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THE
CHURCHMAN

MAY, 1905.

THE EAST OF ASIA AND CHRIST'S KINGDOM.

IT is probably the case that a truer estimate of the progress or retardation of the work of the Church of Christ in non-Christian lands can be formed by those who stand back a little from the front fighting line than by those who are in that line, and whose eyes and judgment are blinded or warped sometimes by the dust and noise of the conflict.

Yet ever and anon a wind seems to blow, driving away the storm-dust and lifting the clouds awhile, and giving such a glimpse of the reality of the progress of the kingdom as those in the great centre and rearguard at home cannot without some such "war news" perceive.

I venture to offer, roughly written and with such unpolished periods as are permitted, perhaps, to correspondents in the field, three or four scenes in our Eastern campaign. The readers of the CHURCHMAN will be able, without many words of mine in the way of exposition, to form their own conclusions; but I shall venture at the close to add a few explanatory comments.

I have just returned from a visit to Shanghai, the great metropolis of these far Eastern lands. One of my duties was to attend and move a resolution at the annual meeting of the Society for the Diffusion of Christian and General Knowledge amongst the Chinese. The meeting, though inadequately advertised, was well attended, and by a most significantly representative gathering. The chair was taken by an American gentleman, the Statistical Commissioner of Customs. I arrived just as the meeting commenced, and I took my seat below the platform, having close to me, though I knew it not at the time, two Chinese gentlemen of the high rank of Taotai—one a prominent manager and director of the

Shanghai-Nankin Railway now under construction ; the other the saviour, under God, of many missionary and civilian lives at the time of the Boxer troubles by his kindly and timely warning. The meeting began with prayer, offered by a veteran missionary from Foochow. These Chinese gentlemen did not appear surprised by this commencement. Near to me on the left sat the Japanese Consul-General with his Japanese interpreter. They also stayed for the prayer. The chairman spoke first, moving a resolution, and describing the work and aims and needs of the society. He was seconded by a missionary on the staff of the society.

Then came my resolution, in moving which I advocated as earnestly as I could the paramount importance of giving to the Chinese Christian literature, urging the great truth that the fear of the Lord is the beginning of wisdom, and that the truths of the Christian religion and the treasures of Bible knowledge enlarge and enlighten the mind and create a thirst for all true wisdom. Do not let us offend the Chinese by offering to them the agnostic's "affectation of supernatural ignorance," nor the latest critic's assumption of knowledge more profound than that of any scholar-saint before him. But give them the solid facts and profound philosophy of the scheme and plan of salvation—apologetics, such as, *e.g.*, the Victoria Institute offers. Give them Christian biographies, from St. Augustine of Hippo down to Sir James Simpson ; lives of the saints which guide the reader to the "dynamics" by which the ethics of Christianity become electrified electrons. Give them books of devotion, for even the Buddhist priests round Ningpo have prayer-books now modelled after our Book of Common Prayer, to meet the want the people feel of prayers which they can understand ; and a Buddhist priest near Shanghai is known to attend regularly the services of the American Church Mission for the mere pleasure of praying in a known tongue, though for the while a Buddhist still.

I suggested also the composition, with special care and Christian tact and faithfulness combined, of a Christian "Sacred Edict," a declaration of the call to faith in Christ, as an edict from heaven, not from the West—a kind of imitation of the remarkable edict of the Emperor Yoong-ching 180 years ago, consisting of the sermons on texts selected by his father, the great N'ang-hsi, and read by Imperial order periodically in public. I mentioned also, as an example, the Soldier's Pocket-Book in the possession of every Japanese soldier, containing exhortations to be read daily, written by the Emperor, and upholding integrity of conduct and moral uprightness, even above that which has been called the

insanity; but if so, it is the sanest and noblest of delusions—the Japanese devotion to Emperor and country.

My resolution was seconded by the Japanese Consul-General—a man of singular dignity of manner. He spoke through a Japanese interpreter, whose English was free and correct. His speech was a significant one, in no sense advocating my views, but in no sense controverting them. It was an elaborate defence of the intention and action of Japan in the endeavour to enlighten China by imparting to her the enlightenment she has received so largely from the West. Five thousand Chinese scholars are now studying in Japan, and Japan has sent already seventy of her “professors” to teach in China. “I contend,” said the Consul-General, “that our work is ancillary to yours of this Diffusion Society.” “We do not teach religion,” he went on to say, “we do not advocate Christianity; but we in no sense hinder it or discountenance it. We rather wish it all success. But every one must choose his own religion. Our desire is to give the best we possess of literature, science, and discovery to China. Confucianism” (and here the speaker stepped down out of his depth) “is much like Christianity, only that Confucius did not speak of God”—a damaging admission from one of Japan’s scholars, who all have studied, and all admire, Confucius. “We in Japan,” he went on to say, “are all for peace, not for war. And China’s stability and integrity form the great guarantee for peace, while China’s enlightenment affords the best hope of her stability.”

The speech was long and discursive, but full of interest. Japan has yet to learn what England (or are our Eastern eyes blurred and misleading?) seems to be unlearning to her peril—that education derived from, or carefully set apart from, religion is doomed to failure; and some true friends of China and Japan to whom I alluded in my speech have yet to learn that the true regeneration and enlightenment and reform of the nations cannot be attained by the mere emancipation of thought, and the reinvigoration of education, and the imparting of knowledge. “Facisti nos ad TE; et inquietum est cor nostrum donec quiescat in TE.”

The third and last resolution was moved by a Baptist minister from London, the Rev. J. Cumming-Brown, who is honorary secretary of the Diffusion Society in London, and has come out at his own charges to see the East for himself. He gave us a graphic account of what he had heard and observed of intellectual life and spiritual progress in Japan, Corea, and in Northern China; and he urged the Society, in the name of Christian England, to go forward. To him succeeded the last speaker, the Taotai, mentioned above,

reading his speech, doubtless his own composition, and expressed in clear and idiomatic English. He spoke of the Society's work in terms of hearty appreciation, but he warned some of his fellow-countrymen of the danger of presuming to teach science and Western literature with only a smattering of such learning at their command, and to the disparagement of teachers far better qualified.

The meeting closed with the Benediction, pronounced by the veteran missionary Dr. Edkins, now passed his eightieth year, and after more than fifty years' work in China, vigorous in intellect, and keen in the desire for the supreme good of China.

I have been careful to describe this meeting at some length, because in its company of hearers, in its speakers, and in its object, it seemed to me to exhibit and sum up the complications, and mistakes, and the noblest hopes of work for the reform and salvation of China. I shall refer to this subject again at the close of this article.

One of the speakers at this meeting mentioned to me in private conversation an incident in the work of Christian missions in Corea, which I record here without the names of places or individuals. I relate only what my memory retains, and I have not official documents, and may possibly err in detail. But the story is true, and even in a brief outline full of significance.

Some Corean Christians seemed doubtful as to the origin of Christianity. "Was not the Church a foreign Church, and the Creed a Western Creed?" "The Gospel, and the command to believe it," replied their missionary friends, "come from heaven. You make it foreign only by depending continually on the money of foreign Churches, and by declining or delaying self-support, with self-government and self-extension in due course. We bring you the glad tidings freely and without price. We help you gladly in the initiatory stages of your Church life, but you must make it a Corean Church, deriving all its true life from God alone." Upon this they decided with much enthusiasm to build a church, and for this purpose they raised a sum of 250 dollars. To their dismay, however, this sum was speedily exhausted by the purchase of land and laying the foundations of the building. But they were not discouraged. "God will help us to raise more money," they said. The plague visited their city and neighbourhood, and a hospital and separation buildings were provided by the mission. They appealed to the Native Church for volunteer nurses and attendants. Some quailed at first before the grave risk of life. But the next day, with shame and sorrow at their cowardice, they "repented and went."

God so blessed the hospital that the percentage of deaths was strangely small; and the King hearing of it, entreated his people to live and not die, by taking advantage of the mission's help. When the cloud had lifted and the plague had abated, the King wished to repay to the mission the expenses incurred. He was respectfully informed that the missionary doctors desired no personal remuneration, but they would thankfully accept payment for the medicines used. This was immediately arranged, and then inquiry was made as to the payment of the nurses and assistants. "That, your Majesty, was a work of love, and offered in the fear of God. They desire no reward." "That may be all very well," replied the King, "and very grateful we are to them; but paid they must be, whatever they please to do with the money." The King had his way, and the Christians theirs; for the whole of the royal bounty was devoted at once to church-building, and the church was finished. This happened in the "Hermit Kingdom," so long shut up in ignorance, darkness, and sin; so slow to move, and so distracted—though with some far-off memories of its conquering prowess in ancient days—now with internal revolution, now by the suzerain hand of China, now by the stronger and nearer power of Japan, and more recently by the aggression of Russia. Has not the darkness passed here too? Has not the dawn come, and is not the uprising near of the true Light in this far Eastern land?

I cannot but think, from the visits I have paid recently to Japan, once just before the war broke out, and once in the very height of the war excitement, that that country and people, whom I used, in company with most would-be critics, to describe as quicksilvers, fickle, unreliable, and with but surface polish, have strengthened, and deepened, and steadied in character, and almost in nature, marvellously within the past few years. I witnessed the jubilant celebration after the great victory of Liao-yang, and I met with some of the wounded heroes from the fierce storming of Nan-shan. There was no unsteady excitement in their enthusiasm, no drunkenness or disorder in the crowded lantern-lit streets. The loyalty of the nation moving as one man; the rally round the throne; the love and defence of country and of the country's very life—these, and not conquest or the mere flush of glory, seemed to stir them to the very depths, and these depths are deep indeed. Education and the thirst for knowledge are not checked by the war. I saw plenty of labourers ready to reap the abnormally abundant harvest. The "insanity" of enthusiasm to which I allude above is, though self-reliant, yet under sober control.

When fathers and mothers weep and lament, not that their

sons are summoned to the front, but if they are *not* called; when army doctors complain that their calling seems sometimes at an end, for they cannot find a soldier who will confess that he is ill, though he may be struck for death, nor a man to admit that he is wounded, though he has four rifle bullets in him, and his life is fast ebbing away; when the Emperor and his advisers consent gladly—though “departments” may raise vexatious delays—to Christian chaplains as well as Buddhist being sent to the front; when facilities are afforded for the free and wide distribution of the New Testament and portions to the troops ordered to the front; and when, most of all, Japanese Christians wish to repay the debt, long owing to China, for their civilization and education and literature, and the acquirement of useful and fine arts, by coming over to China, if China will have them, as Christian missionaries to their friends and near neighbours, our attention is arrested not merely by the spectacle of a nation born in a day, but by the persuasion that, far more than either Emperor or his advisers or the people know it, or care to confess Christian teaching and lofty Christian standards of integrity, truthfulness and justice have guided and are swaying the nation.

It is not now, as part of Europe would have us believe, a conflict between the civilized white Christian and the barbarous or semi-civilized pagan yellow race. It is, alas!—and I think I express the view of the large majority of observers here on the very verge of the conflict—it is the Christian un-Christian for the nonce, against the Pagan, most Christian in forbearance before the war, and in high nobility of action (if war can ever find room in its terrible embrace for such) in war.

And when, through God's mercy, justice triumphs and peace returns, it is difficult to doubt the magic influence which Japan will then exert over China, as, indeed, she wields it not ineffectually now—influence for good we earnestly believe, if Japan receives honourable recognition from Western nations; influence, it may be, electric and destructive, by energizing for evil every latent anti-foreign element in Chinese traditions and secret ambitions.

There in Japan, as here in China, the proclamation and acceptance of the Gospel forms the one and the effective hope. It is significant, once more to come back to the mighty empire of China, as showing the growing recognition of Christianity as the chief exponent of Christendom's goodwill to China (distinguished thus from Christendom's un-Christian opium trade, aggression, and greed of conquest) that the great officer first appointed Viceroy of the Lower Yangtsze provinces, when in power in Shantung, requested to have 100 copies of the

New Testament sent to him for distribution amongst the mandarins, great and small, under his superintendence. They were duly forwarded to him by the agent of the British and Foreign Bible Society with, I believe, the fly-leaf ordinarily distributed, describing the fact of the inspiration, and origin, and authorship, and plan of the great Book of God, its composition stretching over 1,400 years, and yet remaining

“One clear harp with divers tones.”

Not many months ago I made the acquaintance on board the steamer running between Ningpo and Shanghai, of a gentleman residing in this neighbourhood. He came to the saloon table and sat down with the English-speaking officers and passengers. He took no part in the conversation, as he had not learned English, but he entered eagerly into conversation in Chinese, and we talked together till nearly midnight. He is an astronomical observer, and possesses two telescopes. He was going to Shanghai to purchase a microscope. He is an inventor of a patent travelling-chair. He is widely read in history and political science. He deplores the low estate of his country, and earnestly asked what remedy could be suggested for the evils and deficiencies and ignorance in the land, utterly repudiating revolutionary ideas or plans of violence. He greatly admires the Japanese, extolling especially their cleanly habits. He possesses a Bible, and has read it. He wishes much to possess the “*Encyclopædia Britannica*” (not “*Biblica*”!), and begs us to translate the best work into Chinese. And with serious attention he listened to my solution, namely, that the individuals of the nation—he himself, for instance, and the nation at large—come back to God through Jesus Christ our Lord, and recover thus the communication of the Divine life, lost by sin, with its “promise and potency” of all good. I am told that this man is only one of a class more numerous than we imagine, “quiet in the land,” but a growing power. Who will guide them aright?

Is it a bathos to which I guide my readers, when I relate what we hope to witness in our Chinese Church on Christmas Day? “One borne of four,” carried to the Church to be baptized there by the Chinese pastor; a man, a fair scholar, but crippled, and lying helpless on his back for twenty-four years, supporting himself, and with great difficulty, by keeping a little school, and by writing deeds, or “marriage lines,” or charms, with “many curious arts,” then gradually awakened by the Holy Spirit’s power, and now studying and rejoicing in the Bible, and in the Saviour revealed to him there; and gathering his books together in which he learnt his magic arts, he has given them to me to burn, and he desires now publicly to confess the faith of Christ Crucified.

Close by our mission house in the northern suburb of Ningpo, we have a little day-school for the children of our non-Christian neighbours. Two of these little girls, children of about seven or eight years of age, have not learnt in vain the "first principles of the doctrine of Christ." They insist with child-like entreaty on having prayer to the true God when they wake and when they go to sleep, and they ask for grace to be said before "rice." At the same time they beseech their mothers no longer to worship "dumb idols," but the Living God through Jesus Christ our Lord.

We think we see through these rifts in the clouds signs that the time is hastening on when "the Son of God shall be glorified." "The Greeks are coming to see Jesus," and the stir affects all classes. Then the cloud falls again; the storm and the smoke of battle gather round us. And in the gloom we see this vast nation; its multitudes crowding the broad way—the way of death, the by-paths of sin and superstition and unbelief. We mark its uprising as from long sleep and semi-death, its ambition, its gathering patriotism, its forming taste for knowledge and "all that is new."

