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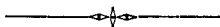
“his son,” in his German Bible of 1534, has “Der Helt,” with the note “d. i. der glücklich sein und frisch durchdringen sollte.” Seb. Münster (1535), by his rendering “quousque veniat Silo,” took Silo as a proper name, and probably as a name of the Messiah. The English Versions (except Coverdale, who has “the worthy one”) seem to have followed Münster, as they all of them—the Great Bible, the Genevan, the Bishops’, and the A.V.—have “Shiloh,” the Genevan adding a note of explanation, “the giver of al prosperitie.”

But, again, Shiloh, if it be intended as a title of the Messiah, must be a significant title; it must contain in it a meaning which shall answer to some office or characteristic sign of the Messiah; it must be a prophetic title. It would doubtless be this if it could be regarded, like the name Solomon (Heb. *Sh’lomoh*), for instance, as a derivation from a root signifying “peace” or “prosperity”—if it could mean “the Bringer of Peace,” or “the Giver of Prosperity,” as the Genevan Version expounds it. But this is philologically incorrect. In the first place, there is no analogy for the formation of such a word as Shiloh from a root *shâlâh*; and in the next place, the meaning of the root “to be at ease” is unsuitable, and would not justify the interpretation put upon it as “Giver of Peace.”¹

The rendering, then, “until Shiloh come,” has neither tradition nor philology in its favour.

J. J. STEWART PEROWNE.

[*To be continued.*]



ART. VI.—THE PROSPECTS OF CHURCH REFORM.

IT is perhaps too soon to discern any special characteristics which the new House of Commons may possess. The ordinary work of an ordinary session is required to bring out its tendencies and to test its temper. I use the latter word in a wide sense; for so far as mere capacity for wrathfulness is concerned, the monotonous consideration of Irish affairs must be admitted to have given an abundant opportunity for the

¹ This is not the place to enter into the philological question at length. It will be found fully discussed in the commentaries of Tuch and Delitzsch. The Arabic-Samaritan Version makes *Shiloh* equivalent to *Sh’lomoh* (Solomon), seeing the fulfilment of the prophecy in Solomon, not in the Messiah. In 1 Chron. xxii. 9, Solomon’s name is interpreted as meaning “a man of rest,” and the Messiah is called “Peace” (*Shâlom*) Mic. v. 4; and “Prince of Peace,” Isa. ix. 5. But the root is *Shalam*, not *Shalah*.

display of personal antipathies, and with large results. Probably no House of Commons has ever contained, in its first days of ingenuous youth, so large a proportion of members who hate one another. But this solitary note, the note of irascibility, does not suggest anything very definite as to the prospects of Church Reform. If we may assume that at some time or other the present Parliament will be allowed to occupy itself with matters which do not directly concern Ireland, it may, without rashness, be further assumed that Church affairs will, in some shape or another, come under consideration. Of course the great strength of the Conservatives renders legislation in the direction of Disestablishment impossible. The majority of the House is friendly, or at least considers itself friendly, to the Church. On the other hand, the Liberationist group, which was undoubtedly reinforced in the Election of 1885, has not been materially reduced. There are about one hundred and twenty M.P.s who may be relied on to fight the Church of England as and when they see opportunity. Most of these are Gladstonians; and without attaching too much weight to the persistent rumours of an actual compact between the Liberation Society and the National League, it may be taken as certain that, for the present, the Parnellites will support the Liberationists, and *vice versa*. No doubt some very important Disestablishers, such as Mr. Bright and Mr. Chamberlain, are Unionists, and not likely in this Parliament to join in a serious attack on the Church: but they form a small minority.

The Liberationist group, although themselves powerless to act, will be effective enough in opposing the action of others. Their policy will be defensive. So far, we can tell pretty accurately what to expect. We have the past to guide us. Church Bills will be obstructed, delayed, mutilated, and, if possible, defeated by the central band, the *corps d'élite*, of the Liberation Society, who will not lack suitable support for dirty work from the followers of Mr. Parnell. But I believe there are a great many Disestablishers—how many, events alone can prove—who will decline to pursue this policy. The agitation of last autumn, the exposure of the Liberation Society tactics, and the influence which the Church question exerted over the Election, have not been forgotten. The feeling of the country was clearly shown to be not unfriendly to the Church. I do not think we are warranted in saying more. The enthusiastic zeal of many districts was not half so remarkable, or, in my judgment, half so satisfactory, as the far more widely-spread disposition to see fair play, and to resent underhand conspiracy. The attack on the Church failed, not so much because it was weak, as because it was

