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THE
CHURCHMAN

APRIL, 1888.

ART. I.—THE WAKEFIELD BISHOPRIC MOVEMENT.

THAT the army of Christ on earth should, in all respects, be adequately officered, and that to no officer should be assigned duties which it is physically impossible for any single individual to fulfil, is a proposition which, in the abstract, every Churchman is prepared cordially to accept. Nay more, as a practical proof of the strength of our convictions in this matter, we may point with no little satisfaction to that widespread work of subdividing our large and crowded parishes and erecting new churches, which has formed so marked a feature of the Victorian age that the Bishop of Gloucester and Bristol lately stated that no less than 8,000 new churches have been built during her Majesty's reign. But though our ready acceptance of the general proposition has thus borne much admirable fruit, in respect of the increase of the parochial clergy, it is strange to note how, till lately, English Churchmen have failed to apply it to the highest order of the Christian ministry, and to make proportionate provision for the increase of the Episcopate. A glance at the history of the last three centuries and a half will abundantly justify these remarks. It is well known that Henry VIII. created, successively, the Sees of Chester, Bristol, Peterborough, Gloucester, and Oxford, but few persons seem alive to the fact that for nearly three hundred years after the formation of the last-mentioned of these Bishoprics, in 1545, not only was there no increase whatsoever in the number of the English Bishops, but the Sees of Gloucester and Bristol were merged, albeit the population of the country had increased, during the interval, from four to fourteen millions. On the loss to the efficiency of the Church, arising from this state of things, it seems almost needless to dwell. One of our present Bishops has

recently told us that he travels about 15,000 miles, during the course of a year, in the discharge of the duties of his office; and if, this being so, the Church public still loudly complain of the infrequency of episcopal supervision, the reader may be left to judge to what a minimum this must have fallen, ere there were modern facilities for travelling, and when (without counting Suffragans) the number of English Bishops was eight less than at the present time. But in the year 1836—the year which witnessed the merging of the two Sees just referred to—came the dawn of a brighter day of opportunity for the English Church. The vast Diocese of York was then subdivided by the creation of the See of Ripon, and this was followed, twelve years later, by the founding of the See of Manchester. The next important step taken was in 1861, when the late Lord Lyttelton introduced a Bill into Parliament for the creation of more Bishoprics; but the contemplated income of the Sees was £4,000, and the Bill failed to become law. For thirteen or fourteen years more, things continued as they were. Plans, indeed, were discussed and schemes mooted, but it was not till the end of 1874, or the beginning of 1875, that the next movement for the increase of the Episcopate was really launched, by the present Bishop of Winchester taking active steps to provide for the sub-division of his Diocese by the sale of Winchester House. This effort at length resulted in the erection of the See of St. Albans, in 1877—a year also marked by the founding of the See of Truro, a step which restored the ancient Cornish See, merged for eight centuries in the Bishopric of Exeter. So far as the writer of this paper can learn, the scheme for the formation of the See of Truro was first actively promoted in February, 1875; and as vigorous steps were first taken for the creation of a South Yorkshire Bishopric, with Halifax as the Cathedral City, in June, 1875, it may be claimed for the general movement to which this article refers, that though eighth in the order of completion, it was fifth in the order of active promotion, since the reign of Henry VIII. The history of this work, and the difficulties which its promoters have encountered, must now be briefly given.

It would seem, then, that on the death of the late Archdeacon Musgrave, Vicar of Halifax, in the spring of 1875, a number of leading Yorkshire Churchmen, feeling deeply that the enormous growth of the population and the increase of Church-work in the West Riding called for the creation of a South Yorkshire Bishopric, sought and obtained an interview with the Government of Mr. Disraeli, in whose hands, as then Prime Minister, lay the patronage of the valuable living vacated by the Archdeacon's death. Their object was to seize