Are we mistaken, then, in our methods—our plan of evangelization first, and evangelization last; of the Book of God as our one sword, the Person and salvation of Our Lord the one only object of desire and trust; the Spirit of the Lord, and "not might, not power," not even enlightenment, information, education, reform; this Divine Power alone our reliance, bringing with it the emancipation of the mind, the effulgence of all true wisdom and knowledge, and the noblest freedom ever accompanied by order, obedience, salvation, and peace? There are many well-wishers to China who say, if not *no* to all this, yet would counsel caution and judicious delay in the proclamation of Christ's Gospel. Some advocate importunately the spread of education first; the formation and information of the reasoning and thinking powers before, at some indefinite period in the curriculum, the Chinese mind is introduced to the mysteries of the Faith.

Some sympathize almost exclusively with the exhibition of Christian philanthropy in medical missions, both advocates giving the impression that they identify Christianity with education and with the healing of the sick, forgetting that neither one nor the other constitutes our object and our goal. Ancillary?—yes. But alternative or superior?—no, a thousand times no! Forces potent in persuasion and kindness to bring sinners to the Gospel, but in no sense themselves the Gospel.

A third party of well-wishers to China, recognising the existence, as we all do, of excellent ethical teaching in the religions of China and Japan, deems it necessary to rest the appeal

for faith in Christianity on the material prosperity and intellectual advance and widespread rule possessed by Christian nations—glorifying, in fact, the material, the temporal, the tangible, the visible, to the obscuration of the unseen, but most real and eternal spiritual truths and methods and future of the Faith.

It is a dangerous and unconvincing plea in these days. These Eastern nations can see that Might is too often Right, and that the "wrongful rights" of, *e.g.*, a trade, protested against and forbidden by the conscience of a nation, were forced—is there any other word that can be used?—forced on the nation and are maintained in India as a Government monopoly—which must be made remunerative—of the mighty conqueror. But they cannot see that Right originally gave this Might to the mighty, and that England's early transactions and the forceful wrongs wrought by France, Germany and Russia in recent times, were the beneficent reward granted by Heaven for the integrity and righteousness of Christendom! It will be a day of triumph and renown for England if she is able, and that soon, to lift from her fair fame—and that fame is in other respects brightening—this grave blot on her great escutcheon.

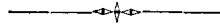
The truth that it shall be well with the righteous, and that "righteousness exalteth a nation," can still be confidently preached, but the appeal to the material forces of Christian Powers as a proof of the power of this great spiritual creed is delusive and wrong. The Chinese and Japanese, on their side, are very prone to forget that their early supercilious contempt for barbarians from the West, their exclusive policy, and abusive language, their claim, especially on China's part, for the suzerainty, if not the sovereignty, over all nations, scarcely corresponded with their claim for polish and good manners, and enlightenment for ages past. But retort and counter-charges will not aid us in the present crisis of the story of the great East.

Earnestly and continuously as we desire to let our Christian light shine before men, and to be in some true sense the glory of Christ, it is after all not Christendom, not this or that Christian Church or individual, that we "lift up" for the admiration and trust of the people. We preach not ourselves, but Christ Jesus the Lord, His person, His birth, His work, His death, His rising, His salvation. Faith seated there, by the power of the Holy Ghost, will bring the East and the West to God, to life, and to salvation. This, and nothing less or more.

Mencius, 2,200 years ago, seems to lament the teachers' inability to impart the power to his scholars by which they

can act out his teachings. "You may give a man the compass and the square, but that gift does not of itself impart the skill to use them." Confucius and Mencius could speak well, and call loudly with voices sounding still to the nation drowning in sin and alienation from God, and sinking deep down in the slough of ignorance and superstition. But not even the sacred words of "the old time before them" could save the perishing and draw them out. And this double grace and energy—the teacher's grace, the Saviour's power—plunging in to save, and saving from death by His own death, and bringing, as He rose, safe to shore the lost: this, which alone satisfies the awakened conscience of the nation and of the individual—salvation, which Buddha repudiated the very thought of, save as coming from the lost himself, and that for men or women only after countless transferences of existence till the consciousness of being is lost; salvation, which Laotsu does not teach as by a Saviour, and China's greatest sage knew nothing of. This, with all its accompanying wealth of uplifting, regenerating, and purifying blessing—this is the light of Asia, the light of the world, the dawning of the morning star, the full sun seen in his strength. We cannot offer anything higher; we dare not stop short with any other message of glad tidings for the Farthest East.

ARTHUR E. MOULE.



THE BATTLE OF THE CRITICS: A WORD FROM THE RANKS.

IN the numbers of the *Contemporary* for February and March Dr. Emil Reich and Canon Cheyne have crossed swords, or rather, as it would seem, have thrown distant brickbats at one another, to the enlightenment of all those who are concerned with the words and history of the Bible. The phrase "crossed swords" would be out of place in this connection. On the part of the attacker there is no slashing, no sudden lunge at a vital spot; on the part of the defender there is no defence; only on each side brickbats, and yet more brickbats, which, falling, make a dust, but no more. Canon Cheyne suggests that Dr. Reich's article was written in haste: to a thoughtful reader of both articles there does not seem in this respect to be much to choose between the two; both bear evident traces of haste and of, what is probably worse, temper. And yet on such a matter as an inquiry into the origins of the Jewish and Christian Scriptures there would appear to be no room for such trivialities as jests on the per-

sonal status of an opponent, or questionings of his belief on matters "not before the court."

However, when great men are engaged, even with brickbats at long range, it behoves the standers-by, lookers-on, or laymen, of whose mind the love of truth is, according to Canon Cheyne, a characteristic, to attempt to discover something of what they are fighting about, with a view perhaps to themselves joining in on the same dispute, but at closer quarters.

The two principal points of Dr. Reich's article may be given in his own words—(1), p. 206: "The fault of the Higher Critics lies in an utter misconception of the matter at issue. They imagine, because they have been able to trace similarities, or even identities, between the purely external phenomena of Judaism or of Christianity and the religious ceremonials of ancient Babylonia, that they have thereby proved that Christianity and Judaism are nothing but cribs of what the Babylonians long before possessed"; (2), p. 212: "The real leaven of ancient history is represented, not by the huge empires of Assyria, Babylonia, Egypt, etc., but by the small border nations called the Hebrews, Phœnicians, and Hellenes." If the learned Doctor had devoted the whole of his article to the painstaking working-out of these two points, had left out his pleasantries, and relegated the whole of the Masai traditions to a separate article, Biblical students might have gained much from him.

Turning to Canon Cheyne's rejoinder, we cannot find that he has in any way replied to the two points of Dr. Reich's making, as quoted above. With regard to the Masai and their traditions, he says (p. 367): "Dr. Reich's assertion of the deadly blow struck by Captain Merker at Higher Criticism having been repelled." In my own copy I have underlined the words "having been repelled" and added "???" in the margin. A careful student will have no difficulty in arriving at the justice or otherwise of this marginal comment. In the Canon's article there is a good deal which is personal. Dr. Reich has complained that personality as a factor in ancient history, has been too much ignored. It may be added that personalities in Modern Criticism are too much in evidence.

I cannot find that Canon Cheyne's article is, when considered carefully and point by point, in any sense a reply to, much less a repelling of, what points of value there may be in Dr. Reich's article, summed up, as this is by the Canon, as "vague and paradoxical statements." But throughout this rejoinder there are certain illuminating sentences—"sky-rockets" one is tempted to call them—which seem to be emblematic, and to give some definite hint, amidst much surrounding darkness, of the positions already occupied, or

in the course of being occupied, by the advanced guard of the Higher Critics. At the risk of being tedious, I will quote some of these sentences, premising that, of course, in the case of each, as in the case of all "texts," the context should be studied to perceive its full drift.

P. 360: "One whom only under compulsion would I name in the same breath with those heroes, Jesus Christ" ("those heroes" are Lycurgus, Moses, Homer, David, the prophets).

P. 360: "We may admit that, in the transition period, many classical scholars made unwise historical conjectures through attaching too much importance to real or supposed linguistic facts."

P. 361: "I think that, owing to the backwardness of the mass of the Higher Critics, the text of the Old Testament, even as revised by 'moderate' scholars, is not sufficiently correct to sustain the weight either of Winckler's, or of Zimmern's, or of Hommel's, or of Jensen's new critical structure."

P. 362: "The outlines of a possible history of Israel, based on a combination of new facts with old, and illuminated by a criticism which, at any rate, presupposes some first-hand acquaintance with the primitive Eastern system of thought and belief."

P. 363: "I am myself one of those who hold the historical existence of a personage called Moses to be unproved and improbable."

P. 363: "It is, however, perfectly legitimate to say that the narrators of the lives of Abraham and Moses were, relatively to their age, themselves great personalities, and that they were all the greater because of their supreme humility in not giving a thought to personal fame."

P. 364: "I venture to say that it is (or ought to be) beyond question that the gaps in Jewish and early Christian tradition were filled up by the unconscious action of the imagination."

P. 367: "I may, however, warn the 'man in the street,' to whom Dr. Reich appeals, not to be in a hurry to draw controversial inferences from the new disclosures. Blind inexperience is sure to err in such matters."

P. 368: "The educated public will gain greatly by coming into closer touch with investigators of the Bible. It will learn what things are really settled, and will come to understand the fascination of the many unsettled important historical problems."

These nine quotations I leave without comment, believing that to many other minds, as to my own, they will be in themselves sufficiently suggestive.

At this stage the April *Contemporary* has come to hand, containing Dr. Reich's second article, which proves, to my great contentment, that in his first article he was only skirmishing, and that now, having drawn the enemy's fire, he will join battle. And to me at least it appears that a tremendous onslaught upon the ranks of the Higher Critics is now in making. But surely many readers of the *Contemporary* will wish the learned Doctor did not take our complete knowledge of the German language for granted. For the rest, he has now undoubtedly developed a strong attack; and the interesting question of the moment is, Will the Higher Critics meet him and answer him point by point, or will they take refuge in lofty sarcasms, in generalizations, and a plentiful stock of difficult epithets, such as "the blessed word paradoxical," etc.?

The one point which concerns my present purpose is that Dr. Reich seems to suppose that all whose business lies in the paths of Hebrew philology are under the thumb of the Modern Critics, and that there is no other school of thought among philologists in England. Certainly, among those who have chairs in the high places of the land, he is almost, though not entirely, right. The powers that rule the very sparsely-populated world of English scholars of the Hebrew language are all apparently on the same tack, although by no means unanimous as to how far the ball they aid in rolling may be allowed to run. The consequence is, I understand (though I hope I am wrong), that fewer men at Oxford and Cambridge now attempt to become Hebrew students than has ever proportionately been the case before. For, almost before he has mastered the Hebrew alphabet, the young beginner is ordered to accept without hesitation the scheme of the history and list of authors of the Old Testament as laid down in Professor Driver's "Introduction to the Literature of the Old Testament." One of two things I think generally happens: either he is enamoured of this food and swallows it, becoming himself a Higher Critic of the kind to frighten his sisters, and going deeper and deeper into the matter as served up for him in many books and magazine articles, and so never finds time to work at the words for himself, and therefore never becomes a Hebrew scholar. Or, misliking the taste, and refusing to accept it as ordered, he soon despairs of making head unaided against such a sea of troubles, so that if you meet him ten years on, he will say: "Hebrew? No. I am sorry to say I dropped it after learning the letters. Truth to tell, the modern critical literature was more than I had the courage to face!" And yet there are a certain number of men who are working steadily, digging, plodding laboriously among the words them-

selves, who do not submit, who are working on in the hope that the rope which the critics are weaving is getting nearly long enough for a certain purpose. Such men grumble a little one with another, and are looking for leaders.

The Higher Critics, on the other hand, are very contented with things as they are from year to year developing. All that is modern and startling they welcome; all that is ancient in tradition, commentary or textual criticism they are instinctively suspicious of. They have set up a number of somewhat complicated codes, of dates ever getting later, until the *crowding* is now considerable; of nameless men, with regard to whom history and tradition are alike strangely silent, who, however, did more wonders in the way of redaction and compilation than any other literary heroes since the world began. They have set up, moreover, an intricate system of grammatical rules and, if one may so say, of dictionary rules. They have set up this vast edifice in our own generation, and they say to an admiring world of people who understand neither Hebrew nor the principles of scientific criticism: "This much, you make take it from us, who know what we are talking about, is done; how much further we may take you we can't tell you for certain yet. But meanwhile, before you can hope to understand the Bible at all in English, much less in Hebrew, you must study our edifice and 'take it as built!'" On the other hand, to a man who thinks he knows a little Hebrew, and who comes to them for explanation of apparent exceptions to their rules, and of difficulties in the way of their arguments, they are equally decided in their reply, not to say abrupt: "The text is obviously corrupt"; "A late Aramaic loan-word"; "A word in such a late book as Job cannot be quoted to explain a usage in Genesis"; "No scholar nowadays requires the Authorized Version or Luther." And yet, and yet, and yet! these things are *not* settled. There is much patient digging, even to the roots of the words and to the roots of the historical matter, to be done yet. We are not, as the man in the street who listens to the Modern Critical Schools would think, nearing the end of things in Biblical criticism. In this paper I am attempting to steer clear of all that a reader who knows no Hebrew would find unintelligible; but at the same time I confess myself to be, and to have been for many years, a hard-working digger in the philology of the Hebrew language; and I hope I may say that I have reason for the belief that is in me.

There are, of course, in all this matter deeper issues involved. Of these I would say, What if the whole basis of the Modern Criticism, in its methods of dealing with Old Testament

history in relation to "signs and wonders," be in the ages to come proved to have been fundamentally wrong? What if, judged in the light of science, properly so called, which uses *all the data*, it be found that the underlying hypothesis is in error? The true opponents of the present-day Modern Critics have not yet arisen, but they will appear in the generations following. In our days the world of scholars has been, as it were, taken by surprise, and stormed by brilliant and startling theories. But there have been brilliant and startling theories before, in times now long past, which have needed for their adjustment to their proper sphere long years of careful criticism of the critics and sober judgment. Let me put the case of the sober-minded opposition to the ultimate deductions of the modern school—an opposition which I consider to be not a possibility only, but a certainty of the days that are coming. The resurrection of Christ from the grave is a historical event with which critical science has to deal. Can anyone prove that this historical event was not preceded by a long train of historical events of a like order, used to teach the Jews, and through them the world, of that central event which was to come, such events being not supernatural in the commonly accepted view of the world, but belonging to that higher nature of God's scheme of the universe, which is at present beyond our power of testing?