unfair. If Disestablishment comes, it will be because the bulk of Englishmen have made up their minds that the Church is incapable of fulfilling the responsibilities of establishment. The electors have shown that in their view this is not a foregone conclusion. Here lies, I think, the distinction between the Liberationist view and that of the electors. With regard to Church Reform it is fundamental. While the country would give full scope for needful improvement, the irreconcilable anti-churchman regards all schemes of Reform alike, as useless or mischievous; useless if they fail, and mischievous, because retarding Disestablishment, if they succeed. Thus, I venture to think, there may be many Members who, although themselves Disestablishers in theory, may yet from a generous sympathy with public opinion, or at least an accurate discernment of its drift, refuse to participate in a factious policy. Moreover, mere obstruction to Church legislation has been so thoroughly exposed, that it is discredited. It must be borne in mind that even the most thorough-going Liberationists are under restrictions which do not hamper the Parnellites. Respectability is, for them, essential. It is a concession to the professedly religious character of the cause which cannot well be surrendered. There are, therefore, clearly defined limits to the obstacles which the anti-Church party are likely to throw in the way of Reform. With many there will be no desire to impede honest attempts at improvement; with the rest there will be the wholesome restraint of public opinion.

I confess I think the advocates of Church Reform have at least as much to fear from the friends of the Church in the House of Commons, as from her enemies. What will be the attitude of the replenished Tory benches towards changes which to be practical must be considerable, and must excite a good deal of opposition? Security makes men lazy, and Conservatives have, it must be admitted, a tendency to accumulate in office a powerful *vis inertiae*, which they only succeed in shaking off when the opportunity for action has passed away, and they are relegated to the cold shades of opposition. The old Tory spirit of immobility is perhaps no longer predominant, but it sensibly influences the proceedings of the party; and unless the leadership of Lord Randolph Churchill brings about a wholly new departure in Conservative policy, we can hardly expect to see very energetic measures of Church Reform initiated by the Queen's present Ministers. Nevertheless, though they may not initiate, they may support. It is well known that under the exigent conditions which attended the last Government of Lord Salisbury, Church Reform found a conspicuous place in the Ministerial programme. That was under the influence of popular agitation, and there seems no reason to

doubt that if the Government could be satisfied of receiving sufficient support outside, and they should have the opportunity, they would still respond, and not unwillingly, to the cry for Church Reform.

The prospects of Church Reform depend quite as much upon what goes on outside Parliament as inside. If there is a steady and coherent demand in the country for legislation on fairly definite and practical lines, the men to formulate the wishes of the multitude and work them out in sections and clauses of Acts of Parliament, and the time to discuss such matters, will soon be found. Ministers will not be slow to take up topics which they perceive to have become "interesting." In these days the ear of Parliament is always open to any voice which makes itself audible in the country. What chance is there, then, of the pressure of public opinion being exerted with sufficient force and persistence to rivet the attention and direct the action of Parliament in favour of Church Reform?

As to the great mass of Englishmen, they count for almost nothing when we are considering the forces which urge forward the cause. They are benevolently neutral, determined that the Church shall have a fair chance, but deem it no part of their duty to interfere actively, and are probably slowly coming to the conclusion that if the Establishment cannot be mended now, there will be no help for it but to end it. Public opinion will not hinder—at a critical moment it may decisively help—the cause of Church Reform; but for the motive power to bring matters into a sufficiently advanced condition for a crisis to be possible we must look elsewhere. There is a large and, with thankfulness be it added, a rapidly growing body of laymen keenly interested in the Church and its concerns. The future of Church Reform depends very greatly upon their action. Through the various Diocesan Conferences, the House of Laymen, and the Church Congress, the lay voice has abundant opportunities of being heard. I have listened to it with some attention, and the impression left on my mind is that amongst this class there is a strong feeling in favour of Reform—a disposition to assist with hearty goodwill in any practical effort to increase the efficiency of the ecclesiastical administration, but withal a sense of bewilderment and uncertainty what to do, which is rapidly crystallizing into a conviction that useful action is impossible, and that the only thing to be done is to do nothing. There are too many schemes and plans and proposals, or rather they are all too much on the same level. It is naturally difficult to induce a body of men so accustomed to isolation and trained in individualism as the English clergy to pursue a common object by the same road; but with laymen there is no corresponding impediment. I am sure that

