is as two to one, while the United Presbyterians—a community formed in 1847 by the fusion of earlier secessionists—show a communicants' list of some 200,000—about a fourteenth of the population. A more interesting feature is the progress of liberality of sentiment in the pale of the National Church. On the part of the authorities there is strengthening reluctance to prosecute for opinions. A Church Service Society was established thirty years ago, for the purpose of promoting the study of ancient and modern Liturgies, with a view to the preparation of Forms of Prayer for public use. Its "Book of Church Order" has run through several editions, and the early suspicions attaching to it have been dispelled. It is now recognised as a helpful adjunct to congregational worship; Church music has been cultivated, and a fine collection of hymns now supplements the paraphrases and metrical Psalms.

Any sketch of the Church of Scotland would be incomplete without a reference to the admirable "Shorter Catechism." The work of the Westminster divines, it was adopted by the General Assembly. Its grand first question and answer place the opening of that of the English Church at a disadvantage. "What is the chief end of man?" "Man's chief end is to glorify God, and enjoy Him for ever." The flavour of the document is Calvinistic. Particular redemption is taught in the 21st answer. An ambiguity lurks in the 37th: "The bodies of believers, *being still united to Christ*, do rest in their graves till the Resurrection." But the intention, doubtless, is not to inculcate the denial of a resurrection of the unjust. The exposition of the Ten Commandments would enrich our own Catechism. It is most excellent. To its stringent Sabbatarianism exception would be taken in some

quarters. In these lax days it errs, if it does err, on the safe side.

The exact language used of the two Sacraments is here given. It will be noticed that the merely commemorative view is considerably overstepped.

Q. 88. "What are the outward means whereby Christ communicateth to us the benefits of redemption?"

A. "The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are His ordinances, especially the Word, Sacraments, and Prayer; all which are made effectual to the elect for salvation."

Q. 91. "How do the Sacraments become effectual means of salvation?"

A. "The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of His Spirit in them that by faith receive them."

Q. 96. "What is the Lord's Supper?"

A. "The Lord's Supper is a Sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, His death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His Body and Blood, with all His benefits, to their spiritual nourishment and growth in grace."

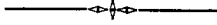
Q. 97. "What is required to the worthy receiving of the Lord's Supper?"

A. "It is required of them that would worthily partake of the Lord's Supper that they examine themselves of their knowledge to discern the Lord's Body, of their faith to feed upon Him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves."

A concluding word: Someone has said, "The key to historical study is sympathy." One of the most sympathetic biographies we ever read was that of a devoted Presbyterian evangelist whose acquaintance we once enjoyed. It was penned by a High Church canon of the Church of England. Has his sympathy with his subject betrayed him into compromise? Not at all. Dr. Guinness Rogers, two years ago, sent a kindly message of welcome to the Bishop-Designate of London. Was Congregationalism compromised in him when he did so? Not at all. Dr. Creighton replied that "it would be his earnest endeavour that brotherly love should bind together all the followers of our common Lord and Master." Was Episcopacy compromised in him when he did so? Not at all. Broader than the measure of man's mind is the Heart

of the Eternal. And the more we cultivate the habit of sympathetically examining the actions and the beliefs of others, the riper we shall ourselves grow for an eternal home, in which not a Presbyterian, not a Baptist, not a Wesleyan, not an Anglican will be found, just because channels and ducts will be superseded when we reach the hidden source of grace and truth.

ALFRED PEARSON.



ART. III.—OUR FATHERS IN THE FAITH.

ST. AIDAN.

DARK days had fallen upon the great kingdom of Northumbria, and the fair name of the Christ was wrapped in the gloom of heathen carnage. In the year A.D. 633 Penda the Strenuous, the pagan King of Mercia, had joined forces with Cadwallon, King of the Britons, and had slain the great Edwin on the then marshy flatland of Heathfield (Hatfield), in south-east Yorkshire.

“When Edwin had ruled most gloriously for seventeen years, during six of which he was a soldier of the kingdom of Christ, Cadwallon, King of the Britons, rebelled against him, being assisted by Penda, a most strenuous man of the Mercian royal family, and a severe battle having been fought in the plain which is called Heathfield, Edwin was killed and his whole army either slain or dispersed.”¹

But worse things were to follow. After the death of Edwin two princes of the Northumbrian line contrived to hold the kingdom for a while. Osric, Edwin’s cousin, ruled in Deira, the southern province of Northumbria, whilst Eanfrid, a son of Ethelfrid the Destroyer, received the northern province of Bernicia. Both had been baptized—the former “by the preaching of Paulinus had been initiated in the sacraments of the faith,” and the latter, who during the reign of Edwin had been in exile among the Scots, had there been “renewed by the grace of baptism.”²

But alas for their constancy! “Each of these kings,” says Bede, “when he obtained the insignia of an earthly kingdom, abandoned and anathematized the Sacraments of the celestial kingdom in which he had been initiated, and allowed himself to be polluted and destroyed by the filth of his former

¹ Bede, “Hist. Eccl.,” ii. 20.

² *Ibid.*, iii. 1.

idolatry."¹ But they received their reward. For "after no long time Cadwallon, King of the Britons, slew them both with impious hand but with just vengeance."² Osric was killed the very next summer whilst rashly attempting to besiege Cadwallon at York, and Eanfrid a few months later met the same fate through the treachery of the Briton, to whom he had come with twelve men to sue for peace. It is little wonder, then, that Paulinus, Bishop and Pastor of Christ's sheep in Northumbria, deemed prudence to be the better part of valour. It may have been that he thought it his first duty to see the widowed queen safely out of danger; but, whatever the cause, he evacuated his position and accompanied Ethelburga and her children by sea to Kent.

And now the light of Christianity flickered fitfully in the desolate province; the name of one man alone remains who served to keep it even kindled, James the Deacon, a splendid example of noble courage and simple trust, "a man in all respects ecclesiastical and holy, who, remaining a long time after in that Church, rescued great spoil from the old enemy by preaching and baptizing . . . and being an old man and full of days, in the words of the Scripture, went the way of his fathers."³

But night is darkest before dawn, and long ere James died the joyful news reached him that Oswald, a younger brother of Eanfrid, had come to raise the standard of the Cross victoriously against the pagans. Heavenfield must follow Heathfield. Oswald "having with an army, small indeed, but fortified with the faith of Christ, surprised the wicked King of the Britons, destroyed him together with those immense forces which he boasted none could resist."⁴

The morning sun was beginning to rise when, a cross having been hastily made and a pit dug in which to place it, Oswald himself, glowing with faith, seized it and placed it in the pit and held it up with both hands until the soldiers had heaped the earth around it. And then, raising his voice, he cried aloud to his army: "Let us all bend our knees and join in beseeching the omnipotent, living, and true God that He in His mercy will defend us from a proud and vengeful enemy; for He knows that we have undertaken a just war for the safety of our country."⁵ And so they gained the victory as their faith deserved.

Thus it was that Oswald commenced a reign which was marked no less by his own piety and generosity than it was, as we shall see, by the beautiful ministry of St. Aidan.

¹ Bede, "Hist. Eccl.," iii. 1.

² *Ibid.*

³ *Ibid.*, ii. 20.

⁴ *Ibid.*, iii. 1.

⁵ *Ibid.*, iii. 2.

Oswald's first care was to restore the national Christianity which had fallen on such evil days. For this he needed a Bishop, and for a Bishop he naturally applied to the Northern Celtic Church, in which he, like his apostate brother Eanfrid, had found a home during the days of his exile, and had received baptism. It is important to notice this point. For the fact that an English King of the year A.D. 634, when in want of a Bishop, should apply, not to the Augustian or Roman Church which was flourishing in Kent, but to the Columban or Celtic Church, and that Aidan was "venerated by the Roman Bishops themselves,"¹ clearly indicates the wide difference between the claims of Rome at that period and her claims under the arrogant rule of a Nicholas or a Hildebrand some centuries later.

In answer to Oswald's request, Seghine, abbot of the monastery at Iona, sent Cormac into Northumbria. Cormac, however, possibly on account of his own austere and harsh disposition, found the heathens more intractable than he could wish, and their rude indocility drove him back to Iona in disgust. A council of the monks was immediately held, "they being desirous to afford to the nation those means of salvation for which they had been asked, but grieving because the preacher whom they had sent had not been received."² Cormac had stated his grievances, when a voice was heard addressing him: "It seems to me, my brother, that you have been too hard with your unlearned hearers, and have not fed them first, according to apostolic rule, with the milk of easier doctrine, until by degrees, being nourished by the Word of God, they should be capable of receiving the more perfect, and of performing the more sublime, precepts of God."³ All eyes were turned upon the speaker—a monk named Aidan; his short speech, full of wisdom, was eagerly discussed, and all agreed that he was the very man required, that he "was worthy of the episcopate, and ought to be sent to teach the unbelieving and unlearned, since he was proved above all things to be endued with the grace of discretion, which is the mother of virtues."⁴

Accordingly, Aidan arrived in Northumbria in the summer of A.D. 635, and at his own request was presented by the King with the island of Lindisfarne for an episcopal seat. It is probable that the new Bishop chose this spot above all others, partly on account of its likeness to Iona and its facilities for devotional retirement, being, as it was in those days, "by the flow and ebb of the tide daily twice surrounded by the sea like an island, and twice joined to the land by the

¹ Bede, "Hist. Eccl.," iii. 25.

² *Ibid.*, iii. 5.

³ *Ibid.*

⁴ *Ibid.*

shore being left dry,"¹ and partly he would choose it for the sake of the protection afforded by the royal fortress of Bamborough, which towered majestically above it. Here, then, it was that Aidan began a sixteen years' ministry which, distinguished by an absolute devotion, has probably never been surpassed in simple and unassuming piety.

"In entering upon his episcopate, he neither sought nor received any sanction from Rome or Canterbury; he was a missionary Bishop sent from the neighbouring Scotie Church at the request of the Northumbrian King; this was his position, and he would never have admitted the principle that all episcopal jurisdiction must be derived from Rome, or that a Pope had a right to make an English Archbishop supreme over all the Bishops of Britain. Yet Rome acknowledges him as a canonized Bishop."²

Aidan's first care was to obtain helpers and fellow-workers like-minded with himself, who might aid him in his duties and make his labour more efficient. He therefore sent over to his old home, and from that time Irishmen began to come over daily and to preach the Word with great devotion; churches sprang up in various places; the people gladly flocked together to hear the good news of the kingdom, and possessions and lands were given by royal donation for the founding of monasteries.

But this was not all. The Bishop knew well enough that preaching and visiting among the sheep of his flock was but a small part of his work; it was equally, if not more important, to look after the lambs and train them in the Christian faith, if so be they might in time to come themselves become shepherds. And so we find that, not only were the younger children instructed in elementary knowledge, and those who had arrived at maturer age trained in more advanced studies and regular discipline by Irish teachers, but Aidan himself, in the early days of his episcopate, formed a school of twelve boys taken from the Angles to be instructed in the knowledge of Christ, and prepared for the ministry under his own special care. Among these twelve boys may be mentioned Eata, who some forty years later occupied the episcopate of Lindisfarne, and St. Chad, afterwards first Bishop of Lichfield.

Moreover, Aidan, who never used for his own benefit the gifts bestowed upon him by the rich, dispensed portions of them for the ransoming of slaves; "in short, he made many whom he had redeemed by paying a ransom his own disciples, and by his teaching and instruction advanced them even to the degree of priest."³

¹ Bede, "Hist. Eccl.," iii. 3. ² Bright, "Early Eng. Ch. Hist.," p. 144.