H. W. SHEPPARD.

TEMPERANCE WORK IN THE CHURCH.¹

THIS is a book which has long been needed, and it will prove extremely useful, not only to the clergy, but to all who are actively engaged in various forms of Christian work. It seems to meet a long-felt want—that of a short, clear, comprehensive manual which explains quite definitely, but at the same time temperately and judiciously, what should be the attitude of the Church towards the great temperance problem, and which, moreover, does this with that weight of authority which comes from one who has full knowledge, and at the same time occupies a high and responsible position.

The Bishop of Croydon possesses both these qualifications. He fully understands the subject in all its various aspects: he has been personally engaged in temperance work for nearly five-and-twenty years, and he shows that he is thoroughly

¹ "Intemperance," by Henry Horace Pereira, Bishop of Croydon London: Longmans, Green and Co., 1905.

conversant with the best authorities who have made a special study of the subject for different reasons and purposes. At the same time, we feel as we read his book that it is not written from the point of view of the party advocate, who is desirous to make the very utmost of his case, but rather from that of the judge, who, having carefully weighed all the evidence available, pronounces the verdict which knowledge and justice demand. The amount and the real nature of this evidence few even among active temperance workers fully realize. The Bishop's testimony to this is very striking: "I know that, although I have been directly interested in the work of temperance reform for over five-and-twenty years, and have attended a great many meetings upon the subject, and have heard speeches almost without number about it, and the researches which the writing of this little book required have proved a revelation to me, and have shown that I had not half understood the real dimensions of the evil. With others it may be as it was with myself" (p. 2).

That the Bishop is right, speaking from a similar experience, I feel absolutely certain. I have been a "temperance worker" for more than twenty years, but not until the last few years, when I have had occasion to seek for, and to sift with the greatest possible care, all the evidence I could obtain, have I realized the tremendous extent of the evil. In temperance work, as in other kinds of missionary work (*e.g.*, that of foreign missions), lukewarmness is nearly always the result of ignorance. The Church of England has frequently been rebuked for her backwardness when compared with other religious bodies in temperance work, and even now a large proportion of her clergy do not seem to see the necessity of taking part in it. The chief reason for this I am sure is the ignorance of these clergymen of "The Urgency of the Evil," which is the subject of Dr. Pereira's first chapter. They are quite aware that there is an immense amount of poverty, crime, misery, wretchedness, and sickness in existence; but, because they probably have not made definite and prolonged investigation into the causes of these evils, they have not realized how great a proportion of them all is due *indirectly* as well as directly to the excessive use of alcoholic drink. Only those who, for the purpose of combating the evil, have made a special study of the conditions, know how much excessive drinking there is which does not come under the category of "drunkenness," but which is yet fatal to moral, spiritual, family, and economic welfare.

Then we must not forget that for one special reason temperance work to-day is very much more difficult than it was five-and-twenty years ago. To-day the number of persons

interested in the sale of drink, or rather the number of persons interested in *as much drink as possible* being sold, is enormous. The number of people who hold brewery shares, or shares in distilleries, is extremely great. Probably the conversion of so many private firms into limited liability companies, each with an immense number of shareholders, has, by increasing the number of persons benefited by an increased sale of alcoholic drinks, done more than anything else to increase the difficulty of temperance work. If any clergyman who ministers to a middle-class congregation could find out how many of his hearers are financially interested in the "drink trade," the revelation would probably be a very painful one. Then, the "tied-house" system has acted in the same direction. From the shareholder's point of view, as providing an outlet or market for the manufactured article, the system is excellent. From the point of view of the welfare of the community the system is a fatal one. The so-called "publican" is generally only an agent or manager, whose position, like that of any other agent, depends to a great extent upon his pushing his wares successfully. Such are some of the circumstances—and very difficult ones they are—under which temperance work to-day has to be carried on.

On the other hand, we have to think of the magnitude of the evil, rather of the great number of terrible evils, caused by excessive drinking at the present time. If anyone still feels unconvinced of the magnitude or the variety of these evils, let him read the first chapter in this book. Dr. Pereira has gathered his evidence from different sources. A Home Secretary, a Lord Chief Justice, statistics of crime, the tables of various insurance societies, medical men of national reputation—all bear the same testimony. It is a plain tale told without any trace of a desire to "make capital," and told without the least tinge of partisanship. Unfortunately the tale, in the completeness with which it is here told, is read by very few. If only the facts were more widely known there would be many more temperance reformers. Temperance work, as I have just said, is in this like foreign missionary work: only those who know the facts, and who therefore are conscious of the need, support it adequately. To others we fear the appeal, however strongly worded, is too often "a tale with little meaning."

The greatest service which we expect Dr. Pereira's book to render is this: it will open the eyes of a large number of the clergy to the actual state of things. There are, we believe, many who would not read a report of the United Kingdom Alliance, or even an article in a temperance paper, but who may be induced to study a manual written by a Bishop, and

published in this excellent series of "Handbooks for the Clergy."

From a consideration of the urgency of the evil, our author naturally passes to "The Duty of the Church" (Chapter II.), and, in considering this, both a wide view and a most temperate statement are put before us. We are at once reminded of our Lord's saying, "I have compassion on the multitude," which utterance, let us remember, was followed by *action*. Hence the Church, which claims to carry on the work of her Master, "must vindicate her claim by showing that everything which affects the well-being of the people is her first thought." There can be no question that the evil of intemperance, possibly more than any other, does affect most perniciously the welfare of the people. For we cannot consider intemperance by itself. It is no doubt often the *result* of other evils—bad housing, uncomfortable homes, ill-cooked food, a craving for some kind of excitement, itself often the result of a terribly monotonous life; but it is a far greater *cause* of evil than it is a result of other evils, for it generally results in economic, social, moral, and spiritual ruin.

How far are Churchmen as a body definitely engaged in combating this terrible enemy, "which largely blocks the way of the kingdom of God for those for whom we are responsible to God" (p. 15)? The Bishop's indictment of Churchmen is strong, but is it not deserved? "There have been leaders here and there among the clergy who have done noble work, proportionately more rarely still devoted laymen who have laboured under a sense of imperative duty to make things better; but of the great body of the members of our Church it must be said that, even now, they show an apathy and an indifference towards temperance work which is as strange as it is sad" (p. 20).

Upon the much debated question of the duty or the need of total abstinence Dr. Pereira speaks most temperately. He passes no judgment upon the non-abstainer, yet he sees that for temperance workers among the poor total abstinence must be the rule. After describing the temptations in which poor districts abound, he writes: "In such places as these, and to people circumstanced like this, it would be vain to go and speak of moderation. Those who would be pioneers in the work and leaders in the fight must be prepared to go down to the level of the weak, that thus they may be the better able to save some; for those know best who have worked in these places that for the dwellers in such localities there is but one hope of salvation—namely, to close their lips absolutely against that which is their bane, their social ruin, and their shame, and which threatens to be their eternal destruction also"

(p. 18). To this appeal I would venture to add the words, "The good shepherd *goeth before his sheep.*"

The value of total abstinence generally is certainly very strongly maintained in the following quotation from a manifestation signed by 520 British medical men, after consultation with the American Medical Temperance Association: "Observation establishes the fact that a moderate use of alcoholic liquors continued over a number of years produces a gradual deterioration of the tissues of the body, and hastens the changes which old age brings, thus increasing the average liability to disease (especially to infectious disease), and shortening the duration of life" (p. 32).

The foregoing extracts will be sufficient to show Bishop Pereira's views (1) as to the urgency of temperance reform, and (2) as to the Church's duty in regard to this. But if we were to leave the book here, we should get no idea of the wealth of arguments and useful information it contains for those engaged in temperance work; and possibly it is the diffusing of sound, incontrovertible information on the subject that is more needed to-day than anything else.

After dealing with "The Medical Aspect" (Chapter III.), which is full of most striking testimony, we have a chapter (IV.) upon "Women and Children." There seems no doubt that drunkenness among women is rapidly increasing. To the many proofs adduced by Bishop Pereira, I would add this: cirrhosis of the liver is a disease almost entirely caused by excessive drinking, and there is evidence to show that among women this disease has increased during recent years by more than 50 per cent. Then, few people realize what children suffer through drunken parents. Could drunkenness be abolished, we should soon see a great reduction in the terrible tables of infant mortality, and those who know the inside of the children's wards of a great hospital know that many children who survive do so with disease-infected and crippled bodies, partly the result of hereditary taint, partly of want of care and nutrition in their earliest years.

Chapter V., upon "The Waste of Intemperance," might with advantage have been much expanded: for there is a large class of people to whom the financial aspect makes a very strong appeal, and never were the facts upon which this appeal can be based stronger than at the present time. While during the last twenty years the cost of living, as far as concerns necessaries, has decreased 21 per cent., the national drink bill has increased by £19,000,000. It has certainly shown a slight diminution during the last few years, but with a revival of trade there is every reason to fear that it will

again rise. And the fact that the average working-class household spends six shillings a week on alcoholic drinks will account for by far the greatest proportion of the poverty from which the lowest classes have been suffering.

In Chapter VI. we have an account of the various efforts for reform, including a description of the different societies and organizations at work at the present time. We have next a chapter upon "Inebriate Homes." These have so far been to some extent a disappointment, because few patients who enter these homes of their own free-will remain in them sufficiently long for a cure to be effected. The Inebriates Act of 1898 recognises the necessity of dealing *compulsorily* with the habitual drunkard, but the terms of the Act are such that only a small proportion of these can come within its scope. Then we pass to the subject of "Legislation," a subject of long and at times of bitter controversy. The nature of this chapter and its importance, especially for the clergy and temperance workers, will be seen from the following description of its purpose: "I do not desire to deal with the question of what legislative reforms may still be requisite, so much as to make clear what means we have at present for assisting our people in their efforts to free themselves from what they feel to be harmful and injurious" (p. 84).

The chapter on "Thrift" is a most useful one, but it should have followed, or rather have been incorporated into, the chapter upon "The Waste of Intemperance." One service which I hope the chapter may do is to help to explain more clearly some of the reasons for that "aloofness," not only from the Church, but from all religious organizations, which is so characteristic of a large section of the working men at the present time.

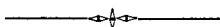
The chapters on "Branches and Meetings" and on "Practical Hints" are among the most valuable in the whole book. From them we may learn not only what to do, but also many of the reasons of failure and disappointment in the past. As an example of the good things in these chapters, take the following: "May I venture to urge strongly that the 'entertainments' and the 'meetings' proper may never be mixed up? The whole effect of the prayers, hymns and speeches will be spoilt and marred if 'the penny reading' element is introduced." I well remember being the speaker at a temperance meeting when immediately after the opening prayers a troupe of amateur nigger minstrels ascended the platform to sing a selection of plantation songs. At meetings so conducted efforts after exhortation, instruction and conviction are simply thrown away. Far better, as Bishop Pereira suggests, to have fewer meetings and let them be

really for teaching the principles and advantages of temperance. My own experience teaches me that occasional large meetings, where enthusiasm can be roused and where really able speakers can be found, if combined with regular visitation, do far more good than a number of small meetings where a little temperance is mixed up with a good deal of amusement. For these large meetings several parishes may well combine, and it is not to be forgotten that temperance is a work in which we may, without any faithlessness to principles, often join with Nonconformists, of whom Bishop Pereira says: "I have always found them most kind and tolerant, and anxious to recognise the position of the Church in the matter."

The last chapter is upon "Personal Responsibility," and every word of it should be read. In it we shall find the ripe fruit of long experience, which is the source of the Bishop's earnest exhortation for more strenuous effort. "The more we labour at temperance work, the greater will be our realization of the need for it, and of the vastness of the evil which we have to fight; but the greater, too, will be our conviction that it is the Master's work."

I hope I have shown that this is a book to be studied by all who feel they have been called to further the cause of righteousness by the taking away of sin, and this purpose can only be accomplished in our case, as in that of our Master's, by means of self-sacrifice.

W. EDWARD CHADWICK.



THE ARCHBISHOPS OF CANTERBURY AND THEIR CONNECTIONS WITH SUSSEX.

PART III.

KILWARDBY'S successor was JOHN PECKHAM, by birth a native of Sussex. Apart from this, he appears to have been more intimately associated with Sussex than most other Archbishops, past or future. He was born of poor parents, and educated at the expense and under the tuition of the monks of St. Pancras' Priory in Southover, who sent him subsequently to Oxford, where he became a Franciscan. Thence he went to Paris and Lyons, and, returning to Oxford, lectured there, and was made head of the Franciscans in England. Again visiting the Continent, he held various honourable offices, and when Kilwardby was made a Cardinal Peckham succeeded him in the chair of St. Augustine. He

entered Canterbury with great pomp in the presence of King and Barons, the cost of his enthronization amounting to the large sum of 2,000 marks. On the other hand, he spent 3,000 marks in repairs in his manors, and founded Wingham College, Kent. Fuller says of him: "He neither feared the laity nor flattered the clergy, and was a great punisher of pluralities." He was an indefatigable visitor of his province, and as great a traveller in his realm as King John was in his kingdom. Concerned solely as we are with Sussex, we will record his various visits in that county alone. In 1279, on July 11, he was at South Malling, whence he wrote to Pope Nicholas III., asking him to lend 5,000 marks from the moneys collected for the Crusades to pay his debts—debts doubtless contracted on behalf of the large maintenance expenses of his temporalities. A week later he wrote to the Bishop of Lincoln, directing him to proceed against the forgers of apostolical letters; and the next day, while still at South Malling, he communicated his orders to the Archdeacon of Canterbury to excommunicate persons who were injuring Christchurch.

An undated letter to Thomas de Ryngmere—doubtless a native of the parish of that name, and one of the Archbishop's *peculiar*s—absolved him from failure in paying his tenths, and dissuaded him from applying to Rome. Another letter, to Earl Warenne, is of great interest as corroborating the complaints of his tenants which are recorded in the Hundred Rolls of contemporary date. For in them the local farmers put on record their grievances in the matter of the Earl's so strict preservation of his game; for his warrens, so they say, are so overstocked with hares and rabbits that the growing crops, which their lord will not allow to be protected with enclosures, are eaten up, while his gamekeepers and parkers are so zealous that they assault peaceable passengers along the roads that lead through his parks, chaces, and warrens. The common-pasture at Hewenstrete, between Lewes and Barcombe, was so overrun with deer as to be worthless to the neighbouring farmers. At Edburton, another *peculiar* of the see, the Earl's servants had seized fifty-two oxen of Sir Robert Aguilon, "on account of the hounds of the said Robert having hunted in the chace there," which the Earl claimed, although the Archbishops alone had hunting rights in their *peculiar*s. The Earl had also ousted the canons of South Malling from their free-chase at Stanmer, called Stanmeresferth.

This *peculiar* of the see we have not yet had occasion to refer to, and, indeed, nothing is known as to how Stanmer came into the possession of Canterbury. That it happened

in Saxon days appears to me almost certain, because of this very fading from memory of its origin, and particularly from the occurrence of the place named Stanmeres-ferth, *ferth* being evidently the Saxon *frith*, a deer-park.