those who have had most experience in organizing and using lay help in Church work will agree with me when I say that, apart from any special disturbing element, such as a parochial feud or ritual trouble, active lay Churchmen are as a class remarkable for the readiness with which they follow the guidance of their clergy. But in the matter of Church Reform this very docility creates difficulty. The laity are like a battalion in which each individual obeys the captain of his own company, but neither captain nor men pay any attention to the commanding officer. Lay Churchmen want leading. They want to see one plan plainly predominant over all the rest, either by reason of its obvious superiority, or by virtue of the authoritative position of its movers. The Bishops are sometimes blamed for doing too little, sometimes for doing too much; but I believe the prominent position which, long before the recent agitation, the Upper Houses of Convocation took up with reference to Church Reform has been gratefully appreciated by the laity. We are fortunate in having an Archbishop who, while inheriting from his great predecessor a policy of caution, is young enough not to be daunted by the novelty and length of the task before him. The Patronage Bill is, it is generally assumed, the first instalment of a comprehensive scheme, in promoting which the Primate will take the initiative. It will be well if it is so. Next to a wise plan, what is wanted is a firm hand in pushing it to the front. I believe there need be no fear of any lack of support. The laity will follow just in proportion as the Archbishop leads—strongly if he is strong, hesitatingly if he hesitates.

Perhaps the most important factor in the problem before us is the attitude of the clergy. I confess I find it difficult to conceive under present circumstances that any real measures of Church Reform can be carried in the face of a widespread clerical opposition. I have already referred to the tremendous influence which they exercise over the laity, *i.e.*, the earnest-minded laity. Again, they are the only people who as a class understand the conditions of the case. To the average layman such a question as Patronage is, or was until recently, perfectly unknown and dark. So with other kindred subjects. The clergy are the only class who possess anything like adequate information. Finally, the clergy have a financial interest in the Church which is peculiar to them; and despite the gospel of rapine taught by politicians of the modern predatory school, the country still retains a large share of the old spirit of fair play which would tend to restrain the adoption of changes, against the will of those primarily affected. Of course, when we speak of the attitude of the clergy towards Church Reform, we refer to something which has no existence,

any more than the attitude of a team of horses. There are scores of attitudes. There are many excellent men, men whose praise is in all the churches, who have spent long lives in loving, devoted, and successful service, to whom the very word "Reform" has an unwelcome sound. Whether ostensibly so or not, they are, in fact, opponents of Church Reform altogether. If you speak of the scandals of the trafficking in cures of souls, they will tell you that the evils have been grossly exaggerated, that the proposed remedies are worse than the disease, and that the opening of the door to change is in itself a peril the full extremity of which can only be measured by those who possess a maturity of experience such as theirs. If you speak of the inequalities of clerical incomes, or the abeyance of Church discipline, or the powerlessness of the laity, or the farce of *congé d'elire*, it is all the same; and no doubt there is much to be said from their point of view. If all clergymen were like these clergy, and all livings were like their livings, and there were no other interests to consider but those of the clergy, we might well consent to let things alone.

A far larger class, however, have given their consent to changes rather because they consider change inevitable than because they like it. These are the men who ask what is the minimum that must be given to appease public opinion, in the spirit of travellers beset by wolves selecting the least-valued baby to throw out of the sledge. They are apt, too, to draw lines beyond which the tide of Reform must not rise. I confess—although, remembering the number and the authority of those who have thus spoken, I hesitate to say so—I have read with regret and concern the decisive, point-blank condemnation which has on almost all sides been passed on the very idea of Parochial Councils established by Act of Parliament. I regret it, not because I have seen any plan for such Councils which struck me as at all practicable, but because it is surely premature for anyone to say that no such plan will ever be discovered, and the more so as Parochial Councils lie immediately in the road along which all real Reform of the National Church must travel. "Thus far and no further" has been frequently said in the history of the world; but more often than not it has had to be unsaid. Besides the impolicy of laying down metes and bounds which may speedily have to be renounced, there is the further mischief of conveying an impression of hostility, or at best of enforced compliance, which is greatly to be deprecated.