the opportunity afforded by the vacancy to induce the Government to bring in a Bill appropriating £1,000 a year of the revenues of the living for the creation of a Bishopric of Halifax, before the appointment of a new Vicar, urging that, in that case, the Vicar might be appointed on the understanding that he would receive an income of £1,000 only. They were encouraged to hope that if they could raise £50,000 from other sources, the scheme might be considered. No sooner was this known in the West Riding, than £22,000 was immediately promised, but the Government making an appointment to the Vicarage in the autumn, this first scheme for a South Yorkshire Bishopric at once fell through, and those who had felt the need most keenly were left to wait. But though the first remedial effort for Yorkshire, made by the present generation, thus received a temporary check, the necessity for a further sub-division of episcopal labour was soon destined to become more apparent, not only in that county, but in England at large. Ere two years had passed, the pressure of work began to tell seriously on the late Bishop of Ripon; and the general question of the increase of the Episcopate having been pressed on the attention of the Government from various quarters, they determined to introduce a Bill providing for the creation of four new Bishoprics, as soon as the needful funds could be raised. The circumstances under which this Bill was introduced in 1877, and subsequently altered and passed in 1878, shall be noticed in their place; but it may be well, in the first instance, just to refer to the urgent necessity, in this respect, which Churchmen recognised in Yorkshire several years ago, and certainly it may be safely affirmed that the sense of need which pressed upon them, in the early days of the movement, has been greatly intensified by the course of subsequent events. Not only, then, had the population of the West Riding grown enormously, not only had the large towns in many cases doubled the number of their inhabitants since the Diocese of Ripon had been formed, but the clergy had been doubled also, while the number of persons confirmed had increased from 3,753 in the year 1857 (the first of the late Bishop of Ripon's Episcopate) to 7,170 in 1874, the year before the first effort for a South Yorkshire Bishopric was made. Add to this the visions afforded by the Church Congresses at York, in 1866, and Leeds, in 1873, of what the Church might hope to achieve by better organization and the attainment of a higher state of efficiency, and it will at once be conceded that it was not without due reason that a desire for an increase of the Episcopate was long since cherished in the West Riding. If the Church had of late made such strides in that region under the

guidance of one Bishop of singular piety, great popular gifts, and great administrative ability, what might not be the result if the enormous Diocese, covering 1,600,000 acres, were again sub-divided, and instead of one Bishop there were two? But if men felt all this in 1875, most assuredly have the lessons of the interval deepened their convictions. The growth of population in the Diocese has gone on so steadily increasing that, whereas in 1836 it was 800,000, it has now reached 1,600,000; the number of the livings has grown from 300 to 500 during the same time, and Churchmen have seen their late revered Bishop carried to a comparatively early grave, through what was generally recognised as the result of overwork. Nor is this all; for, side by side with the urgent need for sub-division in the ecclesiastical world, there has been devised and carried out a most elaborate sub-division of the county in matters secular, and not a few persons have felt how striking has been the contrast between the unsatisfied demand, in the one case, and the fulness of the supply, in the other. Be it remembered that little more than half a century ago the county of York was not only one great Diocese, but also one great county constituency for purposes of Parliamentary representation. So rapid was the growth of population, so varied and important were the interests at stake, that it was at once divided into five constituencies, while, later on, in 1885, it was further sub-divided into twenty-six. But what has been achieved, meantime, in matters ecclesiastical? Why, only, till the completion of the Wakefield Bishopric movement, the creation of the See of Ripon, now two-and-fifty years ago! Here are considerations which it is felt will abundantly justify the pains which have been expended on the effort. Here are some of the thoughts which have stirred the promoters to the accomplishment of their work. Nor have they only been influenced by a sense of need. There has come to them, of late, much cheering testimony as to the results of similar efforts in different parts of England. Few persons who heard the speech of the Bishop of London, at a meeting at the Mansion House, in London, in July, 1885, for the promotion of the Wakefield Bishopric, will forget the testimony he bore to the results which followed the division of the Diocese of Exeter; while in the North of England the Bishop of Durham stated, in his Charge in 1886, that whereas "the numbers ordained to the Diaconate in the three preceding quadrennial periods, when the Diocese was still undivided, were 90, 119, and 134 respectively; during the last four years 115 deacons were ordained for the present reduced Diocese." His testimony with respect to confirmations is even still more striking. During the four years which preceded the formation of the See of Newcastle,

the Bishop states that in the undivided Diocese he confirmed 25,815 persons. During the four years which followed it, the numbers mounted up, in the same area, to 37,132. It would be easy to multiply such evidence, but it must suffice to quote what the Bishop tells us is the general result of all recent experience, viz., that "no money fructifies more rapidly than the expenditure on providing more effective episcopal supervision."