The village of Stanmer lies in the downs, surrounded by the park of the Earl of Chichester, its small and ancient church in its midst. Although situate on the west side of the Ouse, in the Rape of Lewes, Stanmer pertains to the Rape of Pevensey; and its Vicar in days of old derived some of his endowment from matters belonging by locality to the latter territory—viz, all the oblations at the interments in South Malling Churchyard of parishioners of Ringmer, Wellingham, Ashton, Norlington, Southerham, and Cliffe.

To return to the complainants of the Hundred Rolls we learn that they found a powerful friend in the Archbishop, who pleaded their cause in this letter, in which he asks the Lord of Lewes to attend to his tenants' complaints of the excessive quantity of game on his estates. It would be interesting to know whether Earl Warenne paid any attention to this request.

Still at South Malling on August 11, the Archbishop issued a sequestration of Twyford Church for the Vicar's contumacy, and a few days later wrote to the Bishop of Salisbury complaining of the negligence in not instituting an incumbent to the church of Inkpen.

During this year Peckham had considerable trouble in two of his *peculiar*s, having to suspend Robert, Vicar of Glynde, for disobedience, who remaining contumacious, the Archbishop wrote to the Dean of South Malling ordering him to excommunicate the obstinate cleric if he continued to minister in the church of Glynde; and in September the Primate finally laid the church under sequestration, Isfield Church in addition suffering the same sentence. The church of Glynde, whose revenues were thus impounded, has long been a thing of the past, it having been pulled down in the eighteenth century, and replaced by a rectangular edifice in the plainest Georgian style. The only knowledge we have of the old building is that it consisted of chancel, nave, north aisle, with a patent north door—an unusual thing, in this county at least—and a south porch. From history we learn that it had a chapel standing in the churchyard apart from the body of the church (a very rare arrangement), and in this chapel, from some unknown cause, an *effusion of blood* took place, necessitating a subsequent purification. As these proceedings are but rarely required or used, it will be interesting to extract a description of the affair from Archbishop Peckham's register.

“To the Dean of South Malling. Brother John, by Divine

permission, etc., to his beloved son the Dean of South Malling health, grace, and benediction. Your communication concerning the blood lately shed in the chapel of Glynde having been diligently perused by the counsel of our clerks and others known to be skilled in law, we reply to you in this manner: That since the said chapel stood apart under a separate roof from the greater church, the celebration of Divine service in the latter need not be intermitted on account of the blood shed. But because the said chapel, which is held to be polluted by effusion of blood, is situated in the area of the burial-ground of the aforesaid greater church, no interment must be made in it or funeral service held in that chapel until that cemetery or place where the blood was shed shall have been reconciled by the Bishop as the custom is. Yet if an accident of this sort has happened without malice, since intention and afore-thought distinguish malicious deeds, it does not appear necessary to cease to celebrate Divine service in the said chapel, or funerals in the aforesaid cemetery, since a cessation of this sort is wont to be made in detestation of the crime perpetrated; and this we firmly believe to be true. Nevertheless, it is seemly that the polluted place itself be sprinkled by some priest with water episcopally blest.

“Given at Croynden viii. Kalend of September, A.D. 1287, and the ninth of our consecration.”

Returning to our chronological view of Peckham's connection with his *peculiar*s, we find him in August, 1279, at his Manor of Otford in Kent; then again in Sussex, at Aldrington, returning to South Malling on September 18. Thence he wrote to Cardinal Orsini asking his aid in recovering certain property of the see late in the hands of his predecessor Kilwardby. The next day he returned into Kent, and from Burne near Canterbury he wrote, a few days afterwards, to the Barons and Bailiffs of Rye to remove a distraint they had made on Sir Richard Waley's property at Newenden, Richard being a considerable tenant of archiepiscopal lands at Glynde, Palinges, and elsewhere in Sussex, as well as in Kent.

In the summer of the next year Peckham was again in Sussex, and from Slindon, on July 11, he wrote to Peter Albini disapproving of suggestions made for the carrying out the details of Archbishop Boniface's will. Here he remained till July 18, when he arrived at Newtimber. From that place he wrote ordering the church of Bayham, a Premonstratensian abbey, to be placed under interdict. Returning to Slindon on July 24, he proceeded still further against Bayham, even to the extent of sequestration.

A letter to the Bishop of London directing the clergy to meet him at Lambeth is dated July 30, while another to the same ordered him to stop the erection of a new synagogue in London. In the beginning of the new year the Archbishop was again in Sussex, and resided at South Malling until January 29, when he wrote to the Prior of the Friars Minor at Rome to resist the oppression of the friars at Scarborough by the Cistercians. In May he was at Slindon, whence he wrote to his treasurer to provide an escort for the money (thirteenth) granted by the Province of Canterbury. Here he remained for more than a month, for on June 24 he wrote thence to William de Montford, Precentor of Hereford, ordering him to procure the release of a certain Richard de Branford and his son, illegally excommunicated and imprisoned. The next day he was at his Manor of Tarring, whence he wrote on that date to Edward I., asking him to order Roger le Arcerch to be reinstated in his church at Poundstock. In July the Archbishop went on to South Malling, where he remained from the 1st at least until the 7th, as on that date he wrote to the Bishop of Lincoln from thence asking him to allow the Prior of Lewes to farm the church of Melton. During the summer Peckham visited the Priory of St. Pancras in Southover, and there, "a procession of the convent having been made," the Archbishop took his place in it, clad in his pontifical robes, "that he might display his affection for the convent of his love," afterwards preaching to a numerous congregation in the great conventual church, an edifice as large as Lichfield Cathedral.

In October the Archbishop was at Slindon, from whence he wrote to the Dean of Arches to publish the excommunication of those infringing his jurisdiction. A week later he visited Chichester, in which the Church of All Saints was one of his *peculiar*s. This church, "in the Pallant," as it was called, served a parish occupying nearly the whole south-eastern portion of the city. The Pallant was intersected by four roads, at whose crossing once stood a market-cross. The tolls of this market belonged to the Archbishop as Lord of the Manor.

In the early summer of the next year (1283) Archbishop Peckham was again in Sussex, and on May 21 he wrote from Slindon to the Bishop of the diocese asking him to impose penance, instead of a fine, upon the Prior of Boxgrove, and, further, to remove him from office, "because we find this Prior of the monastery has disgracefully tarnished the house of God" (*turpiter maculasse*). Having remained a week longer at Slindon, the Primate then journeyed to Newtimber, whence he wrote to the Dean and Chapter of Canterbury desiring

them to warn the Bishop of Chichester to restore the cart and horses taken from the Rector of Pagham. On the 15th he visited Battle Abbey, writing thence to his bailiffs ordering them to compel his tenants to pay their dues to Christchurch. The next day he returned westwards as far as Michelham Priory, a house of Austin friars, founded in 1209 by Gilbert de Aquila. On the 17th he went to Bexhill, then called Bexle, where the Bishop of Chichester had a mansion, the manor having been restored to his see by Stephen. While here the Primate wrote to Edward I. concerning the sequestration of Aldrington Church. Returning to Battle the same day, and back again to Bexhill the next, he revisited Michelham Priory on the 19th. There John de Kirkeby, elect of Rochester, came to him, and resigned all claim to the bishopric, Peckham, in accordance with his strict principles, having refused him confirmation as a notorious pluralist. As supplementary to this visitation, which had involved so much travelling to and fro, the Archbishop wrote to the Archdeacon of Lewes empowering him to levy the fines imposed as the result of his inquisition upon the Priors of Michelham and Hastings for non-residence *et alia*. Arriving at South Malling on June 22, he wrote to the Archdeacon of Chichester to enforce his order to the late Prior of Boxgrove to withdraw to Battle Abbey. A week later he exercised a right of the Archbishops to nominate a nun to Easebourne Priory, by causing Lucy, daughter of Sir William Basset, to be received as a Sister in that nunnery, a house of Benedictine nuns pleasantly placed near Midhurst, whose founder was Sir John Bohun, Lord of Midhurst. In July the Primate was still at South Malling, and on the 12th he wrote to the Earl of Cornwall complaining of his treatment of the archiepiscopal tenants in Chichester, and again on the 14th on the same matter to the Earl. The next day he went to Mayfield, where he made no stay, but while there granted letters of protection on behalf of the Friars Minor, to have power to hear confessions and absolve all the faithful without distinction. Returning to South Malling, he found a case quite near at hand requiring decision, the Rector of Hamsey, Roger by name, being accused of immorality. On his conviction the Archbishop sentenced him to undertake a three years' pilgrimage. On the 21st of the month the Primate departed from Sussex, and does not appear to have visited the county again that year; but in the beginning of the new year we find him at his palace at Slindon, since there is a letter dated there February 4, in which he forbids the Prior of Southwick to have a separate chamber or other indulgences. This priory had no connection with the Sussex place of that name, but

was a Hampshire house of Augustinian canons, founded in 1133. The next day the Archbishop was at Clacton, while the following found him at South Malling. How long he remained there does not appear, but on the 8th he dated a letter there to his officials, whom he orders to provide for the poor during the famine. On February 24 he was at his Mayfield palace, whence he wrote to the Bishop of London remonstrating with him for attempting to infringe the liberties of Canterbury. He remained here for more than a week, during which he was again concerned with the affair of the late Prior of Boxgrove, for we find that on March 2 he issued permission for him to return to his priory.

The movements of the Archbishop during the following year (1285) are scantily recorded, but we find that in August he was staying at Mayfield. The Archbishop was concerned in the same year with a more contentious matter, namely, that of the dispute between the Abbot of Bayham, the Prior of Michelham, and the Rector of Hailsham, the former claiming the church of that little market-town. After the Rector had enjoyed possession for two or three years, the Abbot seized the church by force; whereupon the Archbishop, on complaint being made, wrote to the King that "the Abbot and Convent of Bayham having with unheard-of guile" intruded themselves into the church of Hailsham, "laying aside the fear of God," violently expelled Robert de Blachington the Rector, for which they had been excommunicated, and penalized as far as the power of the Church of Canterbury could go, yet they continued in their sacrilegious practices, answering the Archbishop's sentence "with unheard-of blasphemies." The Primate humbly implored the King that, as the canonical power had failed, he would have the offenders expelled by lay power. This letter was dated at Malling in the year 1286. The long dispute, with its series of lawsuits, dragged out its length beyond the span of Peckham's primacy and life, and it was reserved for his successor to terminate the trouble. Without postponement till we reach our remarks upon Archbishop Winchelsey's connection with Sussex, we will preserve the reader's interest in this question by giving the decision which that Primate reached in this matter, it having been referred to his disposal by mutual consent. It was to the effect that the church was to be appropriated to Bayham Abbey, saving a perpetual vicarage in it, the Vicar and his successors to receive all oblations and obventions at the altar, and all the small tithes—that is, of milk, wool, calves, lambs, geese, pigs, doves, bees, mills, hay, herbage, pannage, pasture, gardens, orchards, woods, hunting, hawking, and merchandise, with all crofts and

closes tilled with spade or with plough, by the hands of men or women—"sive pede sive aratro per manibus virorum vel feminarum," to quote the old phraseology differentiating the small cultivations by man's handiwork from the larger tillage by ox or horse teams. The Vicar was also to have the great tithes of a certain few places in the parish. On his part he was bound to maintain an assistant-priest "skilled in singing and reading," and was to provide lights, bread and wine, and incense. Bayham Abbey was to store and thresh the crops of the demesne lands of the rectory, and to repair the barns, as well as the chancel of the church, and to provide straw in winter for strewing the floor of the sacred edifice, the Vicar supplying rushes for the same purpose in summer.

Returning to our consideration of Archbishop Peckham's connection with his *peculiars* in the county of his birth, we find that in the beginning of 1287 he was at his palace at Slindon, moving in February to South Malling. While there he wrote to the Justices of the Forests *citra Trentam* complaining of their action in proceeding against him for hunting when on his progress through Northamptonshire, to do which he claimed the ancient privilege of the archbishopric. At the end of March he left Sussex, and proceeded to Wingham, not revisiting this county till the next year, as far as can be judged from records. It was in this year that the affair of the "effusion of blood" in Glynde chapel, already described, took place. In March, 1288 he stayed at his palace in Mayfield, whence he wrote asserting the right of the Franciscans to hear confessions and grant absolution. The summer of the same year found him at South Malling, but it is probable that he had already visited his Sussex *peculiars*, since in the spring he granted a charter of manumission to a quondam serf dwelling on his Manor of Framfield, one of the Wealden parishes included originally in the Malling lordship. For though it is dated at his Manor of Tenham it seems probable that this concession was the result of a visit to Framfield, where Robert de Hempstede may have petitioned for his liberty, or have been spontaneously granted the same for good conduct, or as some of these charters are initiated, "for services rendered or to be rendered." However this may be, the document was a valuable possession to Robert, and one not without interest to us to-day. The technical proceeding in freeing a serf was for the lord to take him by the right hand, and, leading him before the Sheriff in court, to free him *in pleno comitatu*; or, as sometimes practised, to give him his freedom before the high-altar of the parish church. The serf on his part should give to his lord *thirty pence, the price, namely, of his skin*. The grant of manumission was as follows:

“ Know, all men who shall see or hear this present writing, that we Brother John, by Divine permission Archbishop of Canterbury and Primate of All England, on the strength of this present writing do manumit and from the whole yoke of servitude do absolve Robert de Hempstede in Frantfield, formerly our serf; and we endow him and his progeny, present and to come, with the perpetual charter of liberty; so that the said Robert, with his whole *sequela* as aforesaid together, with all his goods and chattels, shall remain free in perpetuity, and for the future shall enjoy a condition of freedom and a full and free use of their goods and chattels without any claim by ourselves or our successors.

“ In witness of which we have caused our seal to be affixed; Sir Thomas de Marines, Roger de Leukenor, Roger la Warre, William Munke, Knights, being witnesses. Given at Tenham, 11 Kalends of April, 1288.”

It is interesting to know that Robert became the founder of a family of some substance and repute, and the chantry attached to his parish church still perpetuates the name of Hempstede. In the following year Archbishop Peckham was at Buxted, not far from Framfield, in February, apparently for his health, for a letter dated the 10th, addressed to the King's Council, asked excuse from attendance thereat on account of ill-health. In the summer he was at Mayfield, but there is no record of his further connection with Sussex during that year. In 1290, during Lent, the Archbishop again visited his *peculiar*s in that county, and held an ordination at South Malling. During the next year he visited his western *peculiar*s in Sussex, and sojourned at Tarring as late as November. Previous to that date he had effected a fresh endowment for the Vicar of Wadhurst, a village a few miles north-east of Mayfield, and another *peculiar* of the see. By this deed the Archbishop sets forth that by his special grace he had conceded to the Vicar of Wadhurst the whole *altaragium* (gifts at the altar), together with the tithe of garden herbs whether cultivated with the plough or with the spade “*sive sint aratro sive pede fossata.*” The Vicar on his part was to provide the altar light, bread and wine for the celebrations, and also to serve the church himself or by a suitable and sufficient minister, while the Archbishop would provide books and vestments and maintain the chancel.