³ Bede, "Hist. Eccl.," iii. 5.

Such were the chief features of Aidan's sixteen years' episcopate. What was the secret of his success? The true answer to this question is suggested by the fact that we have no record of a single sermon he preached, for it was his simple and Christ-like life rather than the eloquence of his sermons that won the Northumbrians over to Christianity. "His doctrine was most chiefly commended to all by the circumstance that he himself taught not otherwise than he and his followers lived."¹

Let us glance for a moment at the little Bede tells us of his character. "He was a man of great gentleness, piety, and moderation."² "For he cared not to seek anything or to love anything of this world."³ "Never through fear or respect did he fail to reprove the rich if they had offended in aught, but corrected them with a severe rebuke."⁴ He never descended to what was an all too common method of obtaining influence in those days: he never gave money presents to the powerful of this world. And if, on the other hand, kings or rich men gave him presents, he would distribute them amongst the poor, or spend them, as we have said, in ransoming slaves. The very keynote of his life was simplicity; the king knew him too well to invite him to his entertainment except on rare occasions, when Aidan would partake scantily of the richly-furnished board, and immediately hurry away to read or pray with his attendant monks. It was on one of these occasions that a silver dish full of royal dainties was placed before the king, when, as the bread was being blessed by Aidan, one of the servants, to whom was entrusted the care of the poor, entered, and told the king that a great number of poor people were sitting in the streets asking alms of him. Oswald immediately ordered the dish of meats before him to be carried out to them, and even the dish itself to be broken and the pieces distributed. Seeing which, the Bishop, who sat next him, being delighted, seized his right hand, and exclaimed, "May this hand never wither." "Which," adds Bede with rare simplicity, "also happened according to the wish expressed in his benediction. For when he was killed in battle, his hands and arms being cut off, it came to pass that unto this day they remain uncorrupted. In short, they are kept enclosed in a silver casket in the church of St. Peter, in the royal city which is called by the name of a former queen, Bebbu, and are venerated with due honour by all."⁵

Even when pursuing his arduous parochial duties and travelling throughout his diocese, whether town or country,

¹ Bede, "Hist. Eccl.," iii. 5.

² *Ibid.*, iii. 3.

³ *Ibid.*, iii. 5.

⁴ *Ibid.*, iii. 5.

⁵ *Ibid.*, iii. 6.

he would go not on horseback after the usual manner, but on foot, in order that he might the more easily turn aside to all, whether rich or poor, whom he saw in the distance, and engage in conversation with them; if they were heathen, convert them; or if believers, strengthen them in the faith.

Nor was Aidan one to lose the precious moments which with men less careful of their time so often slip away between one piece of work and another, for during his pastoral rounds he would (and he obliged those with him, whether cleric or lay, to do likewise) meditate upon passages of Scripture, and in spare moments learn Psalms.

Truly he was a man who in Bede's words "was careful to omit nothing of all those things which from the evangelical, prophetic, and apostolic writings he had learnt ought to be done, but to fulfil them all in his works according to his ability."¹

The first seven years of Aidan's episcopate must have been happy indeed, showing as they do a true co-operation of crown and mitre in the service of the Master. For Oswald, who used to listen humbly and willingly to the Bishop's admonitions in all things, was not behindhand in his care and diligence to build up the Church of Christ in his kingdom. And it must have been a truly beautiful sight, as Bede says, to watch the king, who was master equally of Scotch and of English, standing beside Aidan, who had not perfectly learnt the latter language, and interpreting his sermons to the members of the Court.

But a deep sorrow awaited the Bishop. Oswald, getting involved once more in a dispute with Penda, was surprised by the heathen king at Maserfield, and on August 5, 642 A.D., beset on every side by weapons and enemies, fell with a prayer for his army upon his lips. "'Lord, have mercy on their souls,' said Oswald, falling to the ground."²

Penda with cruel ferocity exposed the head and hands of the saintly king upon stakes. But Oswy, coming a year later with an army, recovered them, and Aidan buried the head of his beloved master under the shadow of his own little church at Lindisfarne.

And now the great kingdom of Northumbria, so successfully welded together by Oswald, was once more divided, Oswy, a younger brother of Oswald, ruling in Bernicia, and Oswin, son of Osric, in Deira.

Whatever may be said of the former, Oswin at any rate, with his gentle and saintly disposition, would remind Aidan more and more of the dear master he had lost, and in

¹ Bede, "Hist. Eccl.," iii. 17.

² *Ibid.* iii. 12.

describing Aidan's work it is with Oswin we chiefly have to do.

Penda's grudge against Northumbria was not satisfied by the slaughter of her king, but, gathering his forces together once more, he marched against the royal fortress of Bamborough. And because he could not take it by force, he heaped beams, rafters, roofings, thatch, and all the inflammable material he could lay hands on against the high wooden walls of the fortress, and, having waited for a favourable wind, set them alight. Then Bede pictures Aidan from his retreat on the island of Farne, watching the smoke and flames rising above the walls of the city. "'See, Lord,' he exclaimed, 'what evil Penda is doing.' And immediately the wind changed, and hurled back the flames upon those who had kindled them, so that some being hurt, and all being terrified, they no longer attacked a city which they perceived to have been favoured with Divine protection."¹

There is little more to tell of Aidan's life; one story, however, is told so pathetically by Bede that it must not be omitted. The Bishop had been accustomed, as we have seen, to make his circuits on foot. But Oswin, thinking that the wintry torrents and trackless moorlands of Yorkshire would prove too much for his strength, insisted on presenting him with a very excellent horse. A short time after, Aidan, meeting a poor man who asked an alms, dismounted, and ordered the horse, richly caparisoned as it was, to be given to the beggar, "for he was very compassionate, and a cherisher of the poor, and, as it were, a father of the wretched."² When this came to the king's ears he was naturally annoyed. "How came it, my Lord Bishop, that you gave a royal horse which you ought to have for yourself to a poor man? Had we not very many horses of less value which would have been sufficient to give to the poor without your parting with the horse which I chose for your special possession?" To which the Bishop replied: "What say you, O king? Is that son of a mare dearer to you than that son of God?" Then they went in to dine. The Bishop took his seat at the table, but the king, who had come in from hunting, stood by the fire warming himself, when suddenly he threw himself at Aidan's feet, asking pardon. "For never again," said he, "will I mention the subject, or judge what or how much of our money you may give to the sons of God."

The Bishop, seeing the sudden change in Oswin's temper, was alarmed, and immediately raised him, assuring him that he was quite reconciled, and begging him to sit down to his

¹ Bede, "Hist. Eccl.," iii. 16.

² *Ibid.*, iii. 14.

meat and lay aside his sorrow. But whilst the king recovered his joyousness, Aidan grew sad and even shed tears. Seeing this, one of his attendants asked him in the Irish language, so that no one in the hall should understand, why he wept. "I know," said Aidan, "that the king will not live long, for I never before saw a king humble. Whence I perceive that he is soon to be taken from this life, for the nation is not worthy of such a ruler."¹

The event soon proved the Bishops foreboding to be correct, for Oswin, getting involved in some dispute with Oswy, was treacherously murdered at the instigation of the latter.

The tragedy undoubtedly left its mark upon Aidan and shortened his life. For within twelve days, whilst staying at the royal country seat close to Bamborough, he was seized so suddenly with illness that it was impossible to remove him even to his room. He was placed against a wooden buttress outside the church and an awning placed over him. "In this position, significant of his habitual detachment from worldly interests, he breathed his last on August 31, 651. The little village which now represents the 'burgh of Queen Bebba' is less really ennobled by its grand castle, and its associations with Northumbrian royalty, and with a modern prince bishop's munificence, than by the fact that in visiting its interesting church we stand upon the ground where Aidan died."²

Such, then, was Aidan, a man who may rightly claim the apostleship of Northumbria. In the words of the old historian: "As a true historian, I have described simply such things as were done concerning or by him, and I praise those actions of his which are worthy of praise, and commit them to remembrance for the benefit of my readers; to wit, his zeal for peace and charity, for continence and humility; his spirit, master of anger and avarice, contemner of pride and vain-glory; his diligence in both practising and teaching the Divine commands; his habit of reading and watching; the weight of his authority in rebuking the rich and powerful, and likewise his tenderness in comforting the afflicted, strengthening the weak, relieving and defending the poor." And shall we not add with Bede: "These things in him I much admire and love, since I doubt not they were pleasing to God?"³

F. B. AMBROSE WILLIAMS.

¹ Bede, "Hist. Eccl.," iii. 14.

² Bright, "Early Eng. Ch. Hist.," p. 171.

³ Bede, "Hist. Eccl.," iii. 17.



ART. IV.—FAMILY PRAYER.

IT has been said by a great divine that God provided for the natural wants of man before He expected any worship from him. But no sooner do we read in Holy Scripture of the earth bringing forth fruit than we read of Cain and Abel offering of their substance to the Lord. These offerings, differing in character, constituted an act of worship, and were accompanied, doubtlessly, by prayer, for wherever sacrifice is offered prayer is implied.

Further on we read that Enoch "walked with God," and the same words are applied to Noah before the Flood. And immediately after the Flood we are told that Noah built an "altar unto the Lord," and offered costly sacrifices "of every clean beast and every clean fowl." This is, perhaps, the first and most distinct record of family worship found in the Old Testament.

Later on we find Abraham, the father of the faithful, after his call, building an altar unto the Lord wherever he pitched his tent; and Isaac and Jacob followed in his footsteps. These altars were rough and unadorned, and outside the tent, under the canopy of heaven. Abraham's worship was not only family worship, but it was the worship of the whole Church, for Abraham and his household were the Church. But what we regard as family worship became eventually tribal, or national, because the sacrifices were costly. When we pass on from the patriarchs to Joshua, Samuel, David, and the prophets, we still get an occasional glimpse of the religious character of the family life, though the sacrifices were of a public character, offered at the place where God had appointed to put His name there, to be the centre of unity as well as of worship.¹

Passing from the Jewish to the Christian Church, we find the practice of family worship sanctioned and encouraged in the most definite manner by our blessed Saviour Himself, who said: "Where two or three are gathered together in My name, there am I in the midst of them." The early Church laid hold of this promise with a strong grasp. The Apostles had discovered that the secret of our Saviour's power among men was His power with God in prayer. For no sooner do they return from the scene of the Ascension than we find them assembled in the upper room, and "all continued with one accord in prayer and supplication." And when the Hellenistic Jews complained of the treatment of the poorer widows, the Apostles appointed seven men "full of the Holy

¹ Deut. xii. 11.

Ghost and wisdom," to attend to this matter, "but we," they said, "will give ourselves continually to prayer, and to the ministry of the word."

They had no doubt appointed places where they met daily for prayer, and "breaking bread—*κλώντες τε κατ' ὄικον ἄρτου*—at home"—probably the upper room. But this laudable practice, born in the flush of the converts' first enthusiasm, was as impracticable as having "all things common," and the "first day of the week" becomes soon pre-eminently the day for public worship. But it may be safely assumed that those (like Cornelius the Gentile) who had always practised daily prayer, at fixed hours, under the old, were not likely to abandon it under the new, dispensation.