I have already referred to the variety of views entertained by those who are agreed as to the necessity of some Reform. It would be absurd for me as a layman to set to work to lecture

the clergy; and I do not propose anything so audacious. But I may, I trust without impropriety, venture to express a very strong conviction that the prime necessity of the moment, if the cause of Reform is to prosper, is a large measure of agreement amongst the clergy, as to plans, a determination to accept the scheme which has the best chance of being generally adopted, rather than that which individual ingenuity has devised, and in consequence individual taste prefers; and finally, a reluctance to say *non possumus* or to set up as vital principles which, when looked at a little less hastily and more closely, might be seen to be nothing of the sort. A great advance has already been made in this direction. Early in the year, when the cry of Church Reform was first raised, there was a perfect Babel of competing schemes and plans. Those who ventured to point out that everything could not be done at once, and that very few of the subjects thus suddenly brought forward were ripe for treatment, were considered dull and unsympathetic. Now, however, not only is the sound rule of "one thing at a time" recognised, but we are all agreed that the one thing to be done first is the Reform of Church Patronage. That represents a great step in advance. The next, which, despite the correspondence columns of the *Guardian*, is I trust in progress, consists in the adoption of the Archbishop's Bill, as a plan which, however it may be modified in detail, is in principle not only good, and the best that present circumstances render possible.

It is to the clergy that we must mainly look to push forward, and keep forward, the subject of Church Reform. The University professors and other distinguished clergymen who signed the Cambridge Manifesto were then only beginning their work. If any good is to be done, they must go on. It is only the clergy who have the necessary knowledge or influence or opportunities. The first wave of agitation has spent itself. Left to themselves, friends and foes alike will let the matter drop, and we shall go on as before, until another storm bursts upon the Church and finds us no better prepared to meet it. I suppose there are very few optimists so thoroughgoing as to think that the conflict of last autumn will never be renewed. What is passing in Wales at the present time is a significant indication not only of the source from which trouble may at any time arise, but also of the actual method of its infliction. The tithe-war now raging over a few Welsh farms is the cloud no bigger than a man's hand, which may one day overshadow all England. I will not commit the rashness of unauthorized prophecy, but it is impossible to witness the utter disintegration of the Liberal party, the rapid dying out of the Whigs, and the feuds of the Radicals,

without perceiving the need of some great cry to unite the scattered battalions, and without wondering whether that cry may not be "Down with the Church!" But when the struggle comes, it will be under different conditions from those of which we have had recent experience. The great central public opinion, which is neither Church nor Liberationist, but decides between the two, leant last autumn to the Church's side, partly, as I have said, because it revolted against the unworthy trickery of her foes, but still more in order to give opportunity for reform which would obviate the necessity—to Englishmen the always unwelcome necessity—of revolution. But if, when the conflict returns, it finds the old abuses unremoved, the old inequalities unadjusted, and the old anachronisms still surviving, it is by no means certain, nay, it is not likely, that the same course will be followed again. If the country determines to rend asunder Church and State, it will not be because it is in love with Liberationism, but because it is in despair of the Establishment.

I have carefully abstained from confusing my attempt to note the prospects of Church Reform with any discussion of Church Reform itself.

Yet so many and such inconsistent ideas are classed under this one title, which has become a kind of nickname for every man's pet whim in matters ecclesiastical, that in order to make myself intelligible, it seems essential I should explain in general terms what is meant in this paper by Church Reform. First, I mean the removal of admitted abuses, such as those connected with Church Patronage, and I must add, although the prejudices of a lawyer rebel while I make the admission, the pretended election of Bishops. But secondly and principally, I mean the gradual infusion of the democratic principle into the administrative machinery of the Church of England. I am afraid I shall startle and perhaps shock some readers who may have acquiesced in all that has been said hitherto. But, nevertheless, I am only putting into language the underlying principle of the various plans for giving power to lay parishioners, which figure more or less conspicuously in all our programmes of Church Reform. The Church of England must in the near future choose whether she will become much more national in fact, or much less so in pretension. Do not let me be misunderstood. I am not thinking of doctrine or even ritual, or referring in the most distant manner to the spiritual side of religion. Its laws are independent of the shifting currents of human opinion and fashion. To speak in mathematical phrase, they are of other dimensions, and are not to be expressed in terms such as I am using. But the ecclesiastical shell of religion, the external organization of a National

Church, is necessarily human in its arrangement, and is susceptible of modification at the hands of man. No doubt opinions will differ as to the exact position of the line of demarcation between the spiritual and external, the human and the divine, but all will admit that the line exists, and that is sufficient for the present purpose.