The church of Wadhurst was dedicated to St. Peter and St. Paul, and is a mixture of the Early English and Perpendicular styles of architecture. It consists of chancel, nave and aisles, and its tower has a tall shingled spire. Being in the centre of the iron manufacture of the Middle Ages, it has a number of iron tomb slabs in the churchyard, and no less than thirty in the edifice itself.

In the following year the Archbishop visited Rome, and from the ancient city he addressed a letter to John de Lewes, granting two acres of land at Crowborough to found a chapel there on the waste, called Gilderedge, with a cemetery attached, in place of a formerly existing one. This is possibly the locality called Alsihorne which Domesday credits to the Manor of Malling, for no other record mentions any land in that immediate neighbourhood as belonging to the see.¹ This is the last we hear of Archbishop Peckham in connection with Sussex, for his career came to an end not long afterwards with his death at Mortlake and burial at Canterbury.

W. HENEAGE LEGGE.

RELIGION ON BOARD SHIP.

II.

TURNING to the mercantile marine and other private services at sea, we find in all trades and vocations afloat that the Lord has His own witnesses, who claim our sympathy, encouragement, and help in what is sometimes the very fiery ordeal of lives lived for God amongst His avowed enemies. These, His tried servants at sea, need the grace and strength derived from Holy Communion just as much as men-of-war's men; and the best clergymen ministering to men of the sea have not been unmindful of their souls' great need.

In the records of the Thames Church Mission, originated in 1844, after the example of the Bristol Channel Roadsteads Mission, commenced by the Rev. John Ashley, LL.D., in 1835, we find occasional mention of the Holy Communion afloat, which, in the early days of that mission, was evidently habitual. In 1848 the Rev. W. Holderness, chaplain of the Thames sailing church ship *Swan*, administered the Holy Communion on board that vessel to five sailors from merchant ships on the river.

On the 5th January, 1851, the Lord's Supper was administered by the Rev. W. Holderness to thirty-one merchant sailors on board the church ship *Swan*, in the presence of thirty other seamen, together forming a congregation of sixty-one persons. Amongst the communicants were three brothers, captains of colliers near by, who by a coincidence met at the Lord's table. There was also present a devout sailor, who

¹ Alsihorne, the modern Alchorne, is at Crowborough. The entry in Domesday is somewhat obscure: "Willelmus de Cahainges tenet unam virgam de isto manerio [Malling] et est ad Alsihorne."

took part in a similar service on board the *Swan* three years before, but who since that time had not communicated for lack of the opportunity.

In the year 1860 the Lord's Supper was administered by the Rev. Daniel Greatorex, eight times to 109 communicants on board the T.C.M. sailing church *Swan*; and the same number of times, but to 132 communicants, in the following year, 1861; and in 1862 there were seven administrations afloat, by the Rev. T. W. Hathaway, M.A., with 108 communicants.

In 1867 we find the Rev. C. R. de Haviland, M.A., T.C.M. chaplain, conducting Divine service, with the Lord's Supper, to usually more than twenty cadets monthly, on board the Thames Marine Officers' training-ship *Worcester*, in which Admiral Togo was subsequently a cadet. On one occasion in this year there were forty-one cadets amongst the communicants.

On board the *Chichester* training-ship off Greenhithe, in 1873, after the most hearty service it was ever the pleasure of the Rev. J. T. Gadsdun, then the T.C.M. chaplain, to conduct, he administered the Lord's Supper to the sailor boys who had been confirmed two days before, including several of the officers, forty-one in all. He had in 1874 at one celebration on board the same ship eighty-four communicants; and in 1876 106 communicants partook of the Lord's Supper on one occasion.

It is recorded that, in 1874, the T.C.M. chaplain, the Rev. J. T. Gadsdun, held Divine service in the forecastle of a steamship on the Thames, and, at the request of a lady on board, administered the Lord's Supper to eleven persons. The captain kindly placed at the chaplain's disposal an unoccupied part of the ship, where they had a very solemn Holy Communion.

"Launching out into the Deep," recently published by the S.P.C.K., tells the story of the Church taking to the waters in the outer roadsteads or anchorages. It tells how, about the year 1858, after a Sunday service on board an emigrant ship sheltering in Kingroad, and a special *Te Deum* for recent deliverances at sea, the Rev. Clement D. Strong, M.A., chaplain for the Bristol Channel Roadsteads, had an administration of the Holy Communion in the cabin for sailors and emigrants.

"There, in that ship, the soul is cared for as well as the body. There God is honoured and worshipped; service is held every Sunday, and that helps to keep one straight. But here, in our ship, there is nothing of the kind." These words were uttered in the year 1879 by one of the engineers of a "tramp" (cargo) steamship from the Black Sea, in Falmouth Roads, a couple of miles from the landing-place. After a week-day

service on board this vessel by the roadstead chaplain, the Rev. James Stephens, the engineer was complaining that, though his own ship was otherwise comfortable, yet there was to him the greatest of all wants on board. The other ship alluded to was also a "tramp" steamer, which had arrived in the roads the previous night from a foreign voyage to await the owner's orders as to the destination of the cargo.

A few days later, not knowing anything of these vessels, or of anyone on board them, or of the above conversation, the present writer received in London a most cordial letter from the captain of the steamship *Enmore* in Falmouth Roads, overflowing with praise and thanksgiving to God for what he stated to be His marvellous goodness in permitting him to "show the Lord's death" on board a merchant-ship, and that vessel commanded by himself. He could not contain himself with delight, and did not know any comrade who would enter into his great joy, as he was sure his correspondent, known to him only by name, would do right heartily.

The roadstead chaplain subsequently explained that, going on board the steamship *Enmore* referred to, he found it even as the engineer of the other "tramp" had said, only the half had not been told him. When at sea, in addition to the two services on Sundays, the captain held also a Bible-class in the afternoon, and once or twice during the week. A large room on the upper deck had been fitted up as a men's school and reading-room, in which some had been taught to read and write, and a good library and innocent games were provided. One of the engineers played the harmonium at the captain's services and acted as librarian. As Captain F. B. Hopkins, of the *Enmore*, was not on board, the chaplain proceeded to hold Divine services on board other ships at the anchorage, returning to the *Enmore* about 6 p.m., to receive a warm welcome from the captain. He at once gave permission for the crews from neighbouring ships to come on board and join in Divine service. The prayerless "tramp" visited in the morning had already gone to sea.

The captain's work for God having been evidently blessed to several souls on board, the chaplain's offer to administer the Holy Communion after the ordinary service was gladly accepted. The large cabin was well filled by seamen at the first part of the service, the captain reading the prayers and lessons. Whilst the non-communicants were leaving the cabin, the chaplain had a private conversation and prayer with the captain and an officer who was afraid of approaching so rich a feast unworthily, but who afterwards remained to communicate, and devoutly expressed his great thankfulness, as did also a seaman from a barque near by, in which he mani-

fested to his comrades a bright example of the Christian life, in one of the most uninviting of forecastles.

Captain Hopkins himself was much moved, and said to the roadstead chaplain: "I thought a new life was dawning on the waters when I heard the first service on board ship; but this is beyond all my hopes. What a blessed privilege!" It was indeed a cheering sight to the ambassador of Christ to see the godly captain and those he had been the instrument of leading to the Saviour in sweet communion at the Lord's table in an open roadstead. There seemed on board this ship such a reality infused into the word "Communion" and into the whole of this evangelical service. If to human hearts a first Communion on board ship was a scene so joyous, what could it have been to Him who the same night that He was betrayed ordained that holy feast, and who had spread with richest bounties the sacred board?

Next evening, at a farewell service on board the *Enmore* in Falmouth Roads, the Rev. James Stephens said good-bye to all on board, who had just been three days at the anchorage awaiting orders as to their port of discharge. Writing to the chaplain from the next port, Captain Hopkins said: "Is it not something joyous to meet on arrival a friend and brother in Jesus, who speaks, as one of my lads truly said, 'As if he knew all about it afore he told us'? Is it not something to make tears of joy flow to think that we could in our floating home receive our dear Lord's Body and Blood, and know that He was smiling on us on that 4th of June (1879) as we obeyed His last wish? . . . In a letter from my owner he says he would have given much to have been one of the communicants."

A year later Captain Hopkins wrote the Missions to Seamen prize essay on "Lay Work in the Merchant Navy," an excellent and helpful manual for officers, which, we regret to add, is out of print.

Boarding a steamship in Falmouth Roads one Saturday in 1893, the roadstead chaplain, the Rev. C. A. Walker, found four earnestly devout seamen on board, two of whom were Honorary Missions to Seamen Helpers for promoting godly living amongst their shipmates. One mission helper had enrolled in his total abstinence pledge book the names of a goodly number of his shipmates. Asked as to receiving the Holy Communion on board, the glad response came: "Oh yes! Wherever I am I partake of it. It is such a blessing to use the means of grace!" Thereupon Mr. Walker promised to visit the ship next day, and to spread the Lord's table on

the Lord's Day for anyone who would come in faith and penitence to that holy feast.

There was a short, choppy sea on Sunday morning, which made the Mission cutter *Sickle* somewhat lively as she "heel-and-toed to it," and made her rather unsteady for holding the service on board her. So the chaplain boarded the steamship, and had a solemn gathering in a very small compartment amidships. It was felt to be a very precious season of refreshing from the presence of the Lord of sea and land. The ante-Communion service was read, and an earnest and instructive exposition given of St. Paul's instructions on the Lord's Supper (1 Cor. xi. 23-26), and then, after a suitable hymn, the non-communicants withdrew, and the Lord's Supper was administered to three of the crew. Although crowded together in close proximity, nothing could have been more reverent than the demeanour of those godly seamen receiving the Holy Communion, in their own ship, to their "great and endless comfort." Thus writes one present: "Upon the unfathomable ocean, as well as on the land, the mighty witness to the all-sufficient Atonement of the Lamb of God on Calvary's Cross is proclaimed 'till He come.'"

"Thou art coming; at Thy table
We are witnesses for this."

III.

What blessings flowed to the crew of a British barque outward bound in 1900, with a three years' voyage before them, which had put back into Falmouth Roads, where the three apprentices on board received the Holy Communion twice from the roadstead chaplain, the Rev. C. A. Walker. On the first occasion the celebration took place in the cabin of the Mission cutter *Sickle* alongside; but the next administration was in the apprentices' little deck-house. This apartment being too small to contain a table, one of their sea-chests did duty as a holy table, on which the fair linen was duly spread and the Communion vessels arranged. Well might these apprentices, after the administration in their deck-house, exclaim: "Now this place is holy!" One of them said: "I wish my box had been used for the Holy Table!"

A few months afterwards one of these lads was washed overboard and drowned at sea. He had been prepared for, and received the rite of, Confirmation ashore; but before he had time to receive his first Communion the barque left London, so that these roadstead administrations were this lad's first Communions.

All three apprentices were enrolled as Honorary Missions

to Seamen Helpers for the promoting of godly living amongst their shipmates, and before resuming their voyage they were supplied with a set of similarly-paged prayer and hymn books and a book of short sermons, for united worship at sea. Two years later one of these communicants reported, from a South African port, that, without interruption, they had conducted Divine services on board regularly every Sunday, and held meetings for prayer on Thursday evenings. Their little half-deck had soon proved too small for their congregations, when the carpenter invited them to use his shop. The captain subsequently, noticing the increased and willing attendances of the crew at Divine worship, offered the use of his cabin, where he himself and the officers took it in turn to conduct the services. When this barque called into Falmouth Roads, homeward bound after a three years' voyage, the two communicants were found still witnessing a good confession for Christ, by assisting in holding Divine service regularly. Well might one of them write to Mr. Walker: "What a difference the ship is now as regards homeliness and comfort to the time I first joined her in London! . . . Wherever she goes she leaves a good name behind her."

The chaplain to merchant seamen must not only be ready to seize the passing opportunity, but to minister to all nationalities, whether on board British ships or serving under their own flags. In 1904 the roadstead chaplain at Falmouth, boarding a Swedish barque just arrived in a leaky condition, found that the captain and crew were devout, Christian seamen, who worshipped God every Lord's Day. The chaplain conducted service on the following Sunday, and nearly all the crew stayed for the Holy Communion which followed, in the "place where prayer was wont to be made." It was preceded by an address on the Lord's Supper, and followed by devout prayer in Swedish from the captain and several of the crew, who very heartily thanked the chaplain for his much-valued ministrations.

Ten months later the same Swedish barque called again in Falmouth Roads, when the captain gratefully accepted the chaplain's offer to conduct Divine worship, asking that he "might have the same hymns we sang ten months ago, when last we were here." But the crew had been changed, and none of the new men were communicants except the captain, so that the Holy Communion could not be administered on board.

In the Waterford estuary, in 1892, after a service in a small coasting vessel sheltering in the roadstead, the attention of the chaplain, the Rev. F. Townsend, was called by the captain to improvements in his cabin, whereby he would "be able to

have service more comfortably." On this remark, the chaplain suggested the Lord's Supper on the following Sunday. The captain had never partaken of the Holy Communion, though he had been many years an active Christian worker, but he gladly acceded to the suggestion. Several devout seamen were invited by the captain from neighbouring ships at the anchorage.

Though the confined cabin accommodation was very crowded, the sailors were most devout and earnest. The chaplain began the Communion Service by reading two of the exhortations, afterwards making a slight pause in case any seamen wished to leave the cabin. Finding all in earnest prayer, he went on with the service, at which all present devoutly communicated, and a very solemn and reverent celebration was concluded with a very hearty Doxology. All seemed filled with holy joy and thankfulness, and during the remainder of the time their ships were in that roadstead there appeared to be a much higher religious tone on board; both in the cabins and in the forecastles they were more spiritually minded. This was the first Communion service ever conducted on board that ship. They had run into that roadstead for shelter from the contrary gale, and to await a change of wind, and here many of them had had the opportunity afforded them at the Lord's table, for the first time in their lives on board ship, to offer and present unto the Lord themselves, their souls and bodies, to be a reasonable, holy, and lively sacrifice unto Him. May those officers and seamen who, on board that coasting vessel, were partakers of the Holy Communion be filled with His grace and heavenly benediction!

In the present century, when British ships were laid up in San Francisco Bay, waiting for cargoes, it has been usual for the Rev. Arthur Varney, M.A., or his fellow-chaplains, to hold Sunday services regularly on board, with the Holy Communion from time to time. On one occasion, in 1902, at short notice, the Bishop of California, the day before sailing, went out to a British ship and confirmed one of the boys in the half-deck, before his shipmates. Next morning, early, before the ship sailed, Mr. Varney went on board and had a celebration in the half-deck, at which three or four of the ship's company communicated. These communions in the Far West, in one of the most iniquitous ports which British sailors enter, were greatly valued by seamen, and were especially valuable as a witness to their Lord before their shipmates.