But the first day of the week—"the Lord's day," St. John calls it—was specially set apart to give instruction, to celebrate the Holy Eucharist (the New Testament knows nothing of the word "sacrament"), and to bear public testimony to the resurrection—the kernel of their creed. But we may safely say that Sunday worship is *not* sufficient. True, we are provided in the Prayer-Book with a form of "Prayer daily throughout the year," but ninety per cent. of our churches are closed except on Sunday, and possibly one service a week, followed by the indispensable sermon, often preached by a man who has to preach three sermons on Sunday. And the people love to have it so! A Welsh clergyman recently conferred with his people about keeping the church open for daily prayer, but they unanimously went against him. The following Sunday his text was, "Two men went up into the temple to pray"; and after a pause he said: "I am glad they did not come here, they could not have got in. Temple locked!"

I should rejoice to see all the churches in the land open daily for prayer, and to hear the bells ring throughout the island, at a special hour, for daily prayer. But the practical question comes, *Will* the people, *can* the people, attend? Not *one* in a hundred *can*, and in many places where daily services are held not one in a thousand *do* attend!

ADVANTAGES OF DAILY FAMILY WORSHIP.

I believe family worship to be the *cradle* of the Church, and the *nursery* of national religion. It leaves an impression on the young which nothing else can. St. Timothy, St. Augustine, Bishop Patteson, and Livingstone are still, and ever will be, living witnesses of the power of prayer offered at the family altar. Family prayer is the family public worship. True, the public are not invited, neither were they always invited in the early Church. The family altar is to the

household what the Church is to the parish: it is the centre of religious light, where each one may light his lamp from the holy fire.

Not only to children, but also to servants, it is an *inestimable* privilege to live in a home which is a centre of religious life and light.

Masters have *much* to answer for their servants. We have an instance in the New Testament of a man who became a thief under Philemon but a saint under St. Paul. And I have myself known men whose servants became servants of Christ and members of His Church who had seldom darkened the church door before.

ITS DECLINE.

For more than twenty years I have watched and have tried to gauge the spiritual life of Wales, and have had frequent opportunities of making inquiries into the same subject in England.

The spiritual life of a country or community cannot always be measured by the number of churches and chapels. Undue rivalry in running up ecclesiastical fabrics where they are not wanted is not a sign of spiritual expansion, but of declension. Rivalry and dissension is the ruin of Dissent. The congregations which flock to these chapels from party zeal and political motives are not a true index to the inner life of the people. Neither do I think that the number of communicants marshalled up for Easter is a good criterion of the higher life of the Church. I should rather take the weekly or monthly average, and face the appalling disparity in numbers when compared with Easter, as a *real* test of holy life. Better still, taking the country at large, to take family worship.

In Wales from end to end I have asked the clergy and Nonconformist ministers this question: "Do you find that most of your people have family prayers?" The answer is "No," never "Yes." In days gone by every Nonconformist deacon had family prayers daily, and the majority of the members. Exceptions were rare. At present the majority of the deacons and the great mass of the members never think of it—exceptions few.

When we turn to England we get the same reply. Churchmen who have family prayers are few—Nonconformists, I fear, fewer. The editor of a well-known periodical wrote lately to some leading Churchmen and Nonconformists on this subject, and found a general consensus of opinion that family worship was rapidly declining and falling into abeyance, especially among Nonconformists.

The Archbishop of Armagh, the Bishops of Gloucester and Ripon, are all agreed that the custom is declining. Dr. Parker

says, "It is almost *extinct*." Ian Maclaren (Dr. Watson) says, "It is on the decline." The Rev. Hugh Hughes says, "Family worship is declining." The editor of *Great Thoughts* (Rev. Dr. R. P. Downes) says: "I am sorry to record my strong impression, based on the experience of one who is entertained in a different house every Sunday and Monday in the year, that family worship is declining among Christian people generally." And the editor of the *British Weekly* (Dr. Nicoll) says: "The practice of family worship is very decidedly declining."

THE CAUSE OF DECLINE.

It is impossible to trace this neglect of family worship to *one* source. A larger number of varied forces often converge and combine in producing one result. The hurried life we lead, the multiplicity of periodicals and newspapers which find their way so quickly to the homes of the reading public, have practically dethroned the Bible as the family Book, and when the laity have ceased to read the Bible they will cease to listen to sermons, of which many are already weary, and walk out in some churches after the anthem; and soon, I fear, they will cease to attend Divine worship. The clergy have much more to fear from *ignorance* than from education. "Ignorance is the curse of God," says the great English poet, and ignorance of God's *Word* our Saviour Himself declared to be the parent of the *blindest* error.

But in all the replies I have seen, not *one* has dwelt on the misleading ideas abroad with regard to *extempore prayer*. In Wales, Scotland, and to a great extent in England, there is a prevalent belief that family prayers are of no avail unless the head of the family pours out his supplications before God as he is prompted by the Holy Spirit under the impulse of the moment.

This puritan idea the leading divines of the Reformation and post-Reformation had to face. Hooker vigorously opposed the attempt to introduce extempore prayer into the public services of the Church, saying: "The manifold confusions which they fall into where every man's private spirit and gift is the only bishop that ordaineth him to this ministry; the irksome deformities whereby, through endless and senseless effusions of indigested prayers, they oftentimes disgrace in the most insufferable manner the worthiest part of Christian duty." Again: "If prayers were no otherwise accepted of God than being conceived always new, according to the exigence of present occasions; if it be right to judge *Him* by our own bellies, and to imagine that He doth loathe to have the self-same

supplications often iterated, even as we do to be every day fed without alteration or change of diet; if prayers be actions which ought to waste away themselves in the making . . . surely we cannot excuse Moses who gave such an occasion of scandal to the world. . . .”

I have no hesitation in saying that multitudes of good Christian men shrink from attempting family prayer because they know that only one in a hundred can offer an extempore prayer with edification, little thinking that the extempore prayer soon becomes a set form of prayer, however skilful the suppliant. Robert Flockhart, when he had been greatly impressed by a street preacher at Edinburgh, urged his father to begin family prayer. The father said: “But, Robbie, I can nae pray.” “Very well, father,” said Robbie; “just tell the Lord that, and that will do to begin.”

REMEDY.

Would it not be a good plan to give instruction on the subject from the pulpit, and, while in no way condemning extempore prayer, point out the advantages of set forms of prayer with responses—let us emphasize this—for public worship in the family? Even the Nonconformists begin to feel and acknowledge this; and Mr. Price Hughes recommends their people to kneel down and “say the Lord’s Prayer together, and this alone will bring blessings.”

But the most effectual way of introducing family prayer into any parish perhaps would be the plan once adopted by an incumbent of a country parish in Suffolk. He went to a farmer and asked permission to come and conduct family prayers for him. The offer was willingly accepted. The Vicar went every evening, until at last the farmer felt almost ashamed to drag the Vicar there to do what he himself ought to do, and said, “I can do it myself, sir, now quite well,” and thanked him much. Then the Vicar went on to the next, and the same process was pursued.

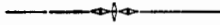
When he entered that parish not one farmer had, but when he left only one had not, family prayers, and that one would not let him come in!

I have known a Welsh clergyman who lodged with Nonconformists of the first water, and never darkened the church door. He knew they had no family prayers, and so he seized every opportunity of assembling them together for prayer, and Sunday evening after a hard day’s work, as a rule, was the *only* time he could find them together. The new life of the Church there dates from the advent of that clergyman into that parish.

The holy sacrifice of prayer, intercession, and thanksgiving should be offered *daily* in every Christian family. Every family should have its priest, like the eldest son among the patriarchs,¹ to offer this sacrifice from the altar of the heart, the high altar to which God looks. Every clergyman should not only offer it, but urge his people to offer it, and the bishops surely would not do amiss to dwell on it in their charges.

Millions of our people are scattered abroad in distant lands as sheep without a shepherd. But this movable altar is ever present, and only requires the spirit of Elijah to repair and adorn it; to *kindle* the holy fire which burns up all sinful affections, and to build up a *holy nation of priests and kings* of our God through Jesus Christ our Lord. Amen.

T. LLOYD WILLIAMS.



ART. V.—THE RELIGIOUS POETRY OF TENNYSON.—

Concluded.

“**H**E was occasionally much troubled,” writes his son, “with the intellectual problem of the apparent profusion and waste of life, and by the vast amount of sin and suffering throughout the world, for these seemed to militate against the idea of the Omnipotent and All-loving Father.

“No doubt in such moments he might possibly have been heard to say what I myself have heard him say: ‘An Omnipotent Creator who could make such a painful world is to me *sometimes* as hard to believe in, as to believe in blind matter behind everything. . . . I can almost understand some of the gnostic heresies, which only after all put the difficulty one step further back:

O me, for why is all around us here
As if some lesser god had made the world;
But had not force to shape it as he would,
Till the High God behold it from beyond,
And enter it, and make it beautiful.’

After one of these moods in the summer of 1892 he exclaimed, ‘Yet God *is* love, transcendent, all pervading! We do not get *this* faith from Nature or the world. If we look at Nature *alone*, full of perfection and imperfection, she tells us that God is disease, murder, and rapine. We get this faith from ourselves, from what is highest within us, which recognises that there is not one fruitless pang, just as there is not one lost good.’ And he would sometimes put forward the old theory

¹ *Vide* Blunt’s “Coincidences.”

that 'The world is part of an infinite plan, incomplete because it is a part. We cannot, therefore, read the riddle.' "

"My father," continues his biographer, "invariably believed that humility is the only true attitude of the human soul, and therefore spoke with the greatest reserve of what he called 'these unfathomable mysteries,' as befitting one who did not dogmatize, but who knew that the finite can by no means grasp the infinite; and yet who had a profound trust that when all is seen face to face, all will be seen as the best. 'Fear not thou the hidden purpose of that Power, which alone is great.' Who knows whether Revelation be not itself a veil to hide the glory of that Love which we could not look upon without marring the sight and our onward progress?"

"'Almost the finest summing up of religion,' he said, 'is to do justice, to love mercy, and to walk humbly with thy God.'

"This faith was to him the breath of life, and never, I feel, really failed him, or life itself would have failed."

With regard to Revelation, he always referred inquirers to "In Memoriam." His view of Christ would be expressed by the language of the first chapter of the Epistle to the Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds; Who (was) the brightness of His glory and the express image of His Person." He liked the description of the Word in the first chapter of St. John's Gospel, and said that whenever he addressed Christ in "In Memoriam" he addressed Him in that sense. "In the beginning was the Word, and the Word was with God, and the Word was God." "The main testimony to Christianity he found not in miracles, but in that eternal witness, the revelation of what might be called 'the mind of God,' in the Christian morality and its correlation with the divine in man. He had a measureless admiration for the Sermon on the Mount, and for the parables—'perfection, beyond compare,' he called them. I heard a talk on these between him and Browning, and Browning fully agreed with my father in his admiration. Moreover, my father expressed his conviction that 'Christianity with its divine morality, but without the central figure of Christ, the Son of Man, would become cold; and that it is fatal for religion to lose its warmth; that *the* Son of Man was the most tremendous title possible; that the *forms* of the Christian religion would alter, but that the spirit of Christ would still grow from more to more "in the roll of the ages."'" Thus he writes in the prologue to "In Memoriam":

Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove ;

Thine are these orbs of light and shade ;
Thou madest Life in man and brute ;
Thou madest Death ; and lo, Thy foot
Is on the skull which Thou hast made.

Thou wilt not leave us in the dust :
Thou madest man, he knows not why,
He thinks he was not made to die ;
And Thou hast made him : Thou art just.