But we must return to the history of the Yorkshire movement. After the collapse of the scheme of 1875, it appears, as has been already stated, that the whole question of the increase of the English Episcopate began seriously to occupy the attention of the Government, and in the following year a Committee was appointed by them to consider the boundaries of the new Bishoprics of St. Albans and Truro, which were then in the course of erection. This Committee was further instructed to have regard to the necessity for the increase of the Episcopate in the country at large, and to suggest a scheme which might meet the requirements of the case for some time to come. The two Archbishops, and several Bishops and Laymen, sat on that Committee, and the result of their deliberations, during 1876, was to recommend the formation of the Sees of Liverpool, Newcastle, and Southwell. It was not till the early part of 1877 that the Government resolved to include South Yorkshire in the Bill, and to form a new Diocese, including Sheffield, with Wakefield as the Cathedral City. News that such a Bill was drafted first reached Wakefield on the 22nd of March, and at once created great enthusiasm, though the prospect thus opened up to the town, and the honour conferred upon it, had been utterly unsought for by any of the inhabitants. Plain though the reasons for the selection of Wakefield were, it is impossible not to sympathize very deeply with the disappointment caused to the Churchmen of Halifax, the town which two years before had been contemplated as the Cathedral City, nor to wonder at the gallant but friendly struggle which quickly followed; but be it placed on record that what occurred in the selection of Wakefield occurred simply on the merits of the case, as decided by independent persons, and not as the result of any action whatsoever of anyone connected with the town, eager though Wakefield Churchmen have since proved themselves to retain the prize. It is said, indeed, that in 1836, when the Diocese of York was first divided, Wakefield was named as a possible See; but, however this may be, it was doubtless its ease of access which chiefly led to its selection for the Diocese contemplated in 1877. What Lairg is to Sutherland, that Wakefield is to the new Diocese which is to bear its name. Lines of railway

communication branch out to Morley, Dewsbury, Halifax, Huddersfield, Barnsley, and Sheffield, as from the pivot of a fan, and, as it was originally intended to include Sheffield, this last circumstance was no doubt largely taken into the account. But between the arrival of the news at Wakefield, on March 22nd of that year, and the introduction of the Bill by Mr. Cross, in May, two things occurred which greatly altered the aspect of affairs, and largely tended to retard the general progress of the scheme. Speaking of these and other matters at a great meeting, held at Wakefield, on May 23rd, 1877, Colonel Stanhope, then one of the Members for the Southern Division of the West Riding, one of the chief subscribers to the original movement, and also a member of the Committee appointed by the Government to consult as to the increase of the Episcopate, said :

The question of a new Bishopric in Yorkshire was mentioned last year, but, so far as I am concerned, I am not aware that that was then part of the scheme of the Government. However, early in this Session, Mr. Cross sent for me, and said the Bill comprised four new Bishoprics in addition to the two (St. Albans and Truro) then being constituted. He said Yorkshire was to be one, and therefore he wished action to be taken with respect to Yorkshire, and he asked those who were interested in the matter, who were also present, to take action, because no report had been made upon it in the last Session. . . . We were asked, in the first place, to make a geographical division of Yorkshire into three Sees, which we did to the best of our power, and the inevitable result of that was that the new Bishopric of South Yorkshire was proposed, which, of course, included Sheffield. But that town expressed a very strong objection to be separated from the See of York, showing, at all events, the pride they have in the good work the Archbishop of York has done there ; therefore it became evident at once that, as Sheffield had no alternative scheme to propose to make itself the centre of the Bishopric at once, that town could not be included in the scheme. The boundaries then to be fallen back upon were what were formerly proposed as the Bishopric of Halifax, excluding Bradford. That, then, practically is the See which is now proposed, taking from the west (excluding Bradford) the parishes of Halifax, Birstal, Batley, Dewsbury, and so on to Wakefield, and taking the rest of the boundary round by the present See of Ripon. I think I have explained to you how this came to be proposed, and that it was chiefly, perhaps, due to me. Another thing, Wakefield is an exceedingly convenient situation, so far as railway access is concerned, for the management of the whole of this new district, whether Sheffield is included or not. My proposition was that Wakefield was the fittest place for the See, and therefore I proposed to Mr. Cross that this town should be the seat of the new Yorkshire Bishopric. Then our friends at Halifax, considering, no doubt, that they had, in the first place, been selected by those who were promoting the scheme on the former occasion, thought the time was come to keep Halifax selected instead of Wakefield. Sir Henry Edwards started an entirely new idea, one well worthy of consideration, that there should be an Incumbent Bishop of Halifax, that is, that the Vicarage of Halifax should be merged in a Bishopric, and that the Bishop should be both Bishop and Vicar. That has been suggested in other towns—I believe in Liverpool—and no doubt much can be said in favour of it ; but there is this objection, that it would not gain the increase of the Episco-

pate which was contemplated by the Government, or the Ecclesiastical Commissioners, or the Committee existing in London for the promotion of new Bishoprics. They had all pledged themselves that the Bishoprics should be increased on the old lines, and therefore that idea—which I am bound to admit would have solved the difficulty at once, for two-thirds of the revenue would have been provided, and the patronage would have been provided, and it would only have remained to improve the Parish Church and to have raised a moderate amount of subscriptions—fell through. There remains purely, now, this question, whether Halifax or Wakefield can be shown to be the most desirable position of the two in all respects. As Halifax has expressed itself, and shown itself willing to come forward in the matter, the only way in which it could be decided would be to put the names of both these towns in the Bill, there being no other competitors in the field, and to let it be decided at a future time, by the Queen in Council, which of the two should be chosen.