Trawl fishermen when on the deep sea are just as ready as deep-water sailors to respond to invitations to communicate. The Missions to Deep-Sea Fishermen, from its earliest foundation in 1883, made it a point with volunteer clergymen who

pay holiday visits to the North Sea fleets to administer the Lord's Supper.

In an interesting account of the first Sunday which the Rev. W. A. Bathurst, M.A., Vicar of Holy Trinity, Eastbourne, spent among the Deep-Sea fishermen of the North Sea, on board a mission vessel of that society, on May 8, 1887, he well says: "The North Sea Fishermen are either for Christ or against Him; and when they are on the Lord's side He is their All-in-all. Hypocrisy, formalism, or perfectionism, as far as my experience went, seem as foreign to their nature spiritually as are cowardice or deceit morally."

At the close of a three hours' afternoon service, with sixty-eight fishermen from the fishing fleet assembled in the hold of the mission vessel, Mr. Bathurst writes: "When this was ended, I went to our cabin to fetch the vessels for the Lord's Supper, and to robe in my surplice, Captain Sanders, R.N. (a helper), meanwhile enrolling many members of the Scripture Reading Union. Returning, I found no less than forty-six waiting for the privilege of commemorating our Saviour's dying love, and, after a few words on 'This do in remembrance of Me,' I administered the sacred memorials to as true-hearted a congregation as perhaps I ever had around me. Most impressive it was on that far watery waste, in company with fishermen such as formed the first-called disciples of the Master Himself, thus to celebrate the central act of all time."

Cut off from their Kentish homes and families for weeks or months, and from all Church life and public means of grace, the crew of the barge *Fortunatus*, of Rochester, were at work on a wreck off the Holm Islands in the Bristol Channel. It was the summer of 1892, when the mission cutter, with the Rev. C. W. H. Browne, B.A., roadstead chaplain, on board, ran alongside, and found the barge in charge of a godly skipper, and manned in part by godly men, whom he invited to the Lord's Supper in their own little fore-castle on the morrow. Bunks on either side, a table occupying the central space, and a couple of benches, afforded all the accommodation available. It was close quarters. When, next day, the eleven communicants were packed in, there was no room for much movement, even after the three non-communicants had withdrawn. After a brief address, the service in which they were engaged was explained, and Toplady's hymn "Rock of Ages, cleft for me," was quietly and solemnly sung:

"Nothing in my hand I bring,
Simply to Thy cross I cling,"

and the Holy Communion was reverently administered. The Sacrament sanctified that fore-castle, not the fore-castle the

Sacrament. Many sailors, fishermen, and bargemen, no longer strangers to their Lord's table, are found ready and willing when such opportunities are afforded them to obey their Lord's command, "This do in remembrance of Me," given "on the same night that He was betrayed," which is just as binding as the final command, now more widely recognised: "Go ye unto all the world and preach the Gospel to every creature."

The lonely lightships are often moored in exposed positions, some distance from land, so that the presence of clergymen on board are apt to be "like angels' visits, few and far between." But when they are so visited, they are as likely as any other vessels to have communicants on board. The several lightships of the Goodwin Sands are visited from time to time by the Missions to Seamen chaplain from Deal. The Rev. T. S. Treanor, M.A., describes such a visit on Christmas Day, 1902, to the *Gull* lightship. Receiving a warm welcome, the crew assembled in the spacious fore-castle for Divine service, including Holy Communion. The table was covered with the Trinity flag, and the cup, the paten, and the flagon, the bread and the wine, were covered with a fair white linen cloth. The chaplain, in surplice and hood, read the ante-Communion service. The recitation of the Nicene Creed by all standing was almost dramatic in its impressiveness, and as the vessel rose to the swell and the chain cables strained and vibrated, the immortal words rang out: "Who for us men and for our salvation came down from heaven."

Accompanied by the harmonium—an old acquaintance of all hands—"Hark! the herald angels" was sung, and during the address, from the text, "A Saviour which is Christ the Lord," the crew sat round the table, and the chaplain at the head, some of the men being on each side of him. Their calling and occupation, as well as their attitude—some leaning outwards to see better and others forward to listen—recalled with startling vividness the Last Supper itself. Eight of us, writes the chaplain, knelt round the long, low table, now in use, transformed into the table of the Lord. As we "seafarers all" gathered round the Lord's board, in brotherhood of calling and Master, we all felt, and perhaps never more keenly, that the sacred rite was not merely, as the Agape of old, "a supporter of love, a solace of poverty, and a disciple of humility," in its social aspect, but also to our own souls a proclamation of the Lord's atoning death and sacrifice, "finished on the cross," to the end that by faith in His blood we might be led to an appreciation of the same.

These examples, culled from all times, from all classes of

seafaring men, and from all descriptions of vessels, will, we hope, supply a sufficient answer to those who would deny the Lord's Supper to communicants on board their ships, and prevent them from "showing the Lord's death" before their shipmates.

But surely the will of the Lord goes far beyond anything that obtained for souls on the seas in the past, or obtains now. He has in store for sailors such "showers of blessing" as only the narrow, chilling heart of His earthly Church delays. When we pray Him to endow with the mighty aid of His Holy Spirit His ambassadors who now work to the glory of His Name in distant lands and at home, and that myriads of true worshippers may draw nigh to Him in spirit and in truth on His Holy Day, and that He will cause myriads to devoutly approach Christ's holy table to realize in their happy personal experience there that His banner of love is over them, shall our aspirations be bounded by the tidal mark wherever ocean rolls?

It was in no such mincing spirit as to declaring unto sailors only part of the Counsel of God, that, in 1904, the Committee of the Missions to Seamen, in closing their Annual Report, wrote:—"Imagine the commerce of the world dedicated to God, and realizing the motto on the Royal Exchange, 'The earth is the Lord's and the fulness thereof'; the Church claiming that 'the sea is His,' and pleading the ancient promise, 'Blessed are ye that sow beside all waters'; the British Empire recognising that it is 'the Lord which maketh a way in the sea, and a path in the mighty waters'; then, when every crew serving under the Red Cross in the British ensign waits on the Lord in holy worship and renews its strength, might we not expect the Holy Spirit of God to 'cast all their sins into the depths of the sea,' and 'the abundance of the sea to be converted unto God' in Christ? Then indeed might seamen of many nations 'sing unto the Lord a new song, and His praise from the end of the earth'—a glorious song of praise from them 'that go down to the sea, and all that is therein.'"

COMMANDER, R.N.



SOME TESTIMONIES FROM ST. PETER'S SECOND EPISTLE.

I.

"The relation of Scripture to the prophets is not a matter of private solution."

I OFFER this as a partial paraphrase of the sentence in 2 Pet. i. 20. The words occur in St. Peter's reference to the Transfiguration.

On reading Professor Cheyne's statement in the *Contemporary Review* for March, that to him "the personal existence of Moses" was a thing "unproved and improbable," I found myself asking this question: How about the Transfiguration?

Three Evangelists, of whom one is held to have written according to St. Peter, affirm that Moses and Elias were seen "talking with Jesus" on that occasion.

One naturally asks, If so, why should not St. Peter mention the fact in his own allusion to that event? Is there no reference to it there? Looking carefully for any hint of it, I was struck with the words, "We have also the word of prophecy more assured to us [thereby]" (paraphrase). I have always felt a difficulty in connecting this statement with the Transfiguration of our Lord's person. But the words have a simple and obvious meaning when referred to the appearance of Moses and Elias side by side with our Lord. And this reference throws some light upon the saying so carefully recorded by three Evangelists, yet so little understood, even by the speaker, about the "three tabernacles" for our Lord and for Moses and Elias. If these two represented the law and the prophets, he who saw them, and in such company, would certainly feel more assured of the authority of their writings, "the tabernacles," wherein they live for us still. I suppose, then, that, after all, St. Peter has in this context indirectly attested the appearance of Moses and Elias upon the Mount of Transfiguration. It was said, I think, in Dr. Westcott's work upon the Canon, that St. Peter's Second Epistle had less external evidence of its authenticity than any other book of the New Testament. But since the discovery of the Apocryphal Gospel and Apocalypse of St. Peter, that deficiency has been somewhat compensated. The counterfeits have borrowed so obviously and largely from the true.

The canonicity of the Second Epistle of St. Peter is now sufficiently assured. There is, besides, the inextricable dilemma presented to doubters by the Epistle itself. On

spiritual grounds it can be no forgery. But either it must be a forgery, or we must accept whatever follows if it be true. If, however, Moses and the prophets, as implied in 2 Pet. i. 20 and the context, are really the authors of the "word of prophecy," what becomes of all that "scholars have shown" respecting J, E, JE, P, Deutero-Isaiah, and the Redactors, to whom the authorship of the "prophetic word" is now ascribed? The discovery of these unnamed writers by modern genius is surely a "private solution" of the authorship of the Old Testament. How can it agree with St. Peter's testimony that "men spake (the Scriptures) from God, being borne along by (His) Holy Spirit"?

II.

"Since the fathers fell asleep, all things continue as they were from beginning (or 'on principle') of creation" (2 Pet. iii. 4).

The universality of the Deluge was a break in the continuous uniformity of the natural world.

The exception alleged by St. Peter is the universality of the Flood. This universality is implied by the Apostle in a very curious way, when he speaks of "the heavens and the earth," "the world that then was," as involved in the catastrophe.

My attention has been recently drawn to this fact in connection with that very difficult heading or title (for heading it must be, despite the higher critics) in Gen. ii. 4: "These are the generations of the heavens and the earth in the day they were created." The section of Genesis which bears this title (chaps. ii. 4 to iv. 26) carries the story of the "progeny of the heavens and earth" down to the generation contemporary with the translator, who died in the year of the Flood. It records, in short, the progress of the "old world" until it became "the world of the ungodly" (2 Pet. ii. 5).

Now, St. Peter speaks of the "heavens and earth" as they were then, and the "heavens and the earth" that are now, in relation to "the water" and "the fire," employed for their respective conservation and destruction.

No partial catastrophe will suit his language in either case. And the whole context of the passage presents an emphatic warning against building too much in the way of argument as to what has been, or yet may be, upon the state of things in which we live now.

St. Peter's language in this passage is very difficult, and not easily adapted to modern science, still less to modern theories about the allegorical character of the early chapters of Genesis.

But how, if it is not St. Peter's imperfect science, but our own ignorance of the past and the future, that impedes our understanding of the sentences in 2 Pet. iii. 5-7? The marginal reading of the Revised New Testament, "stored with fire," whether intended as a translation of *θεθραυρισμένοι πυρὶ* or *πυρὶ τηρούμενοι*, reminds one more of Dr. Watts's description of the bee's cell, "stored with the sweet food she makes," than of anything that the Greek Lexicon has to say about these words.

And if St. Peter's language can be accommodated to a partial destruction of the old world by water, may it not be just as easily harmonized with a similarly partial catastrophe in the day that is to be revealed in fire?

Connected with this passage by a simple train of thought—the day of the Lord in its special bearing upon the Hebrews—we find a remarkable statement about

III.

"Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you" (2 Pet. iii. 15).

The "you" here is the same with the "you" in the first verse of the chapter: "This Second Epistle, beloved, I now write unto you." And the persons are specified in 1 Pet. i. 1 as "sojourners of the Dispersion, of Pontus, Galatia, Cappadocia, Asia, and Bithynia." St. Peter's Epistles are, therefore, "Epistles to Hebrews" in the strictest sense—*i.e.*, migratory children of "Abram the Hebrew" (Gen. xiv. 13), "Hebrews" like those mentioned in 1 Sam. xiii. 3, 7, 19, and xiv. 11, as distinct from more settled Israelites. But what had St. Paul written to those persons? None of his signed Epistles are addressed to them. "Pontus, Cappadocia, and Bithynia" are out of the question altogether. There remain "Galatia and Asia." There is an Epistle to the Galatians, to whom he says: "If ye be circumcised, Christ will profit you nothing" (Gal. v. 2). This is not what we want. The Epistles to Ephesians and Colossians went to dwellers in Roman Asia. But these letters again are written to Gentiles, not to Hebrews of the Dispersion. The persons addressed in these Epistles are as clearly not within St. Peter's jurisdiction as they are in St. Paul's.

Lost Epistles cannot be intended, for St. Peter marks them as "Scriptures." They were not lost when he wrote, and his endorsement of them was the very thing to prevent any such calamity. In fact, he marks them as canonical. "The unlearned and unstable wrest them," he says, "as they do the other Scriptures."

Supposing, then, that St. Paul had written anything to the "Dispersion" of the Hebrews which was not as yet recognised as "Scripture," this sentence of St. Peter would at once give it the Apostolic seal. Just as St. Paul himself, by citing a sentence from Luke x. 7 alongside of the Law of Moses as "the Scripture," stamps St. Luke's Gospel as Canonical, so does St. Peter stamp what St. Paul wrote to the Hebrews of the Dispersion, together with "all his Epistles," with the same character. He sets this writing by itself as remarkable for its "wisdom," and classes the other Epistles separately, but all alike he pronounces to be "Scriptures."

What Epistle, then, can St. Paul's Epistle to the "Dispersion" of the Hebrews be?

There is no difficulty, if we accept this as St. Peter's endorsement of the extant Canonical "Epistle to the Hebrews," and suppose that St. Peter intended (1) to supply the missing signature, in his place as Apostle of the Circumcision; and (2) since the Jews are the appointed trustees of the Divine oracles, to show that it was needful that every Scripture should be formally consigned to them.

What I have said is tantamount to affirming—not my own belief in the Pauline authorship of the Canonical Epistle to the Hebrews, which matters nothing—but that St. Peter has affirmed the Pauline authorship of that Epistle, which, if it be so, is a matter of some importance.

C. H. WALLER, D.D.



THE MONTH.

THE special Mission services held by the Bishop of London have been the most noteworthy feature of Church life during the past month. In several of the most prominent West End churches Dr. Ingram has preached to large congregations with undoubted tokens of blessing. This episcopal emphasis on the need of evangelistic work in our Church will doubtless be very fruitful in spiritual results, and we could wish that the Bishop of London's example might be followed in other dioceses, in order to call renewed attention to the necessity of more definite evangelistic effort on behalf of the people of our parishes. Among the plain and telling messages given by the Bishop, we cannot help calling attention to one on the familiar text Rev. iii. 20, in which the following timely words were spoken :

There were people who were apt to think that Missions were rather un-Churchy, and that there was something "not quite Catholic," to use a

certain phraseology of the day, in speaking of the "knocking at the door" and the supping of Jesus with the soul. He believed that no class of people more wanted a revival of the Mission spirit and love of Jesus Christ than our orthodox Church-people. Was there no danger of a hard and mechanical Churchmanship, no danger of a use of the Sacrament, without seeking for Jesus in the Holy Communion? Could we ask for a more beautiful thought in coming to that service than "I will come that He may sup with me"? Therefore he prayed that the fruit of this Mission would be that they would more adequately realize what they were doing, and that Church-people would have a revival of love, and feel more than ever that the Holy Communion was the communion with a living Christ. Be zealous, therefore, and repent. Repent of the pride which keeps the door shut. Repent of the callousness which has come from hearing His message so often. Repent of that inner sin which makes you wish to keep the door shut. Repent of that mechanical Churchmanship which has killed your love for Christ. Repent of the brambles which have overgrown the closed door, and let the answer be :

"Oh, come to my heart, Lord Jesus;
There is room in my heart for Thee."