What is it that we who believe in the possibility of a National Church are aiming at? We desire that the Church of England should possess the hearts and influence the lives of the whole nation. We want the Church, without sacrifice of the truth, to have as great a body of Englishmen as possible for her true sons. That is surely the conception of a National Church. We want the Church and the nation, as they have grown together in the past, so to be united in present interest and sympathy. In the days when ministers of State were generally Bishops, when the police business of the country was done by the ecclesiastical courts, and membership of the Church was an incident of citizenship, Church and State were united after a very real fashion. Government both in Church and State was of the same kind, conceived after the same model. The practical absolutism of the king had its counterpart in the autocracy of every parish priest over the services of his church, and the administration of its affairs. But times have changed; power in the State has passed into the hands of the people. We may not like the new order of things, we may think that in the long-run it will work less well for England than the old, yet we cannot prevent it. Most of us have long ago made up our minds to accept the situation, and to make the best of it. Instead of crying over spilt milk, we are trying to test the capabilities of the democratic *régime*, and are rapidly discovering that if it has drawbacks, it has also grand possibilities.

While this is so in the State, the Church remains where she was. The clergy govern, they receive the endowments, and they administer ecclesiastical affairs, at any rate so far as they are parochial. Churchwardens, who are the theoretical representatives of the laity, have, practically speaking, about as much or as little power as the House of Commons under the Tudors. Now, it is a characteristic of our English temperament that we do not trouble ourselves greatly with what does not concern us. When we have duties to perform, responsibilities to discharge, above all, money to receive or to pay, then we are interested. If, therefore, the interest of the country in the Church of England is to be reinvigorated, it seems to me it must be by giving to the laity a greater share of power, a more effectual control over the machinery of ecclesiastical administration. The Church must not be governed for the nation, but by the nation, if we wish it to be, and to remain, National. In other words, the

harmony between Church and State must be re-established. The democratic principle, irrevocably accepted in the one, must be admitted in the other. I do not pretend that there will be no difficulties, no friction, no breakdowns. For the clergy it means a real surrender of power (never a pleasant thing to contemplate), with the added anxiety of uncertainty as to how that power will be used by those to whom it is transferred. It is, no doubt, a serious matter to meddle with so venerable a thing as the constitutional relation of Church and State. Men may well shake their heads and say that to attempt to cut out a stone here and a timber there will inevitably bring down the whole building about our ears. It is likely enough—perhaps more likely than not—that it will never be done; that the risk of doing irretrievable mischief will outweigh the danger of doing nothing. But do not let us deceive ourselves. If the present condition of things remain unaltered, the separation of Church and State, as of two institutions which, having grown together for centuries, have at last divided, and are getting wider and wider apart every year, must inevitably come, sooner or later. On the other hand, we may be pardoned if some of us refuse to give up our faith in the possibility of a true National Church, and our conviction that in a firm and faithful policy of Reform, cautiously planned and courageously prosecuted, lies our best hope of being able to win the rich harvest of spiritual blessing, of which every year seems to give to the Church of England larger and larger promise.

LEWIS T. DIBDIN.



ART. VII.—THE FOREIGN TRANSLATION COMMITTEE
OF THE SOCIETY FOR PROMOTING CHRISTIAN
KNOWLEDGE.

THE good work done by the venerable Society for Promoting Christian Knowledge is well known. Though no longer occupied in direct Missionary work to the heathen, it renders services of extreme value by supplying Christian literature, maintaining a Training College, making grants of printing presses, assisting in the erection of chapels and schools, maintaining scholarships, supplying passage-money to Missionaries, and making presents to them of useful books. All this work is performed by the General Committee.

But there is a special Foreign Translation Committee, the members of which are appointed for life by the Primate, and are not subject to annual re-election. So far they are inde-