It will be seen, then, from these remarks that when "the Bishoprics Bill" was first introduced, in May, 1877, it differed from its draft—information as to which had been received in Yorkshire in the preceding March—in two very important respects, both of which greatly hindered the success of the appeal for funds which was at once made to the Church public. In the first place, there was the exclusion of wealthy Sheffield; in the next, there was the inclusion of an alternative Cathedral City. Nor was there time to recover from these adverse circumstances before the depression in trade became so serious that, owing to this and other causes, the scheme for long lay in complete abeyance. At the meeting at Wakefield, addressed by Colonel Stanhope, £13,000 was at once subscribed in the room. In a few weeks this had grown to £18,000; but it soon became evident that, so long as the rivalry created by the Bill, between the two towns, continued, no great progress could be made. The next year, however, the Government, perceiving this, reintroduced the Bishoprics Bill with the name of Wakefield only, so far as Yorkshire was concerned, and after some discussion the measure became law in the autumn. The subscription list had now reached upwards of £21,000, and the promoters of the movement felt that the time had come, on the one hand, to seek the assistance of the Additional Home Bishoprics Society with a view the more easily to secure the help of Churchmen throughout the country; and, on the other, with the approval of the Bishop, to organize a great meeting of Yorkshire Churchmen at Leeds. The appeal to the Society at once gave rise to great hopes for the future. Courteously received by Lord Devon and the Committee on November 11th, 1878, a Yorkshire deputation stated the progress which had been so far made. Laying the subscription list before the Committee, they pointed out that the Bishoprics Bill secured to them an annuity of £300 on the next voidance of the See of Ripon, a sum which, if capitalized,

was equivalent to £10,000 more, and the Society pledging itself gladly to do its utmost to raise another £10,000, it seemed to the deputation that they could almost see their way to nearly half the £90,000 which, at the price of investments, in those days, it was estimated would be needed to complete the scheme. But though hopes were thus raised in London, they were doomed to disappointment nearer home. The Yorkshire meeting was fixed for December 10th. The Bishop, the Lord Lieutenant, the County Members, and a large and representative gathering from all parts of the West Riding, were expected to be present; but as the exigencies of the times demanded the early and unexpected meeting of Parliament, those on whose presence the Committee chiefly relied were unable to take part, and the depression in trade becoming more and more serious, it was thought advisable that the meeting should be postponed. Thus the movement fell into a state of practical abeyance, from which, partly owing to the condition of trade, and partly to the failure of the Bishop's health, it was not rescued for more than five years. During these years Yorkshire Churchmen witnessed the creation of the other three Sees for which provision was made in "the Bishoprics Act." First came Liverpool in 1880, next Newcastle in 1882, and then Southwell in 1884. The news that Southwell, too, was complete, stirred great feeling in the Diocese of Ripon, in the spring of that year, and after a consultation with the Committee of the Additional Home Bishoprics Society on March 17th—during which some leading Yorkshire Churchmen expressed the fear that the movement was dead, and must be put aside—it was finally resolved that Lord Devon should be requested to write to the Bishop of Ripon, asking whether, in view of his lordship's state of health, he would allow that Society to organize and take measures for the promotion of the proposed See. Lord Devon wrote accordingly, and received a warm reply from the Bishop.

Within three weeks of writing this letter¹ the Bishop of Ripon passed to his rest, and at the meeting on the 28th April, called to consider it, little more could be done than to express sympathy with the family of the deceased Prelate. It was evident, however, that the movement had at last assumed a new phase. Had the Bishop lived, his generous offer to resign the £300 a year, and the hearty expression of his concurrence would, doubtless, have achieved great results in the West

¹ The letter will appear, with several other documents and a complete list of subscribers, in a pamphlet, "The Wakefield Bishopric Movement" (being a reprint of this article with additions), shortly to be published by Mr. Elliot Stock.