We may thank God and rejoice that such a faithful message was given in a part of London where, perhaps, it was most of all needed. We cannot but believe that this noteworthy Lenten Mission will be the commencement of evangelistic efforts on the part of other prominent dignitaries in many of the dioceses of our Church.

In connection with the Torrey-Alexander Mission in South London, that well-known and honoured clergyman, Canon Allen Edwards, in expressing his sympathy with the movement, gave utterance to some weighty and very necessary words. He called for prayerful sympathy with the Mission on the part of all Church-people, and especially deprecated the objection that "there is no Church teaching in it," for, as he went on to say, "What does the man in the street care about Church teaching?" The Torrey-Alexander Mission, as Canon Allen Edwards rightly urged, is for the purpose of doing the first work of evangelization, and then the converts are handed over to the Churches for membership and instruction. The Canon's concluding words are deserving of special attention :

"As a loyal Churchman, one who has spoken and worked—ay, and suffered—for the Church of England, I say she will have a rude awakening one day if she cannot recognise spiritual work like this when it is absolutely thrust upon her path."

We believe that this is the right spirit to show towards a movement which is being so evidently blessed of God as the work of Dr. Torrey and Mr. Alexander. No one could be present at the meetings in the Albert Hall without being conscious that the clear, simple, pure Gospel was being preached apart from any emotional excitement, and with unmistakable spiritual results.

We are glad to notice that the Dean of Norwich has been taking up the subject of the Prayer-Book Services and their need for revision, to which we referred last month. Dean Lefroy rightly urges that the language of the Prayer-Book is "too stately" for many people, and that greater freedom in public worship is one of the wants of the Church to-day. We might well take pattern by the Protestant Episcopal Church of the United States, which gives a fair amount of liberty to the clergy, both as to the shortening of services and also as to the choice of other Psalms than those appointed for the day. It is difficult, for instance, to see why the Lord's Prayer should be used three or four times within an hour in our Morning Service. Above all, the services need to be shortened and varied by being broken up into sections for separate use, which could then be taken in rotation. The subject is, of course, a thorny one, and probably tends to controversy; but when men like the Head of the Oxford House on the one hand, and the Dean of Norwich on the other, testify to one and the same need, we may be sure that the subject will not "down," but will press again and again for solution. And it ought not to be impossible to solve it in a way that will be satisfactory to all, and yet safeguard our services against individual idiosyncrasies and pure license. If our Church cannot prove her worth by adapting herself to present-day needs—needs so different from the days when the Prayer-Book was drawn up—we are indeed in a sorry state. In this connection we note with great satisfaction the unconventional and undoubtedly unusual features of some of the Bishop of London's services in West London. Certain services were given over to the answering of questions invited on prior occasions, and, what is still more interesting, the Bishop offered extempore prayer before and after the sermon. This is an exercise of the *Jus liturgicum* which we imagine would be welcomed by all.

Attention has been called in the *Cornhill* and the *Guardian* to the astonishing number of reprints of famous books which are now in circulation. The article in the *Cornhill* tells us that more than a thousand sixpenny editions are on sale. The "Temple Shakespeare" sells a quarter of a million copies a year; seventeen other editions of Shakespeare are either in progress or have just been completed; in the "Temple Classics" twenty thousand copies of Dante have been disposed of; during the last three months fourteen different editions of Bacon's "Essays" have been published; in the last nine years thirty thousand copies of "Cranford" have been sold

in the "Temple" version alone. Well may the *Guardian* ask, "Who reads all these masterpieces?" and, "Where are the twenty thousand students of Dante?" We cannot suppose that all these books are bought simply to be looked at; and yet the literary results of all this large circulation are at present somewhat far to seek. The writer in the *Cornhill* has also something to say on another matter of great moment to us all. He tells us that, although nearly a million (is it not well over a million?) of the Rationalist Press Association publications have been sold, a decided falling off is noticeable in the issue of religious books, except in the case of À Kempis and Augustine. We fear the Christian people of our land have scarcely realized as yet the imperative need of meeting the publications of the Rationalist Press Association by similar cheap and telling works on the Christian side. Much is being done, but very much more is needed. As a speaker at the last Islington Clerical Meeting truly said, these rationalistic publications are not being bought for fashion's sake, but to be read, and they are being read by tens of thousands of young men and women and intelligent artisans. All this constitutes a loud call to Christians to unite in issuing, and keep on issuing, the best and cheapest works in defence and furtherance of the faith of the Gospel.

The question of traffic in advowsons has again been raised by means of a leading article in the *Guardian*. The writer shows that the traffic still goes on, though to a greatly diminished extent. Advertisements of livings for sale still appear in the *Times*, and the article refers to a catalogue recently issued by an agent, giving particulars of about one hundred and fifty livings which he has for sale in different parts of the country.

In each case the annual value of the living and the age of the present incumbent are given, and generally stress is laid on the excellence of the house, the attractiveness of the neighbourhood, or the lightness of the duties. Most of the marketable livings appear to be country parishes, but in some instances important town parishes are treated in this fashion; one London parish of over sixteen thousand souls is to be found in this list.

A recent Parliamentary return gives the number of the transfers of the right of patronage during the last three years as between three and four hundred. The *Guardian* thinks that many, perhaps most, of these were of an innocent character, but there was a minority which could not be satisfactorily explained. This points to a continuation of a system by which many undeserving men are afforded opportunities of purchasing the preferment which they would other-

wise almost certainly not obtain. We can well understand the reluctance Churchmen feel to proposals to abolish all private patronage, though there can scarcely be any doubt of the dangers which must accrue from time to time in certain cases from a continuance of the system. On the other hand, there would be the gravest possible objection to vesting all patronage in the Episcopate, or even in a Diocesan Patronage Board, unless adequate safeguards were provided to prevent the feelings and convictions of congregations being overridden and set at naught by changes in the services and teaching. Every Churchman must hope and strive for some way of still further restricting the sale of livings for unworthy purposes; for, as the *Guardian* truly says, "the primary obligation is to make illegal all that morally deserves the name of simony." It is pretty certain that no other Church possesses or would tolerate the incongruities of our system of patronage.

It may not be known to all that the British and Foreign Bible Society now publishes an excellent little monthly magazine called *The Bible in the World*, which is full of the greatest interest to all who are concerned for the world-wide circulation of the Holy Scriptures. In the April number a well-known and leading missionary of the Baptist Missionary Society, Dr. Timothy Richard, writes on "The Prospects of the Bible in China," and makes the novel and important suggestion that the Bible Society should arrange for the publication of selected portions of the Old Testament among uneducated non-Christian Chinese. Dr. Richard states that certain passages of the Old Testament have actually been used to produce and justify persecution in China, and that the indiscriminate circulation of all parts of the Old Testament is capable of being abused in such a case as to do Christian missions an immense amount of harm. He considers that there is great danger lest, while the missionaries "are trying to build up a modern Church with all the light which God has given, the general circulation among heathen Chinese of the whole of the Old Testament may appear to sanction moral standards which are those of years outgrown, and which will need extensive commentaries to explain." Dr. Richard therefore advocates the publication of a hand-book of selections about the size of the New Testament, and he believes that such a selection might become a text-book in Chinese schools and colleges, and even a book of devotion in Chinese homes; while the complete Bible would, of course, continue to be carefully studied by the more advanced Chinese Christians,

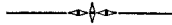
pastors, and theological students. Dr. Richard's eminence in the mission-field gives the greatest possible weight to this important proposal. We can readily understand how impossible it must be for the non-Christian Chinese to understand the idea of progressive revelation, and the fact that the Old Testament is to be read in the light of the New Testament revelation. We do not doubt that Dr. Richard's proposal will provoke warm discussion, but it seems to us deserving of very careful and serious consideration.

The Archbishop's Bill for the reform of Convocation is naturally receiving the careful and earnest attention of Churchmen. It proposes to give Convocation the power to legislate without the consent of Parliament for two purposes—to reform their own constitution, and to unite the Convocations of the two provinces for special purposes. The Dean of Ripon writes in the *Times* in strong opposition to the Bill. He bases his objections on the fact that it is "the first step taken since the Reformation to enable the clergy to legislate alone," and that, in view of the character of the Reformation, "the present proposal is an attempt to gain sanction for an unconstitutional practice which aims at undoing *pro tanto* the work of the Reformation." The Dean also objects to the Bill because it implies the distinct augmentation of clerical power, by enabling them to become a legislative body. He condemns the Bill, therefore, as being "a first step towards a substitution of a clerical for a lay government of the Church of England." The Dean's characteristic criticisms will tend to clear the issues, though we consider his fears are not at all well founded. The *Record*, in a sympathetic leading article, rightly points out that one provision of the Bill safeguards the royal supremacy, for the power to amend the constitution is expressly subject to "His Majesty's royal assent and license." And, moreover, the "making, promulging and executing of Canons" is to be in all respects subject to the provisions of 25 Henry VIII. for "the submission of the clergy." The Bill seems to us to be well worthy of the fullest consideration as a step in the direction of that Church reform which we all want, but of which we are most of us afraid. We need have no fear that Parliament will allow its prerogatives to be set aside, and meanwhile anything in the direction of a satisfactory reform of Convocation by which that august but at present not very useful body might become a real expression of the mind of the clergy of the Church of England would be a great point gained.

The following words appeared recently in one of the London papers in the course of a description of a church service and sermon :

The sermon—the essay would more accurately describe it—was delivered without emotion, and it may be safely asserted that no one present felt the least disquiet from beginning to end.

Making every allowance for possible exaggeration on the part of the writer, the statement points to one of the great weaknesses of so many modern sermons. There is no direct personal appeal, no conviction of sin. People are not made to feel uncomfortable, and they assuredly ought to be made. The great realities of sin, repentance, and personal accountability are not pressed home as they should be upon the congregations, and the results are seen in the self-satisfaction, the absence of self-sacrifice and missionary interest, the abstention from Church work, and the *vis inertiae*, which characterize large numbers of communicants. Nothing but a full, frank, fearless preaching of the Cross in the power of the Holy Spirit can ever overcome these evils and bring about a revival of spiritual religion. A recent volume of sermons was felicitously described as “sermons that required an answer.” This is as it always should be; our preaching should expect and demand the answer of personal surrender and personal service.



Notices of Books.

A Dictionary of the Bible. Edited by J. HASTINGS, D.D. Vol. V. (supplementary volume). Edinburgh: T. and T. Clark. Price 28s.

The previous volumes of Dr. Hastings' "Dictionary of the Bible" have been noticed with such fulness in the pages of the *CHURCHMAN* that any detailed description of the concluding volume is, perhaps, unnecessary. Yet, inasmuch as it differs from its predecessors in some important particulars, a brief examination of its contents may not be thought out of place. This volume—which is entitled an "extra volume"—supplements the "Dictionary" in several respects: It contains an elaborate series of indices (or, as the Editor prefers to call them, indexes) viz. : (a) Authors and their articles; (b) subjects; (c) Scripture texts and other references; (d) Hebrew and Greek terms; (e) illustrations; (f) maps. From these sources many interesting particulars come to light. We observe that close upon two hundred contributors have, in all, written for this *magnum opus theologicum*. Most of these are Englishmen (the word is used in its largest sense); but a few continental scholars have helped, the most noteworthy being Professors König, Nestle, Schürer, and Hommel. Dr. Selbie appears

to have contributed the greatest number of separate articles; next to him come Canon Driver and Professor Ramsay. The longest and in some ways the most important of the articles is Dr. Sanday's on the life and teaching of Jesus Christ. This article, which was at once hailed as a splendid piece of apologetics, has just recently been re-issued in book form. The list of contributors is undoubtedly a strong one, though we miss certain names from the "Index Auctorum," notably, perhaps, the names of the late Dr. Salmon (of Dublin), Mr. King (of the British Museum), Canon Kennett (Regius Professor of Hebrew, Cambridge), Archdeacon Gifford, Mr. Illingworth, Professor Bigg, and one or two more. On the whole, however, the list is not only strong, but singularly representative; and the "Bible Dictionary" may justly be regarded as a kind of "via media" in matters of criticism and exegesis, just as the "Encyclopædia Biblica" represents the advanced wing. The indices to the present volume have been prepared with unusual care and thoroughness, especially the subject-index; the same may be said of the index of Scripture texts. The weak place is, without doubt, the index of "other references," which is slight in texture and ought certainly to have been fuller.

The articles in the present (the "extra") volume are thirty-seven in number, and deal mainly with subjects that some editors might reasonably have excluded from a Bible Dictionary—*i.e.*, such subjects as the Khammurabi Code, the Diaspora, and the Talmud. In some respects, however, these "extra" articles are the best things to be found in the whole work; nothing, for example, could be more admirable than the special treatises (for they amount to this) on such points of interest as the religions of Greece and Asia Minor, Papyri, or English Versions. A word of appreciation is due to Professor Kautzsch's work on "Israel" and Professor Schürer's on the "Diaspora"; the amount of first-hand information contained in the last-mentioned is, as Dr. Hastings justly claims, amazing. Yet it is packed into what is—comparatively—a brief compass. Scholars generally, and not Biblical scholars alone, will find in the "extra" volume now in our hands an amount of information not easily accessible elsewhere. The whole work is a credit to English scholarship, and comes opportunely, too, at a time when people are apt to think that works of encyclopædic value are only obtainable from Germany (or Holland).

It is obviously impossible for any reviewer, however ample the space at his disposal, or however conscientious, to do more than give the barest résumé of a work of such magnitude as the present, containing as it does 1,000 closely-printed pages of matter, all of it from the pens of specialists in their own department. Nor will the value of such a Dictionary reveal itself all at once; it is only after constant and careful reference to its pages that its true importance can be ascertained or its qualities really gauged. Yet it seems impossible to do other than register an opinion that this great work is destined to do as much as, and far more than, Smith's once famous "Dictionary of the Bible" did for a former generation. It is difficult to believe that it will be superseded during the lifetime

of present scholars; and it certainly appears that the great financial success which the publishers have secured is more than justified by the intrinsic excellence of a work on which such patient labour and scholarly skill have been ungrudgingly spent. Dr. Hastings may rest assured that he has laid all students of the Bible—and many others beside—under a debt of gratitude which cannot easily be repaid.

History of Criticism: Vol. III. By Professor GEORGE SAINTSBURY. Blackwood. Price 20s. 1905.