Thou seemest human and divine,
The highest, holiest manhood, Thou :
Our wills are ours, we know not how ;
Our wills are ours, to make them Thine.

Our little systems have their day ;
They have their day and cease to be :
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

We have but faith : we cannot know ;
For knowledge is of things we see ;
And yet we trust it comes from Thee,
A beam in darkness : let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell ;
That mind and soul, according well,
May make one music as before,

But vaster. We are fools and slight ;
We mock Thee when we do not fear :
But help Thy foolish ones to bear ;
Help Thy vain worlds to bear Thy light.

Forgive what seem'd my sin in me ;
What seem'd my worth since I began ;
For merit lives from man to man,
And not from man, O Lord, to Thee.

Forgive my grief for one removed,
Thy creature, whom I found so fair.
I trust he lives in Thee, and there
I find him worthier to be loved.

Forgive these wild and wandering cries,
Confusions of a wasted youth ;
Forgive them where they fail in truth,
And in Thy wisdom make me wise.

The teaching of Christ, His Incarnation, and the effects of it,
are sketched with masterly reverence and sympathy :

Tho' truths in manhood darkly join,
Deep-seated in our mystic frame,
We yield all blessing to the Name
Of Him that made them current coin ;

For Wisdom dealt with mortal powers,
 Where truth in closest words shall fail,
 When truth embodied in a tale
 Shall enter in at lowly doors.
 And so the Word had breath, and wrought
 With human hands the creed of creeds
 In loveliness of perfect deeds,
 More strong than all poetic thought ;
 Which he may read that binds the sheaf,
 Or builds the house, or digs the grave,
 And those wild eyes that watch the wave
 In roarings round the coral reef.

Here are the thoughts of immortality with which the arrival of Christmas Day in the midst of his grief for his friend inspires him :

Our voices took a higher range ;
 Once more we sang, " They do not die,
 Nor lose their mortal sympathy,
 Nor change to us, although they change ;"
 Rapt from the fickle and the frail
 With gathered power, yet the same,
 Pierces the keen seraphic flame [the renewed soul]
 From orb to orb, from veil to veil.
 Rise, happy morn ; rise, holy morn,
 Draw forth the cheerful day from night :
 O Father, touch the east, and light
 The light that shone when Hope was born.

He treats the narratives of the Gospels with profound respect, and hangs his lessons on them. Here is what he says about Lazarus :

When Lazarus left his charnel-cave,
 And home to Mary's house return'd,
 Was this demanded—if he yearn'd
 To hear her weeping by his grave ?
 " Where wert thou, brother, those four days ?"
 There lives no record of reply,
 Which telling what it is to die
 Had surely added praise to praise.
 From every house the neighbours met,
 The streets were fill'd with joyful sound,
 A solemn gladness even crown'd
 The purple brows of Olivet.
 Behold a man raised up by Christ !
 The rest remaineth unreveal'd ;
 He told it not ; or something seal'd
 The lips of that Evangelist.

And here is the devotion of Mary of Bethany :

Her eyes are homes of silent prayer,
 Nor other thought her mind admits
 But, he was dead, and there he sits,
 And He that brought him back is there.

Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure ;
What souls possess themselves so pure,
Or is there blessedness like theirs ?

In the future life he had the profoundest belief. To him as, to Kant, God and the soul were the two pillars of life and conduct. "I need not enlarge," writes his son, "upon his faith in the immortality of the soul, as he has dwelt upon that so fully in his poems. 'I can hardly understand,' he said, 'how any great imaginative man, who has deeply lived, suffered, thought and wrought can doubt of the soul's continual progress in the after life?' His poem of 'Wages' he liked to be quoted on this subject :

WAGES.

Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by to be lost on an endless sea—
Glory of Virtue, to fight, to struggle, to right the wrong—
Nay, but she aim'd not at glory, no lover of glory she :
Give her the glory of going on, and still to be.

The wages of sin is death : if the wages of Virtue be dust,
Would she have heart to endure for the life of the worm and the fly ?
She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky :
Give her the wages of going on, and not to die.

"He more than once said what he has expressed in 'Vastness': 'Hast Thou made all this for naught? Is all this trouble of life worth undergoing if we only end in our own corpse-coffins at last? If you allowed God, and God allows this strong instinct and universal yearning for another life, surely that is in a measure a presumption of its truth. We cannot give up the mighty hopes that make us men.'"

My own dim life should teach me this,
That life shall live for evermore,
Else earth is darkness at the core,
And dust and ashes all that is.

This round of green, this orb of flame,
Fantastic beauty ; such as lurks
In some wild Poet, when he works
Without a conscience or an aim.

What then were God to such as I ?
 'Twere hardly worth my while to choose
 Of things all mortal, or to use
 A little patience ere I die ;
 'Twere best at once to sink to peace,
 Like birds the charming serpent draws,
 To drop head-foremost in the jaws
 Of vacant darkness and to cease.

He believed strongly in recognition in heaven :

That each, who seems a separate whole,
 Should move his rounds, and fusing all
 The skirts of self again, should fall
 Remerging in the general Soul,
 Is faith as vague as all unsweet :
 Eternal form shall still divide
 The eternal soul from all beside ;
 And I shall know him when we meet :
 And we shall sit at endless feast,
 Enjoying each the other's good :
 What vaster dream can hit the mood
 Of Love on earth ? He seeks at least
 Upon the last and sharpest height,
 Before the spirits fade away,
 Some landing-place, to clasp and say,
 " Farewell ! We lose ourselves in light."

He taught also that there would be abundant employment
 in heaven:

And, doubtless, unto thee is given
 A life that bears immortal fruit
 In those great offices that suit
 The full-grown energies of heaven.

And again :

How fares it with the happy dead ?
 For here the man is more and more ;
 But he forgets the days before
 God shut the doorways of his head.
 The days have vanish'd, tone and tint,
 And yet perhaps the hoarding sense
 Gives out at times (he knows not whence)
 A little flash, a mystic hint ;
 And in the long harmonious years
 (If Death so taste Lethean springs),
 May some dim touch of earthly things
 Surprise thee ranging with thy peers.
 If such a dreamy touch should fall,
 O turn thee round, resolve the doubt ;
 My guardian angel will speak out
 In that high place, and tell thee all.

He looked also, like St. Paul, to a day when God would have subdued all things to Himself :

Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood ;
That nothing walks with aimless feet ;
That not one life shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete ;
That not a worm is cloven in vain ;
That not a moth with vain desire
Is shrivell'd in a fruitless fire,
Or but subserves another's gain.
Behold, we know not anything ;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.
So runs my dream : but what am I ?
An infant crying in the night :
An infant crying for the light :
And with no language but a cry.

He naturally felt sympathy with those who in these difficult days are full of perplexity :

You say, but with no touch of scorn,
Sweet-hearted, you, whose light-blue eyes
Are tender over drowning flies,
You tell me, doubt is Devil-born.
I know not : one indeed I knew
In many a subtle question versed,
Who touch'd a jarring lyre at first,
But ever strove to make it true :
Perplex'd in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.
He fought his doubts and gather'd strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them : thus he came at length
To find a stronger faith his own ;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone,
But in the darkness and the cloud,
As over Sinai's peaks of old,
While Israel made their gods of gold,
Altho' the trumpet blew so loud.

The expression " half the creeds " is ambiguous, and has led to mistakes. He does not mean the contents of the creeds—the creeds are in themselves very few, very short, and mostly

the same—he means more faith in honest doubt than in half the repetitions of the creeds. The word “creed” comes from *credo*, I believe; he means that a great many people repeat them without much real faith.

In the same way the idea of the better Christianity has been misinterpreted, “Ring in the Christ that is to be”; he does not mean a new Christ, but a better apprehension and understanding of His teaching.

About prayer, writes his son, he said, “The reason why men find it hard to regard prayer in the same light in which it was formerly regarded is that *we* seem to know more of the unchangeableness of law; but I believe that God reveals Himself in each individual soul. Prayer is, to take a mundane simile, like opening a sluice between the great ocean and our little channels when the great sea gathers itself together, and flows in at full tide.”

Prayer on our part is the highest aspiration of the soul—

A breath that fleets beyond this iron world
And touches Him who made it.

And :

Speak to Him, thou, for He hears, and Spirit with spirit can meet :—
Closer is He than breathing, and nearer than hands and feet.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.

For what are men better than sheep or goats
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round world is every way
Bound by gold chains about the feet of God.

Freewill, too, was one of his cardinal points. It was “the main miracle, apparently an act of self-limitation by the Infinite, and yet a revelation of Himself by Himself.” “Take away the sense of individual responsibility, and men sink into pessimism and madness.” He wrote at the end of the poem “Despair”: “In my boyhood I came across the Calvinistic creed, and assuredly, however unfathomable the mystery, if one cannot believe in the freedom of the human will as of the Divine, life is hardly worth having. The lines that he oftenest repeated about freewill were these :

This main miracle that thou art thou,
With power on thine own act and on the world.

He was, in short, a great religious teacher as well as a supreme poet, strong in faith, deeply imbued with Christianity, reflecting at times the doubts and questionings of a scientific and introspecting age, but holding firm to the primary cardinal principles. His final religious feeling may be given in three

of his last poems, "Doubt and Prayer," "Faith," and "Crossing the Bar."

DOUBT AND PRAYER.

Tho' Sin too oft, when smitten by Thy rod,
Rail at "Blind Fate" with many a vain "Alas!"
From sin thro' sorrow into Thee we pass
By that same path our true forefathers trod;
And let not Reason fail me, nor the sod
Draw from my death Thy living flower and grass,
Before I learn that Love, which is, and was
My Father, and my Brother, and my God!
Steel me with patience! soften me with grief!
Let blow the trumpet strongly while I pray,
Till this embattled wall of unbelief
My prison, not my fortress, fall away!
Then, if Thou willest, let my day be brief,
So Thou wilt strike Thy glory thro' the day.

FAITH.

I.

Doubt no longer that the Highest is the wisest and the best,
Let not all that saddens Nature blight thy hope or break thy rest,
Quail not at the fiery mountain, at the shipwreck, or the rolling
Thunder, or the rending earthquake, or the famine, or the pest!

II.

Neither mourn if human creeds be lower than the heart's desire!
Thro' the gates that bar the distance comes a gleam of what is higher.
Wait till Death has flung them open, when the man will make the
Maker
Dark no more with human hatreds in the glare of deathless fire!

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me,
And may there be no moaning at the bar
When I put out to sea.
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.
Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark:
For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

WILLIAM SINCLAIR.

MINISTERIAL DISAPPOINTMENT.¹

WE must premise that the sovereignty of our God is never to be forgotten; that "He worketh all things after the counsel of His own will"; that "there is a set time to favour Zion." Yet, nevertheless, there may be reasons for lack of success for which we may be ourselves responsible. Some of these I prefer to state in the form of questions.

1. Is it perfunctoriness that hinders? Are we content with mere routine? Have we relapsed into a cold, stiff formality, in church and out of it? Do we give our people any cause to say, "Our clergyman is merely going his round, and performing the requirements of his office"?

2. Is it prayer restrained and hurried over? Do we "wrestle with God" for ourselves, our family, and our flock? Without the Divine aid our work will be fruitless; without the Holy Spirit, no life and power; without His constant, realized presence we shall faint and fall by the way. Therefore we must pray much and often, and very specially for direction, consolation, realizing, appropriating faith, full confidence in His Covenant promises.