This volume displays, both in its excellencies and its defects, the qualities of the two preceding volumes. There is the same encyclopædic erudition, the same wealth of illustration, the same hankering after recondite allusion, the same exasperating inelegance of style. Professor Saintsbury's labours in the field of criticism have been many and various; it is not too much to say that his "History of Criticism" is by far the most noteworthy of his contributions—we will not say to literature, but to the history of literature. In the first volume of this work there appeared a summary of the critical work of 2,000 years; in the second, that of more than a couple of centuries; in the third (and concluding) volume we have a critical history of the whole work of the nineteenth century. Whatever be the shortcomings of this "History" in regard to details, no fair-minded reader will deny that it must, in the future, constitute the point of departure for all works of a similar nature hereafter to be projected. Luminous insight, the flash of literary *intuition*, the quiet comprehending of the "inwardness" of a piece of literature (such as we are accustomed to look for in the finest work of Matthew Arnold or Walter Pater)—these things are to seek in the pages of Professor Saintsbury; but instruction, keen intelligence, a proper regard for good craftsmanship, a thorough handling of the "outer" things of literature—these are to be found in abundance (witness his brief but quite satisfactory criticism of Nietzsche, at the close of this volume). And our thanks are therefore due to the writer for what he has been enabled, after twenty-seven years' hard work, to give us; it would be ungracious unduly to magnify defects, either of intellectual perception or literary treatment, whether in estimating criticism in the mass or in detail. We cannot close this brief notice without calling special attention to one admirable feature of the book—its exhaustive indices. They are all that could be desired.

Historic Martyrs of the Primitive Church. By A. J. MASON, D.D., Master of Pembroke College, Cambridge. London: Longmans, Green and Co. Pp. xii, 423.

This book, Canon Mason tells us, is "not written for the learned world, but to introduce to the ordinary reader some of the most trustworthy of the records of the primitive martyrs and confessors." None the less, many professed scholars will read it with pleasure, and perhaps profit. The book strikes us as a most interesting and instructive contribution to the history of the Church, on a side, too, which is not often touched. As an example of Canon Mason's easy and pleasing style, we may instance his

account of the Martyrs of Lyons (second century), or the chapter on the Diocletian persecutions—the last and most terrible that the Early Church was subjected to. Even after the lapse of nearly two millenniums, it is difficult to read the records of these frightful “trials” without a sense of horror; nor is the wonder of it all lessened by the sombre reflection that the Church which had so magnificently—if not always quite wisely—witnessed for the “faith,” became centuries later itself an instrument of wickedness and persecution in the hands of the Inquisition. There is, perhaps, no more sobering reflection in all history than the thought of the religion of brotherly love turned into an engine of Satanic and unremitting hate. “*Tantum religio potuit suadere malorum,*” said Lucretius. Certainly the words of the great Epicurean poet were destined to a fearful fulfilment in the sixteenth and seventeenth centuries. And whereas the Pagan persecutions of Marcus Aurelius or Diocletian were the outcome of false principles, ruthlessly applied, the horror of the later development is intensified by the knowledge that “Christian” doctors, in their persecuting energies, were acting in direct defiance of the simple behest of their Master, whose direction was, “By this shall all men *know . . . if ye have love.*” Not less painful, in the conveyed lesson of it, is the thought that a man like Augustine—great, undeniably great as he was—was himself ready to turn the tools of persecution upon those who were accounted heathen the very moment the opportunity was granted to secure the command of the temporal power. Readers of Lecky’s “History of Rationalism” know only too well to what lengths of delusion even Christian teachers could go—in opposition to the words of One whose whole doctrine centred in the dictum, “My kingdom is not of this world.”

The Voice of the Fathers. By S. F. A. CAULFIELD. With an Introductory Note by VISCOUNT HALIFAX. London: S. C. Brown, Langham. Price 3s. 6d.

We are sorry to be unable to commend this book. Theologically-minded ladies, when compiling such a manual as the one before us, should at least try to be accurate and impartial. As a matter of fact, it is neither. What can Miss Caulfield mean by speaking of our Reformers (she writes, “Reformers,” the addition of the inverts being noteworthy) as men who “made no reference to the records left by the Primitive Fathers of Christendom, nor to the other great and reliable historians”; as “incapable of distinguishing between Primitive doctrine and ritual”; as rejecting, “in their ignorance,” matters of faith and practice taught by the Undivided Church; as “well-intentioned but ignorant men”? The object of the book is only too obvious—namely, to try and prove that the Fathers of the Church were soaked in sacerdotalism. Even were this the case—which it is not—English Churchmen would still be unmoved; we are not called upon to believe *even in the Fathers* when they are wrong. The Articles of the Church of England are, in effect, perfectly clear on such points.

My Communion. By the author of “Præparatio.” Preface by FATHER CONGREVE. Longmans. Price 2s. 6d.

If read with due care and caution, this book of Preparation for Holy Communion will not be without its uses. It is only right, however, to say

that the book is distinctly "sacramentarian" in tendency; it is not a book to put into the hands of the newly confirmed, therefore, unless a word of warning is given as to the teaching conveyed in its pages.

Communion and Offering. By G. H. S. WALPOLE, D.D., Vicar of Lambeth. London: Elliot Stock.

This is the second edition of Dr. Walpole's little manual. Like other books of its kind, it must be used with great care. Prayers for the dead are distinctly taught in it; and there is an air—very subtle yet all-pervading—of exotic devotionalism about it which is far removed from the manly teaching of the Church of England in such matters. A great number of hymns are quoted, some of which the communicant is urged to repeat "slowly" or "very slowly"—why, we do not precisely know. Is a reverent person *likely* to gallop through them? The book has a frontispiece, of which we can only say that we have rarely seen anything more bizarre. What possible use it can serve we are at a loss to imagine.

Ministers of the Word and Sacraments. By the Ven. S. M. TAYLOR, M.A. London: Longmans, Green and Co. Price 4s. 6d. net.

Eight lectures delivered to students of King's College, London. Were it not for the two lectures on "Public Ministrations," this book would be very useful and in some respects quite valuable as a guide to those about to enter the ministry. As it is, the usefulness and reliableness of the book are largely discounted by the unsatisfactory and erroneous teaching of Lectures VII. and VIII., which deal with the public ministrations of the clergyman. The author is evidently wedded to the Prayer-Book of 1549, and is not at all satisfied with the plain, simple teaching and ceremonies of our present Prayer-Book. His instructions for the celebration of Holy Communion contain not a little objectionable matter, and we much regret that the students of King's College should have had such teaching from a prominent dignitary. The author makes suggestions and gives directions that are not only unwarranted by the plain teaching of our Prayer-Book, but are clearly opposed to it in spirit and in letter. The Archdeacon of Southwark is a firm upholder of the Episcopal *jus liturgicum*, which again is not according to the law of "this Church and Realm." Apart from the lectures above referred to, and a number of smaller but quite significant indications of the High Church bias of the author, there is very much on the practical side of ministerial and pastoral life that is worthy of careful consideration both by students for the ministry and younger clergymen.

Some Thoughts on the Incarnation. By J. ARMITAGE ROBINSON, D.D. London: Longmans, Green and Co. Price 6d. net, paper; 1s. net, cloth.

A cheap reprint of Dean Robinson's admirable lectures on the Incarnation. For a clear, careful, balanced, and scholarly statement of the true position on the Incarnation with special reference to the Virgin Birth of our Lord we know nothing more helpful than this little work. It is marked by true sympathy with those who have doubts and difficulties

on the subject, and yet is firm in its grasp on the essential principles of the Incarnation as revealed in the New Testament.

The Official Year-Book of the Church of England. 1905. London: Society for Promoting Christian Knowledge. Price 3s.

We referred last month to some of the items in this book, and we now give it a very hearty welcome as one of the indispensable books to every clergyman. We are glad that the Society for Promoting Christian Knowledge has undertaken the responsibility of its publication, consequent upon the death of its originator and editor, Rev. Canon Burnside. It contains a mass of information concerning everything that has to do with the organization of the Church of England, and no one can even glance through its pages without being profoundly impressed with the astonishing extent of the work connected with our Church.

Inspiration and Interpretation. Seven Sermons by Rev. JOHN W. BURGON. Re-issued by C. H. WALLER, D.D. London: Marshall Bros. Price 2s. 6d. net.

Dean Burgon's remarkable and characteristic sermons are too well known to need more than the barest mention. Dr. Waller has rendered great service to the cause of truth by re-issuing these sermons, which form part of the larger volume published under the same title forty years ago. The original work included a long essay against "Essays and Reviews." It is not to be expected that everyone will agree with the late Dean's interpretations, nor will it always be thought necessary to castigate one's opponents in such vigorous and almost unmeasured terms as the Dean allowed himself to use; but the general position of the author on the authority and inspiration of the Bible is, in our judgment, the only true and possible one, and it is on this account that we welcome this re-issue as containing much "wholesome doctrine" and very "necessary for these times."

Harnsworth's Encyclopædia, Parts 1, 2, and 3. London: The Amalgamated Press, Ltd., and Thomas Nelson and Sons. Price 7d. each.

We are glad to welcome the opening parts of a new encyclopædia. It consists entirely of new articles, and the subjects are thus brought down to the present date. The type is clear, the illustrations are good, and the "value for the money" is wonderful, even in these days of cheapness. The Biblical articles seem to be treated from the standpoint of a moderate criticism, and to be written with fairness and balance. We have no doubt this new venture will meet with the success it deserves.

The Litany. Divided and Arranged for Particular Intercession. London: Elliot Stock. Price $\frac{1}{2}$ d.

This is reprinted from Mr. G. H. S. Walpole's useful work, the "People's Psalter." The Litany is analyzed carefully into its constituent parts, and short, clear explanations are given with each section. This is just the booklet to put into the hands of those who have not yet realized the beauty and fulness of this part of the Prayer-Book.

PAMPHLETS.

An Old-Catholic View of Confession. By E. HERZOG, D.D., Bishop of the Christian Catholic Church of Switzerland. Translated by G. C. RICHARDS. (Church Historical Society Publications, lxxxiii.) S.P.C.K. Price 6d. (A translation of Bishop Herzog's "Compulsory Auricular Confession, as practised in the Church of Rome, a Human Invention." Gives the Old-Catholic view of confession, with a great deal of valuable information and discussion.)

The Law of the Concordat (Loi du 18 Germinal, An X.). April 8, 1802. Translated, with Introduction and Notes, by L. G. WICKHAM LEGG. (Church Historical Society Publications, xci.) S.P.C.K. Price 4d. (Very useful in view of the present controversy in France between the Government and the Roman Church.)

Holy Week in Jerusalem in the Fourth Century. S.P.C.K. Price 4d. A translation of the portion of the "Peregrination Etheriæ" (a MS. found at Arezzo, near Sienna, in 1884, giving an account by a "Religious" called Etheria of a visit to the Holy Places in the reign of Theodosius), printed in Mgr. Duchesne's "Christian Worship." (It is difficult to understand why this has been reprinted in pamphlet form. It contains nothing of importance, and much that is superstitious and fanciful.)

Christian Missions in the Far East. Addresses on the subject, delivered by the Right Rev. H. H. MONTGOMERY, D.D., and EUGENE STOCK. S.P.C.K. Price 6d. (Three addresses delivered to members of the London Diocesan Church Reading Union, but equally suitable for general circulation. Very timely and useful, and written by two eminent authorities.)

Materialism. By Sir JAMES CRICHTON BROWN, M.D., LL.D. S.P.C.K. Price 2d. (A valuable little contribution to the present controversy on materialism.)

Work in the Vineyard. By Various Writers. Edited by Rev. J. W. FERRAR. S.P.C.K. Price 6d. (A series of papers for the newly confirmed, suggesting how they can work, and giving accounts of different channels into which they can turn their energies. Practical and useful.)

Preparation for Confirmation. By A. FAIRBANKS. S.P.C.K. Price 1d. (A short address at a meeting of the Junior Clergy at Sion College. There is nothing very new or striking in the suggestions.)

John Bunyan and the "Pilgrim's Progress." By Rev. C. E. BOLAM. S.P.C.K. Price 6d. (A lecture giving a brief biography of the immortal dreamer.)

Poverty: A Social Disease. By Rev. W. EDWARD CHADWICK. S.P.C.K. Price 2d. (Very practical and helpful suggestions.)

A Call for Efficiency. By Rev. W. EDWARD CHADWICK. S.P.C.K. Price 1d. (An earnest, telling address.)

The Position and Rights of the Laity. By Rev. HERBERT MARSTON. London: C. J. Thynne. Price 2d. (A valuable contribution to an important discussion.)

New Knowledge and Old Methods. By Rev. G. S. STREATFIELD. Bemrose and Sons, Ltd. Price 2d. (We are sorry we cannot accept the author's standpoint.)

Music in Churches and the Part of the Laity therein—Past, Present, Future. By JOHN HEYWOOD. Simpkin, Marshall and Co. Price 6d. net. (An interesting discussion from the organist's point of view.)

Do We Preach Christ Crucified? By Rev. WALTER J. LATHAM. London: James Nichols. Price 2d. (A question worth asking and worth answering in the author's way.)

BOOKS OF THE MONTH.

(To be reviewed later.)

The Grace of Sacraments. By ALEXANDER KNOX. Edited, with a preface, by WILLIAM DALRYMPLE MACLAGAN, Archbishop of York. London: Longmans, Green and Co. Pp. 268. Price 5s. net.

Moral Discipline in the Christian Church. By H. HENSLEY HENSON, D.D. London: Longmans, Green and Co, Pp. 271. Price 5s. net.

Church and State in England. By W. H. ABRAHAM, D.D. London: Longmans, Green and Co. Pp. 332. Price 5s.

Christian and Catholic. By Right Rev. CHARLES C. GRAFTON, S.T.D., Bishop of Fond-du-Lac. London: Longmans, Green and Co. Pp. 367.

On Theological, Biblical, and other Subjects. By ROBERT FLINT, D.D. London: William Blackwood and Sons. Pp. 459. Price 7s. 6d. net.

Divine Dual Government. By WILLIAM WOODS SMYTH. New Edition. London: Horace Marshall and Son. Pp. 330. Price 6s.

An Exposition of Morning and Evening Prayer. By THOMAS COMBER, D.D. Abridged by Rev. R. H. TAYLOR, D.D. London: Elliot Stock. Pp. 185. Price 4s. 6d.

Communion with God. By M. LE M.D. With Preface by Rev. JOHN DAWSON. London: C. J. Thynne. Pp. 140. Price 1s. net.

India and its Problems. By SAMUEL SMITH, M.P. London: C. J. Thynne. Pp. 48. Price 2d.

RECEIVED.

Blackwood's Magazine, The Leisure Hour, Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, Open Doors (Organ of Mrs. Meredith's Institution), *Climate, Devon Notes and Queries* (a Quarterly Journal: J. G. Commin, 280, High Street, Exeter).