3. Is our preaching what it should be in matter and manner? Are we preaching "Jesus Christ and Him crucified"? Do we delight to dwell on the precious blood, and the power of the Holy Spirit alone to apply it to the heart? Are we discriminating, pointed, practical, exegetical, interesting, experimental, sympathetic? Are we illustrative and often parabolic in our discourses, not dealing in far-fetched comparisons, but in self-evident allusions? Do we declare what we know, and "testify that we have seen"? Do we steer between staleness and novelty? We must set out old truths in new lights. Do we keep back from fear of man anything we ought to express? Do we seek our messages from God Himself, or out of our own minds and fancies?

4. Is our pastoral visitation regular, prompt, kindly, affectionate, friendly as well as ministerial, indicative of knowledge of, and interest in, each lamb and sheep of our fold? "He calleth His sheep by name, and leadeth them out."

5. Are we consistent in our life and walk, and maintaining this as much as may be in our families? The world is very observant, all eyes are upon us, and these often undiscriminating. Close walk with God will give us a power, a secret influence, which nothing else will impart. Scholarship

¹ A paper read at a recent clerical meeting on "Ministerial Disappointment: What may be some of its Reasons and its Remedies?"

may teach, oratory delight, ingeniousness amuse, familiarity make popular, but a holy life will convince, attract, induce to imitation, instrumentally save.

II. I pass now to some remedies.

1. I begin with special prayer for each of our flock. Bishop Hamilton kept a map of his diocese before him, and went round it mentally, praying for each parish in turn. Canon Atherton when at Bedminster used to "pray his people out," as he called it, going on praying till each street and each household came to his ministrations. We should not think it sufficient as parents to pray for our children generally; we daily name them each before God; and are not our parishes but our larger families?

2. As it regards instruction, I have found diversity desirable. Sermons in courses, textual sermons, subject sermons, season sermons, none should be without special point. No one should go away saying, "All very true and good, but where was the point? Why that text or sermon to-day?" We may preach over people's heads, but sometimes there may be little to get into their heads or hearts at all!

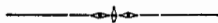
3. Close self-examination. A clergyman once experienced a particular temptation which he had never known before. He conquered it by the Holy Spirit's grace. Shortly afterwards one of his people came to him, telling him of a precisely similar assault, and wishing to consult him about it. He replied, "If you had come to me a week ago I should have had but little to say, but recently I have personally passed through the same strange experience, which I had not done before, and now I can advise you."

4. Strife with Satan and his angels. These have a great deal to do with ourselves and our people, far more than we think; but we must remember "Dothan," and not be discouraged or dismayed. "More are with us than with them." His angels and the "Angel of the Covenant" Himself are on our side, and we are of the conquering tribe "Gad. A troop shall overcome Him, but He shall overcome at the last."

5. Realization that this is the dispensation of the Spirit—that we must go to Him specially to teach us, and open out to us His Holy Word, and tell us what to do and say, and unlock minds and hearts around us. This would seem to be, alas! a sadly forgotten truth. Our Evangelical forbears dwelt much on the work of the Holy Spirit.

Reverend and dear brethren, I have written all this with a full knowledge that I have penned, after all, little but mere truisms which may have frequently occurred to most of you. If they have, you will see that your thoughts have my own fraternal sympathy. If I have appeared presumptuous or

dictatorial, I crave your indulgence. How gladly would I receive instruction from the youngest amongst you! If bodily infirmity hinders my joining your assembly to-day, no clogs of the flesh can fetter the wings of the spirit. Still can I "joy and behold your order and the steadfastness of your faith in Christ." Still can I carry you unseen to the mercy-seat, that large blessing may descend. I part from you with a similitude which the locality in which you are now gathered has suggested. Now Mendip has caught the rain-cloud and detained it on its course, and the genial shower is falling to fertilize the hill pasture and enrich the plain. May such be the outpouring of the Spirit on you all and each, now the shadow has left the mountain, and even the "corrie" and the "combe" are sharing the sunshine from on high. Be such our blest experience! And when all terrestrial surroundings have departed, alike both as objects and as parables, may the blessed realities "within the veil" stand forth revealed in all their glory, and draw from our wondering lips the Queen of Sheba's exclamation, "Behold, the half was not told me!"



MIRACLES.

CHRIST'S wondrous miracles were signs indeed
 Of wondrous power, yet every miracle
 Of His had moral purpose, and was wrought
 To show this moral purpose, and perchance
 Thus is it that no longer we possess
 The power to do such deeds. Had you or I
 Such gifts, we still should heal unceasingly,
 Nor judge of the effects were cures but made.
 Where then would be God's discipline of pain?
 Where His just government of all His world?
 Where then would be His discipline of sorrow?

MACKENZIE BELL.



THE MEANING OF THE WORD 'Ανάμνησις.

[THE following quotation is taken from an article by the late Prebendary Sadler, published as Essay VII. in "The Church and the Age" (First Series), and as it deals with a subject of the highest importance and of widespread interest, the view therein expressed demands the most serious consideration of all Biblical students. It affects most profoundly all questions involved in that unhappy Eucharistic controversy which causes brethren to strive with one another. Only to the superficial and indifferent can this controversy be called "a strife of words"; for this word, *ἀνάμνησις*, is made the embodiment of a *doctrine*, and appealed to as authority for such a doctrine which is firmly accepted by some, and as firmly rejected by others, yet who alike profess strict obedience to the teaching of the Prayer-Book and Articles of the Church of England.]

"The true sacrificial character of the whole act is to be found in the true significance of the word *ἀνάμνησις* ('Do this in remembrance of Me'), or, rather, 'For My memorial' (*τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν*). This word, *ἀνάμνησις*, in the language of Scripture, always denotes a solemn public ecclesiastical memorial before God. It is found in the New Testament only four times. Thrice in connection with the Eucharist (St. Luke xxii. 19; 1 Cor. xi. 24, 25), and in the remaining instance (Heb. x. 3) it denotes the annual public recognition before God of the sins of the people of Israel in the most solemn service of their ecclesiastical year. This remembrance of sins (as, in fact, every remembrance by way of burnt-offering must be) being, of course, wholly and solely before God. The particular sacrifices alluded to, viz., those of the great Day of Atonement, being particularly 'before God,' because the blood was then brought into the Holy of Holies—the very presence of God. It is used twice in the LXX, and in each case refers to the solemn ecclesiastical commemoration before God, the reference to the Godward character of the memorial being very express. In Num. x. 10 reference is made to the blowing of the trumpets over the burnt-offerings, 'That they may be to you a memorial before your God' (*ἀνάμνησις ἐναντι τοῦ Θεοῦ ὑμῶν*). But by far the most remarkable and suggestive of the two cases is that in Lev. xxiv. 7, 8. Translated according to the LXX, we read: 'And ye shall put on the row (of loaves as the shewbread) pure frankincense and salt, and they shall be for loaves for a memorial (*ἀνάμνησιν*) set before the Lord (*ἐναντι Κυρίου*) continually in the face of the children of Israel for an everlasting covenant'" (Sadler, on "Liturgies and Ritual").

With reference to this I venture to submit these remarks :

(1) There is no expression in the Old Testament exactly corresponding to the New Testament *εἰς τὴν ἐμὴν ἀνάμνησιν*.

(2) *ἀνάμνησις*, as its form shows, is an abstract noun. Liddell and Scott translate it "a calling to mind, a recollection."

(3) The word for "memorial," *i.e.*, that which reminds (concrete noun), is invariably *μνημόσυνον*. This word is the usual translation both of *זָכָרִית* and *זָכָרָה*. Of these two words the latter is, with one exception, used for the memorial sacrifice, *i.e.*, "Ea fertorum pars, quæ una cum thure in altari comburebatur, cujusque suavis odor in cælum ascendens ejus, qui sacrum obtulerat, memoriam numini commendare credebatur. Reliqua pars ferti in usum sacerdotum credebatur" (Lev. ii. 2, 9, 16; v. 12; vi. 8—A.V., 15; Num. v. 26). The one exception is Lev. xxiv. 7, where *זָכָרָה זָכָרִית* seems to be equivalent to the more usual *זָכָרִית* (see below).

(4) From these considerations, it is clear that the concrete and materialistic meaning which some would give to Christ's words cannot be substantiated, since the proper word would then be not *ἀνάμνησις*, but *μνημόσυνον*.

(5) This view becomes even more certain when we examine the use of *זָכָרִית* (LXX usually *μνημόσυνον*; once only *ἀναμνησις*, *viz.*, Num. x. 10, for which see below). This is not the "memorial sacrifice," but anything which acted as a reminder to the children of Israel, *e.g.*, the censers of the schismatics, Korah and his company, beaten into plates for a covering of the altar (Num. xvii. 5—A.V., xvi. 40), or the money collected from the captains (Num. xxxi. 54), or the day of the Passover (Exod. xii. 14), or the Sabbath, etc. These things were ordained not that *God* should be put in remembrance, for this He does not require, but that the *Israelites* should.

(6) Num. x. 10. Sadler's inference is that the "they" refers to "the burnt-offerings, and the sacrifices of your peace-offerings." It is very hard to see how the blowing of the trumpets over such could have this effect. But, as a matter of fact, neither the LXX (from which Sadler seems to translate) nor the Hebrew can bear this meaning. The LXX is *καὶ ἔσται ὑμῖν ἀνάμνησις*. "And there shall be a memorial to you (or for you)." In the previous verse the verb is also used (*ἀναμνησθήσεσθε*). Though passive in form, it is active in sense = "to remember," "and ye shall remember."

The Hebrew is *זָכָרִית לְכֶם וְהָיָה לָכֶם*, "and they shall be to you for a memorial." "They" refers to "the day of your gladness and your solemn days and the beginnings of your months,"

with which the whole verse deals. Without this blowing of trumpets there was the danger lest the Israelites should forget the first purpose of their days of gladness, etc. (*cf.* the perversion of our "holiday").

(7) Lev. xxiv. 7, 8. The LXX differs considerably from the Hebrew. LXX: *Και ἐπιθήσετε ἐπὶ τὸ θέμα λίβανον καθαρὸν καὶ ἄλα. Καὶ ἔσονται εἰς ἄρτους εἰς ἀνάμνησιν προκείμενα τῷ Κυρίῳ.* Sadler seems to translate this "and they (*the loaves*) shall be for loaves for a memorial set before the Lord." In which case the *εἰς ἄρτους* is tautological. Another rendering would be "and they (the frankincense and salt) shall be to (*i.e.*, upon, a free rendering of ל) (the) loaves for a memorial." But when we turn to the Hebrew the meaning is clear, : וְהָיָה עַל-הַשֶּׁמֶת עֲבֹדָה לְבָנָה וְזָבַח וְהָיָה לְלֶחֶם וְהָיָה אֶת-הָאֵשׁ לַיהוָה "And thou shalt put pure frankincense upon the row, and it shall be to the bread for a memorial, an offering made by fire to Jehovah." No explanation is given in the Old Testament or New Testament of this ceremony. The twelve loaves clearly represent the twelve tribes, and possibly the incense the prayers of those twelve tribes. But in any case it is not a "sacrifice" but an "offering." The whole passage is involved in obscurity, which is not made clearer by the rendering of the LXX. The intention of the whole ceremony seems to have been to remind the children of Israel that they were ever before the Lord, both in their tribes, *i.e.*, as a nation, and also in their whole religious life, heart, mind, soul. This latter was spread over the whole of the former, and rose up continually before God as the smoke of the burning incense. But the LXX, lest the *λίβανον* and *ἄλα* should be mistaken for the memorial (concrete), used *ἀνάμνησις* in this case instead of the usual *μνημόσυνον*.

It seems clear therefore that our Lord's *εἰς τὴν ἐμὴν ἀνάμνησιν* are best translated by "in remembrance of Me," the *τὴν ἐμὴν* receiving an objective meaning, and that Sadler is wrong when he says that "the true sacrificial character of the whole act is to be found in the true significance of the word *ἀνάμνησις*," and in translating *εἰς τὴν ἐμὴν ἀνάμνησιν* by "for My memorial."

H. I. WARNER.



At Close of Day.

MAY 19, 1898.

IN gloom and fateful silence, vast as night,
 The shadows of a dying century
 Close fast about us. The loud wheels of War,
 The tramp of invisible hosts, break on the ear
 In awestruck echoes. Lo, o'er East and West
 Fate lays an ominous finger, while men stir
 Uneasily, in dumb disquietude,
 Marking the balance of the scales of God.

And yet, mid these large issues of the time,
 Not wholly toward the embattled cloud has set
 The nation's thought; but there, where Cambria's
 bound

Melts into England, has the wide world's gaze
 Turned with a noble pity. Death at last
 Hath laid his hand upon that figure, grave
 And bowed with weight of years, and called him hence
 Softly, in painless sleep. Ev'n so we prayed;
 Nor deemed him less heroic in his hour
 Of patient, uncomplaining fortitude,
 Than when his matchless accents, lifted up
 To voice some golden truth, held charmed the ear
 Of listening Senate, shook the people's heart,
 And triumphed o'er supineness and despair.

E. H. BLAKENEY.



Reviews.



History of Intellectual Development : on the Lines of Modern Evolution.
Vol. I. By JOHN BEATTIE CROZIER. London : Longmans, Green
and Co.

THE purport of this work is clear from its title, but as regards its main treatment it might better have been styled a history of religious development, for of the three heads that Mr. Crozier arranges under the term "Intellectual"—Religion, Science, and Philosophy—he pays by far the most attention to the first. In his system the development of religious thought is more important to humanity at large than that of philosophical; accordingly, he relegates the greater systems of metaphysics to only a secondary place. This renders his book of more immediate value to the religious student, as such. Even in the first division of his syllabus, the evolution of Greek thought, his treatment is more of the religious than the purely philosophical nature, and in one particularly interesting chapter he discusses the relations between Neo-Platonism and Christianity. The other three parts of this volume deal with the evolution respectively of Hindoo thought, Judaism, and Christianity. It is readily apparent that there is a good deal of relationship between Greek thought and Christianity, and hence with Judaism. For the testimony of St. Augustine will recur to our minds. Himself brought up in the writings of Neo-Platonism, he traces many common points in its tenets and those of Christianity; what he did not find in Neo-Platonism was the Incarnation of God and its corollaries. This mediation of Jesus, the cardinal doctrine of Christianity, proved to be the magnet which attracted men; or, as Mr. Crozier puts it (p. 72): "The little boat of Philosophy was at last drawing to that religious shore to which from the first it was destined." In the second section of the volume Mr. Crozier deals with Hinduism, Buddhism, and Theosophy. The first two are contrasted at a disadvantage with Christianity in several respects, *e.g.* (p. 116), "Christianity differs from both Hinduism and Buddhism in the same way as the principle of love differs from the principle of asceticism, as the solicitude of affection differs from the sordid calculations of hope and fear. It acts, not by repressing the lower, but by stimulating the higher nature—raising it up above itself, as it were; by holding up before it for its contemplation a Divine ideal and object of love, in whose presence the lower desires shrink into the shade."

It is curious that while these venerable systems have left no impression on the course and growth of Christianity, yet in these latter days some, restless and indocile, have turned for religious comfort from the living truth of Christ to the frail and tottering fabric of Oriental thought. Those who recoil from the feeding of the five thousand are yet prepared

to trust in Madame Blavatsky's heaven-sent cups and saucers. Such a stolid credulity baffles all arguments, and is proof against demonstration itself. Yet Theosophy supplies an indication of the craving that mankind has after religious belief, and furnishes an example of the spirit of revolt against that domination of the seven senses which some physical scientists would fain lay upon us. In that respect it is of interest. Mr. Crozier does full justice to this side of Theosophy, and yet his candid and exhaustive examination is summarized in the words (p. 123): "Far from superseding Western modes of thought as its followers believe, it will not even be able to unite with them so as to take its place in the philosophical evolution of the future." With all its pretensions, Theosophy can do nothing for the progress or civilization of the world.

The third part is occupied with the development of Judaism. While we do not give an assent to a great many of Mr. Crozier's propositions, or acquiesce in his choice of expressions, we fully recognise the learning and ability of his argument. We would protest to some extent, however, against a characteristic which our author shares, indeed, with many other writers, but which is none the less a little unchivalrous, if we may use the term, in matters which are of the most vital importance to at least one of the sides engaged. For instance, in seeking to prove that the Jews borrowed angels from the Persian religion, Mr. Crozier remarks (p. 205): "The Jews had already taken their stories of the Creation and Deluge from ancient Babylonian myths." What a library of controversy is concealed in that authoritative sentence, even in the question-begging predicate 'taken'! Is this statement either sufficiently correct (p. 227): "the Book of Daniel, which all scholars are now agreed in believing to have been written shortly after the Greeks and Syrians were driven out of Jerusalem by the Maccabees"? It does not follow that, because a theory is even very generally held, it is proved. A universal proposition is none the less dangerous to lay down because it is "up-to-date," and we do not think that an argument, otherwise really temperate and interesting, is strengthened by such assumptions.

The fourth and last part of the present volume deals with the evolution of Christianity. Mr. Crozier, instead of giving references in footnotes, prefers to tabulate his authorities at the beginning of each division, and the names certainly show an exhaustive range of reading. In the present section, for instance, are such diversely-separated writers as Dale and Didon, Renan and Ritschl, Newman and Strauss. But his own reflections evidence originality, his style is his own, and his conclusions also. Speaking broadly, there is a very great deal to welcome in his management of his theme. There is an ungrudging and splendid tribute paid to the work of the religion of Jesus in moulding the development of human happiness and culture. The impotence of the scientific spirit to effect this of itself is clearly shown. The fragrance that lingers about the memory of the Divine Founder of Christianity lends an undoubted charm to these brilliant pages, certain passages in which are positively

enthraling. But with all this, there are also, from the conservative point of view, certain drawbacks. The principle of evolution is occasionally strained and pushed to excess. There is an indisposition to admit what seems a necessary corollary to certain evidence. For instance, Mr. Crozier nowhere, so far as we have been able to discover, expresses his belief or disbelief in our Lord's resurrection. Yet he does not shrink from saying (p. 307) : "The resurrection, in which the disciples firmly believed, following closely after, quickly reassured them." Again (p. 350) : "That Jesus had been crucified, and had risen again the third day, and been seen of His disciples, Paul had heard proclaimed from the mouths of hundreds of eye-witnesses within a few years of these events." Again, Mr. Crozier himself refers (p. 354) to a certain event as taking place "very early, probably immediately after His death and resurrection." Numerous other such expressions occur, and if they can be unreservedly used, why not go the one step farther, which seems logically demanded, and speak plainly of the Resurrection as an accomplished fact? On the other hand, our author does not hesitate, on the strength of fragmentary and isolated expressions in the New Testament, to carry our Lord's *kenosis* to an extent farther than is generally thought warrantable by the theologians. The chapter on Pauline Christianity is interesting, but not convincing. There is much, very much, to which no Evangelical Churchman could give his assent. Perhaps the general tone of the book may be somewhat illustrated by the following extract (p. 272) :

Then began the slow dismantling of the grand and imposing edifice which Mediaeval Catholicism had erected above the simple shrine of Jesus. The first to fall was the great superstructure of dogma, ritual, and practice, which, as we have seen, had grown out of the doctrine of the Incarnation and the efficacy of Sacramental Grace, viz., the authority of the Pope, the doctrine of transubstantiation, of purgatory, the worship of images, of the Virgin, of saints and angels, of relics and the rest. These the Reformation and Calvinism rudely destroyed, but left standing for some centuries yet the old Mosaic cosmogony, with the doctrine of the Atonement resting on it; the verbal inspiration; and the belief in a *material* heaven and hell. And now that these, too, within living memory, have begun to crumble and are slowly dropping from the beliefs and imaginations of men, is it too much to hope that the universal cry of the new century will be "Back to Jesus!"—back to His pure and sublime spirituality, and to that morality of the spirit which, although it has to be interpreted by growing and ever-widening science and experience of the world, is itself applicable to all places and true for all time?

In any case, the book is one which commands attention. It is suggestive, stimulating, and provocative. Informed with learning, it breathes the spirit of the age; and, bearing that in mind, one feature alone would cause us to be thankful for its testimony; we mean its protest against Materialism and the rule of the senses, and its recognition of the domain of Religion.

W. A. PURTON.

THE NEW BIBLE DICTIONARY.

A Dictionary of the Bible. Edited by JAMES HASTINGS, M.A., D.D., with the assistance of JOHN A. SELBIE, M.A. Vol. I., A—FEASTS. Edinburgh, T. and T. Clark. Price 28s.

Both the editor of this new dictionary and the publishers have long ere this deserved, and no doubt won, the gratitude of all Biblical scholars and students. Dr. Hastings is the well-known editor-in-chief of the *Expository Times*, a monthly publication which ranks high among the best examples of periodical literature. Messrs. T. and T. Clark, had they done nothing else worthy of note, have, by familiarizing Englishmen with the works of the modern masters of German theology, such as Kurtz, Dorner, Dillmann, and Delitzsch, laid students under a considerable debt. But they have done much more. Witness, for instance, the "International Critical Commentary," still in progress, which the firm has, with rare zeal and foresight, undertaken. But of the new dictionary we may say with truth—*Finis coronat opus*. Admirably edited, bearing the marks of patient and scholar-like revision on every page, and fully equipped with every resource which modern scientific research, whether literary or archæological, has been able to bring to bear upon the subjects handled, the book is indeed a notable contribution to our knowledge of the "Divine Library" of the Old and New Testaments.

A comparison with the well-known dictionary edited by the late Dr. William Smith will naturally be made by most readers of the more modern work. Let it be said at once that, in its day, Dr. Smith's Dictionary was an entirely excellent performance, much of which is still as valuable as ever it was. But, as was inevitably the case, the lapse of thirty-five years has brought with it signal changes both in our knowledge of Scripture itself, and in our acquaintance with those subsidiary sources of information from which so much valuable assistance has been derived for the better understanding of the thought and feeling of early ages. In 1863 archæological research was, from some points of view, still in its infancy, nor, at that epoch, had the literary analyses of Graf, Kuenen, and Wellhausen effected that partial revolution of ideas in the religious world with which we are to-day so well acquainted. In 1863 the doctrine of Evolution had only tentatively been applied to the departments of biology and natural history; it had still to be applied, with that remorseless logic which has characterized the scientific mind of subsequent years, to the entire fabric of human life and thought, through their endless ramifications. Thirty years ago the textual theory of a Hort, the subtle inquisitiveness of the Higher Criticism, the brilliant combination of the new in hypothesis and the old in sentiment in "Lux Mundi," were all alike undreamt of. The climate of thought—to borrow Glanvil's suggestive phraseology—has completely changed. *Tempora mutantur, nos et mutamur in illis.*

Hence a dictionary of the Bible, from the novel standpoint reached by

recent research and speculative criticism, was a desideratum—all the more so as a grand opportunity was missed, some five or six years since, of bringing Dr. Smith's work into line with modern requirements.¹

The present undertaking, therefore, is unusually welcome. On the principle, we suppose, that "it never rains but it pours," yet another dictionary is announced for publication in the autumn, on similar lines to the present work, to be entitled "Encyclopædia Biblica." We rather regret this; but perhaps students will be the gainers, from some aspects of view at any rate.

A review of a work like the present, if at all adequate, would at least require a stout quarto for its accomplishment. And, in point of fact, a review of a dictionary or cyclopædia is at all times an almost impossible task; hence all that is proposed here is briefly to indicate the *scope* of the book. The value of a great work of reference is not to be calculated by a random turning over of its leaves, or even by a cautious perusal of some one article—which may or may not be thoroughly representative of the whole book—but by constantly consulting it at every turn, and on the occurrence of each fresh difficulty.

First, then, this dictionary is remarkably full—fuller, we believe, than any other work of a similar kind. To mention one admirable example of such fulness, all obsolete or rare words occurring in our English versions of the Bible have been explained and illustrated. This task—surely no light one—has been undertaken by the editor, Dr. Hastings, who has carried it out with characteristic thoroughness.

By way of guarantee that the various articles in the dictionary may be regarded as authoritative and trustworthy, the name of the writer is appended to that article, or portion of an article, for which he is responsible. In some ways this is a net gain; but from one point of view it is a loss. A dictionary ought to be strictly impersonal to carry full authoritative weight; but in the case of a signed article something of the personal element is intruded, to the detriment, perhaps, of authority. However, it may be true that the advantages of the present system outweigh any disadvantages it may possess; yet we wonder whether the *Times* newspaper, for example, would carry the weight which it undoubtedly does, if the names of the writers were always attached to its leading articles?

On the whole, the list of abbreviations employed throughout the dictionary is not so extensive as to be exasperating; still, even so, the list is sufficiently formidable. Nearly every available source of information has been ransacked, whether in books or periodicals, and the list of contributors to the work—or, rather, to vol. i.—is, on the whole, singularly representative of British scholarship at its best. But we miss the honoured names of Bishop Westcott, Dr. Gifford, Principal Fairbairn,

¹ Only the first volume was re-issued in a revised state. The second and third volumes were left untouched—a strange oversight indeed!

Canon Bright (to mention them only), from the list, while some others—it is not necessary to specify them particularly—are pleasantly conspicuous by their absence.

The tone of the book, generally speaking, is distinctly good; but we regret to see it assumed throughout (so far as we have yet noted) that the conclusions of the "Higher Critics" are proved beyond a doubt. Now, in the teeth of such books as those of Robertson, Sayce, Cave, and Ellicott, this position is altogether too confident. We wish to recognise fully the debt which scholars owe to such a work as Wellhausen's "Prolegomena," which has done much valuable service in the cause of truth, if only by forcing the attention of sound thinkers to certain crucial points of exegesis and criticism that cannot be glossed over. But, latterly at least (though we think we are right in detecting already the signs of a coming reaction), literary criticism has run mad. Archæology, to say nothing of logic and common-sense, must have fair play. Then, and not till then, we may assume the truth of those "results of criticism," which are often, after all, but the brilliant hypotheses of a certain school of theologians who are nothing if not self-confident.

One turns with a special degree of interest to two or three articles in the present volume, notably that on "The Bible" and "The Church." The former has been entrusted to Professor Stewart, of St. Andrews, and occupies 27 columns (=13½ quarto pages). It is not quite so satisfactory as might have been expected, though useful enough if handled with discrimination; it is certainly weak in its summary of the literature and bibliography of the vast subject under review. The second article, "The Church," has been written by a brilliant young Oxford scholar, Rev. S. C. Gayford, of Exeter, and this piece of work we cordially welcome, without necessarily endorsing all the writer's conclusions. The brief but admirable article on "Church Government" is from Professor H. M. Gwatkin's accomplished pen; and Mr. Crum (to mention one more contributor) has given us a most noteworthy study of Egyptian history, etc., in his luminous dissertation upon Egypt.

There are three maps in this volume, and most excellent maps they are. We should add that the printing of the book is all that can be desired; the type small, but beautifully clear; the paper good, and the "errata" marvellously few, considering that the volume contains 900 closely-packed quarto pages.

E. H. BLAKENEY.



Short Notices.

Consecrated Work and the Preparation for it. By Rev. J. ELDER CUMMING, D.D. Nisbet and Co. 1897. Price 2s. 6d. ("Deeper Life" Series.)

AN attempt to treat the question of holiness from its practical rather than its sentimental side is worthy of our earnest consideration. Here we have a book eminently adapted for its purpose, namely, to deal with holiness in its aspect of *preparation for work*. Into it are crowded the lessons of a forty years' ministry—a ministry of unique importance and wide-reaching result. The book will be valued wherever it is read.

Perpetua. By S. BARING-GOULD. Isbister and Co. Pp. 316. Price 6s.

An able and interesting story of pagan and Christian provincial life at Nîmes in the year 213 A.D. The origin of a local persecution, the complexities of relation between pagan and Christian, the humble character of the social condition of the Christians, and the local colour, are all woven with skill into a whole, which will be full of information to those who have not made a study of the early days of Christianity.

London Riverside Churches. By A. E. DANIELL. Archibald Constable and Co., Westminster. Pp. 318. Price 6s.

The author of "London City Churches" has produced another charming volume, with eighty-four beautiful illustrations by Alexander Ansted. There is one slight error: "Ham House" on p. 15 ought to be "Kew Palace," and "Kew Palace" on p. 50 ought to be "Ham House." The old-fashioned and delightful churches described extend from Kingston on the west to Greenwich on the east, on both banks of the great river, those in the city itself being omitted as belonging to the other volume. The historical accounts are pleasant reading, and it was a happy thought to bring this distinct class of churches into one collection. The printing and binding are in fitting taste.

Te Deum Laudamus: Christian Life in Song. By the late Mrs. RUNDLE CHARLES. 5th edition. Revised and enlarged. S.P.C.K. 1897.

This work is so generally known that we need only chronicle with satisfaction the appearance of a fifth edition. An editorial note observes that Mrs. Rundle Charles was engaged upon the book at the time of her death, and was not spared to complete the final revision of the sheets; but we have not observed any of the potential blemishes caused thereby for which the editor craves forgiveness in advance. To those who do not yet know this sketch of hymnology, we commend it warmly. Much of it is beautifully written; and independently of its higher design to

illustrate the unity of faith, which binds one age to another through the Communion of Saints, it is an alluring guide to a fascinating region of literature.

The English Church, the Priest, and the Altar. By FRANCIS PEEK. Lawrence and Bullen. 1897.

This admirable little work, not the less likely to be efficacious because written by a layman, is an expansion of an article which appeared not long since in the *Contemporary Review* as a criticism on Canon Knox-Little's "Sacerdotalism." The object of Mr. Peek's reply is best given in his own words (Preface, p. v): "My aim is, first to make more widely known the doctrines held and the teaching sanctioned by the sacerdotal party in the Church of England; secondly, to show how destructive such teaching is to the spiritual religion taught by Christ; and, thirdly, to point out that, in reality, it embodies many of the chief errors of the Church of Rome." The book is one which, in these days, cannot be too widely known, read, and considered.

Shakespeare and the Bible. By C. E. London: Samuel Bagster and Sons, Limited. 1896.

C. E. selects fifty of Shakespeare's sonnets, and opposite each prints such quotations from the Bible as will establish his contention that the mind of Shakespeare was permeated with the Word of God. We thoroughly agree with Major Walter that the home education of William Shakespeare was grounded upon the Bible, and that had it not been so he could not have been the poet he was of "the most profound, as well as the most tolerant, philosophy"; but had our view been different, we do not think C. E. would have converted us. It would, we are thankful to say, be an easy matter to find in the Bible the *locus classicus* for almost every pure thought and beautiful expression in the entire range of secular literature; and although C. E. has upon the whole chosen apt passages from the Scriptures to allocate to each sonnet, we are rather struck by his ingenuity than persuaded by his pleading.

Modern Problems and Christian Ethics. By W. J. HOCKING. Wells, Gardner, and Co.

This volume consists of twelve pointed and vigorous sermons on questions of the day. They are: Amusements, The Theatre, Politics, Society's Wastes, War, Gambling, London Problems, Labour Problems, The Sunday Question, Parental Duties, The Animal World, and Modern Follies.

The sermons are published at the earnest request of the congregation of All Saints', Tufnell Park, where the writer is very popular, and has overflowing congregations. He attacks the various problems with courage and decision, and in forcible and picturesque language. The treatment of the Sunday Question would probably please the Sunday League more than the Lord's Day Rest Association; but the writer is sanguine and

full of generous ideals, which must submit to the test of experience. This volume shows how wide may be the influence of the pulpit when used with sympathy and vigour.

We have also received the following magazines: *Good Words*, *Sunday Magazine*, *The Leisure Hour*, *The Critical Review*, *The Anglican Church Magazine*, *The Church Missionary Intelligencer*, *The Evangelical Churchman*, *The Church Sunday-School Magazine*, *The Fireside*, *Sunday at Home*, *The Girl's Own Paper*, *The Boy's Own Paper*, *Sunday Hours*, *The Church Worker*, *The Church Monthly*, *The Church Missionary Gleaner*, *Light in the Home*, *Awake*, *India's Women*, *The Cottager and Artisan*, *Friendly Greetings*, *Golden Sunbeams*, *Little Folks*, *Our Little Dots*, *The Child's Companion*, *Boy's and Girl's Companion*, *The Children's World*, *Daybreak*, *Day of Days*, *Dawn of Day*, *Home Words*, *Hand and Heart*, and *Church and People*.



The Month.

THE event that has most closely touched the heart of the English nation this month is, of course, the death of Mr. Gladstone. Differences of political thought and every touch of old rancour have long since been laid aside; and, now that he is gone, we see how truly great he was, and how tenderly he was cherished by the entire English people.

The See of Victoria (Hong Kong), vacant by the resignation of Bishop Burdon, has been offered to and accepted by the Rev. Joseph Charles Hoare. The Bishop-designate, who is a son of the late Canon Hoare, has been a member of the Mid-China Mission of the C.M.S. since 1876. Mr. Hoare was one of the speakers at the C.M.S. anniversary celebrations early in May.

The Bishop of London has given the Prebendal Stall in St. Paul's Cathedral, vacant by the death of Bishop Billing, to the Rev. Dr. Barlow, Vicar of Islington.

An interesting experiment has just been made in her Majesty's prison, Exeter. The chaplain, the Rev. J. Pitkin, obtained the sanction of the Commissioners of Prisons for a ten days' mission, with the object of influencing those especially who are classed, for various reasons, as "habitual criminals." The mission was arranged by Canon Atherton, and the missionary was the Rev. W. Bryan Brown. A similar mission has just been held by the Church Army at Wormwood Scrubbs Prison, at the request of the authorities.

The speeches recently made in the Upper House of Convocation on services not authorized by the Prayer-Book use, together with those speeches made in the House of Laymen on the same subject, deserve attention. The debate in the Upper House was raised by the Bishop of London presenting a petition from Mr. Kensit with regard to "illegal services." In the course of a very important and striking speech, the Bishop made use of these words, which surely are not untimely in the lesson they inculcate and in the warning they imply: "I think that your lordships will agree with me in regard to this, that the Church of England, as a National Church, is bound to be the guardian of all that our experience in the past has shown to be the highest and the strongest qualities in the English race, and that those should be in no way frittered away by sensuous forms of worship, by mere appeals to the emotions, and the substituting of outward ceremonies for that serious mode of reflection, that sobriety and earnestness in seeking communion with God upon which, as a basis, the services of the Prayer-Book are undoubtedly founded. The substitution for those great principles of anything which seems to be founded on a mere temporary appeal to the emotions is, I think, a real national danger, and is justly felt by the laity to be such." The Archbishop of Canterbury, before closing his presidential address on the same subject, thus summed up his own position: "I cannot sit down without expressing the hope that the leading laity will support the bishops in what they are endeavouring to do—viz., to maintain the sobriety, and the simplicity, and the regularity and general uniformity of the ritual of the Church."

MAY MEETINGS.

CHURCH MISSIONARY SOCIETY.—The annual meeting of the C.M.S. is in many respects a unique gathering. Nowhere is enthusiasm, tempered with resolute decision, so forcibly displayed as at the gathering which year by year takes place within the historic precincts of Exeter Hall. This year was no exception to the rule. The C.M.S. celebrated its ninety-ninth anniversary on Tuesday, May 3; and on the Monday evening, at St. Bride's, the annual sermon was preached by Principal Moule. At the great meeting held next day at Exeter Hall, the chair was taken by the president, Sir John Kennaway, M.P., and there were present the Archbishop of Rupert's Land, the Bishops of London, Exeter, Southwell, Derry, and Ossory, Bishop Hellmuth, the Deans of Norwich, St. David's, and Windsor, Archdeacons Martin, Hamilton, and Wilkinson. The hon. secretary (the Rev. H. E. Fox) read the committee's general review of the year—a comprehensive and most interesting report. The revenue in the financial year, which ended on March 31, was £331,598, including £25,973 for famine relief and other special funds. Legacies paid direct to the parent society amounted to £25,290, and receipts in the mission-field were £2,563. The sum available for general work, £305,625, was £7,000 more

than the corresponding figure in 1896-97, and £44,000 more than that of 1895-96. In ten years the increase had been £100,000. The Bishop of London, in moving a resolution for the adoption of the report, thanking the preacher, and dealing with other matters, delivered a stirring speech. He said the subject of missions was one of imperishable importance; it was ever old, and it was ever new. It was ever old, because it called us back to the primary function of the Christian Church, which was to go forth and convert the world. It was ever new, because it called our attention to the fresh opportunities which God's providence was ever bringing before us; it carried us into scenes of fascinating interest, and raised us to a consideration of our own inevitable duty. The resolution was seconded by Mr. J. R. Mott. The second resolution was moved by Dr. Wace, whose manly speech will not soon be forgotten by those who heard him; while the third (and last) resolution was moved by the Rev. C. H. Gill, who described himself as "one of those Ridley Hall runaways, who carry the Ridley Gospel to the utmost parts of the earth." Exeter Hall was again crowded in the evening. The Dean of Norwich took the chair; and Lord Kinnaid gave an interesting account of his recent tour in India.

LONDON CITY MISSION.—A thoroughly representative meeting, presided over by Mr. F. A. Bevan, took place at Exeter Hall, in connection with the work of the L.C.M., on May 5. We are sorry to see by the report which the secretary (Rev. T. S. Hutchinson) presented on that occasion, that during the past year the expenditure has exceeded the receipts by rather over £4,000. Mr. Bevan made a very earnest appeal for funds to carry on the work of this excellent society, and justly pointed out that the retrenchment in that work, which this diminution of funds now necessitated, was little short of a national calamity. The spiritual condition of many parts of the Metropolis is sad enough; and never were greater efforts needed to spread Christian teaching abroad in the purlieus of this vast overgrown city than at the present time.

BRITISH AND FOREIGN BIBLE SOCIETY.—Under the presidency of Lord Harrowby, a crowded and enthusiastic meeting of the supporters of the grand old Bible Society took place on May 11. The adoption of the annual report—a highly encouraging one—was moved by the Bishop of London in a speech which was full of interest. One noteworthy point was touched on by the Bishop in the course of that speech, and that was the remarkable fact that, as distinct from the habitual practice of the Roman Church, the Eastern Church never opposed, but always welcomed, the circulation of the Sacred Scriptures. Another point of interest—mentioned by Lord Harrowby—is to be found in the fact that during the past year no less than 180,000 more copies of the Bible had been circulated by the British and Foreign Bible Society than had ever been circulated before. Such a fact must be somewhat galling to the various atheistic and other anti-Christian guilds of these times; for are not they

for ever prophesying the swift disappearance of the Bible from the lives and counsels of the people ?

THE CHURCH ARMY.—The annual meeting was held in St. James's Hall, the Hon. W. F. D. Smith, M.P., presiding. The hall was filled. We are pleased to notice that, according to the official report, notwithstanding the endless claims made on the public purse during the Jubilee year, there has been a decided advance in every branch of the society's work. The gross income is estimated at £98,000, an increase of £5,000 over 1896.

MISSIONS TO SEAMEN.—The annual meeting took place on May 4, and was distinctly satisfactory from every point of view. Portions of the report were read by Commander Dawson, R.N., from which it appears that the society's staff is now very considerable, consisting, as it does, of forty-five chaplains and seventy lay workers. The income of the society for 1897 amounted to £36,597, but the expenditure (the largest in any single year) amounted to over £40,000. At the close of the meeting an earnest appeal was made for funds. Certainly such a work as this has an important claim on the British public. We owe a vast debt of gratitude to the seamen who man the ships of England ; and to support zealously such a work as that of carrying the Word of Life to the souls of these men is no unfitting way of showing that Englishmen are not, in the main, ungrateful.

RELIGIOUS TRACT SOCIETY.—This society is now in its hundredth year, and we note two interesting points in connection therewith : (1) that the Queen has consented to become the patron of the society ; (2) that £34,000 has already been subscribed as a thankoffering for what, under God's care, has been accomplished during the past century. The chair at the annual meeting on May 6 was taken by Archdeacon Sinclair, and among the speakers were Mr. Welldon (of Harrow), who made a telling speech ; Rev. C. H. E. Macgregor, who spoke of the work of the society from the evangelistic standpoint, and Dr. Green, who gave some very interesting extracts from the annual report.

MORAVIAN MISSIONS.—The annual meeting of the London association in aid of the Moravian Missions was held at Exeter Hall on Thursday afternoon, May 5. There was a large attendance. Mr. Thos. Fowell Buxton took the chair at 4 o'clock, amongst those present being Prebendary Webb-Peploe, the Hon. and Rev. Talbot Rice, Dr. Wilfred Grenfell (of the Mission to Deep Sea Fishermen), and the Rev. W. Wetton Cox (the secretary). The secretary read an abstract of the report for the past year, which testified to the steady maintenance and continued growth of the work.

COLONIAL AND CONTINENTAL CHURCH SOCIETY.—The two chief speakers who had been announced to speak at the annual meeting of the C.C.C.S.—the Archbishop of Rupert's Land and the Dean of Norwich—

were unable, the latter to be present, and the former to speak. We are glad to see from the secretary's report that not only is the state of the finances satisfactory, but that the Society's work, both on the Continent and in the colonies, is making headway. The first resolution (the adoption of the report) was moved by the Bishop of Goulbourn, and seconded in a very vigorous speech by Captain W. Blakeney, R.N.

SONS OF THE CLERGY CORPORATION.—The 244th festival of the Corporation of the Sons of the Clergy was celebrated on May 11 in St. Paul's Cathedral. The sermon on this occasion was preached by the Bishop of Stepney. In the evening of the same day a large company dined at the Merchant Taylors' Hall, under the presidency of the Lord Mayor. It appears that, during the past year, a sum of nearly £25,000 had been spent in making grants to necessitous clergy, widows, aged single daughters of clergymen, and the children of clergymen, the number of such persons assisted being 1,726.

CHURCH PASTORAL AID SOCIETY.—The sixty-third annual meeting of this society, held on May 5 at Exeter Hall, is described as "the best C.P.A. meeting ever held." The unostentatious but entirely serviceable work this society is rendering to the Church of England—whose loyal handmaid the society has ever striven to be—makes us all the more regret to have to report that last year the funds had fallen to £53,984, while the expenditure had just exceeded £61,000. Both the Bishop of Exeter and the Bishop of Ripon warmly advocated the society's work in their addresses at the annual meeting.

BEQUESTS.

Probate has been granted of the will and codicil of Mr. Waldegrave Rock Thompson, of 9, Riverscourt Road, Hammersmith, who died on January 28 last, the value of whose estate has been sworn at £56,864 by Mrs. Emma Maria Thompson, the widow. He bequeaths £1,000 to the Irish Church Missions, and the money at his bankers, and an annuity of £2,000 to his wife. Subject thereto, he leaves all his property to the Church Missionary Society.

The Misses March, of Leeds, have given £1,000 to complete the tower of Wortley Parish Church.

The Committee of the Incorporated Church Building Society have received from the late Mr. E. B. Wheatley Balme a legacy, which encourages them to offer thirteen grants of £1,000 each with a view to promote the building of additional new churches before the close of the nineteenth century. These churches will thus be associated with the name of a munificent and large-hearted lay Churchman.

SELECTED NEW BOOKS.

- Novum Testamentum Græce.* Præsertim in usum studiosorum. Recognovit et brevibus adnotationibus instruxit J. M. S. BALJON. Vol. i. (containing the four Gospels). Groningen: J. B. Wolters. 8vo., pp. xxiii, 320. Price 5 marks.
- Eras of the Christian Church.* (1) The Anglican Reformation. By W. R. CLARK, D.C.L. (2) The Age of Charlemagne. By Prof. C. L. WELLS. Edinburgh: T. and T. Clark. Price 6s. each vol.
- Philology of the Gospels.* By Dr. FRIEDRICH BLASS (of Halle). Macmillan. Price 4s. 6d. net.
- Advent Sermons on Church Reform,* with preface by the Bishop of Stepney. Longmans. Price 4s. 6d.
- Marcus Aurelius Antoninus to Himself.* Englished and annotated by G. H. RENDALL, M.A., Litt.D., Headmaster of Charterhouse School. Macmillan. Price 6s.

 Obituary.

THE death of the Rev. George W. Gent, Principal of St. David's College, Lampeter, took place somewhat unexpectedly on May 9 in London. He had been indisposed for some time, and had travelled to London to consult a physician. On Saturday a telegram was received at Lampeter to the effect that his condition was extremely critical, but few were prepared for the fatal termination of his illness. Mr. Gent was only appointed Principal of St. David's College on June 2 last.

We regret to have to chronicle the death of the Rev. Henry Powell, late Rector of Eaglescliffe, at the age of eighty-four. He was engaged from 1837 to 1851 on C.M.S. work in Ceylon, from 1851 to 1857 he was Vicar of Bispham, and from that date till 1886 Vicar of the important parish church of Bolton-le-Moors. In 1867 he was appointed Honorary Canon in Manchester Cathedral. From 1886 till his resignation last July he was Rector of Eaglescliffe, Durham.