Riding, even though illness might have prevented him supporting the scheme in person; but the prospect of the work being actively promoted and personally commended to Yorkshire Churchmen, in the great centres of activity, by the Bishop of the Diocese himself, led to hopes which were greatly increased when the intelligence arrived that Canon Boyd Carpenter had been appointed to the vacant See. The new Bishop first met the representatives of the Diocese at the Diocesan Conference, in Leeds, in the following autumn, and an influential Committee was at once appointed to promote the formation of the Wakefield Scheme. Then came the first meeting of the Archdeacons and Rural Deans at the Palace, with their new Diocesan, in December. Opportunity being afforded to discuss the question, many expressed their surprise at hearing that, apart from the annuity of £300 a year from the mother See, and the promise of the London Society to do their utmost to raise £10,000, it was believed that upwards of £21,000 could still be relied upon from private donors. But it yet needed a vigorous effort to get the ship, which had been so long stranded, well afloat; and this effort was made at the soirée of the Wakefield Church Institution in January, 1885, when the Bishop paid his first visit, since his appointment, to the town, and was received with true Yorkshire cordiality. A resolution was proposed expressive of a hope that, through his lordship's assistance, the town of Wakefield, which now offered him a hearty welcome, would soon become a city; and side by side with this resolution came the announcement of three new donations of £1,000 each. The Bishop immediately caught the spirit of the great meeting; nor is it possible to assign too much of the success which crowned the effort, within three years from this time, to the unwearied energy with which his lordship forwarded the cause and persuasively advocated it in the Diocese and elsewhere. Preliminary inquiries were at once made, and the Yorkshire Committee, appointed by the Diocesan Conference, in the previous autumn, met for the first time, under the Bishop's presidency, on the 17th of April, in Leeds. Two secretaries and two treasurers were at once appointed, and the former were instructed to communicate with all persons who had promised donations in previous years, with a view to ascertain the exact state of the fund. The process was delicate, but the result proved eminently satisfactory; for in a month's time the secretaries were able to report that their most sanguine hopes were more than fully realized, and that, including a certain sum in the hands of the Additional Home Bishoprics Society, they could now rely on £24,365, of which £8,000 was paid, while the promises of the remainder had been cheerfully renewed.

And now began what may be termed the Second Campaign of the Wakefield Bishopric Movement. For seven years the ground had, so to speak, lain almost wholly fallow. It was first broken by an earnest Pastoral from the new Bishop, which reached every parish in the Diocese simultaneously on the morning of the 11th of June. The Bishop pointed out the vast size of the Diocese, the time that was necessarily lost in travelling over so wide an area, the disastrous effect of the weight of work on the late Bishop, and the difficulty of undertaking any other Church scheme till this enterprise was complete, and concluded with an earnest appeal for the support of a united Diocese to accomplish the movement in the Jubilee year of the mother See. The Pastoral was quickly followed by a series of meetings at the chief Diocesan centres of population, each of which was addressed by the Bishop. The first of these was held at Huddersfield on June 30th, when upwards of £2,500 was subscribed in the room. Then came meetings at Leeds, Bradford, Dewsbury, Halifax, Keighley, Wakefield, the Mansion House, London, and many other places; and so liberal was the response that, at the Diocesan Conference in the autumn, the £24,000 announced in June from private sources had grown to nearly £39,000. Meanwhile, at the Bishop's suggestion, the ladies of the Diocese formed a Committee for the purpose of raising a sum sufficient to provide an episcopal residence for the new See, and so indefatigable were their efforts that in two years their president, Mrs. Carpenter, was able to report that they had obtained £10,000. The relief thus afforded to the General Committee cannot be too gratefully acknowledged, nor yet the further help which the ladies gave at last in completing the Endowment Fund. Being thus encouraged, the clergy, district visitors, and Sunday-school teachers in many parishes vigorously promoted the general movement during the winter, inasmuch that by the midsummer of 1886 the private subscription list had reached £50,000. Great hopes were now fixed on the coming Church Congress at Wakefield, nor were they fixed in vain; for though no direct result followed, yet the interest which was aroused in the movement by this great gathering of Churchmen, in the future Cathedral City, at once bore fruit. Some handsome gifts had been received since the previous midsummer and during the visit of the Congress to the town in October, and it was then calculated that about £11,000 more would complete the scheme. A generous friend, whose name is unknown to anyone save the Bishop, at once wrote to his lordship, and offered half this amount on condition that the other half was contributed by the end of the year, and, in response to a vigorous effort, the secretaries were able to inform the public on the 31st December that £5,529 had been sub-

scribed to meet the generous offer of the "Anonymous Friend," and that it only remained for the unpaid donations (including the £10,000 which the Additional Home Bishoprics Society had promised, if possible, to raise) to be paid in, to enable the treasurers (assuming that they could invest the whole amount at a rate of interest approaching $3\frac{1}{2}$ per cent.) to hand securities to the Ecclesiastical Commissioners for £2,700 per annum, an income which, together with the annuity of £300 from the See of Ripon, would produce the minimum endowment contemplated by the Act of 1878 for the new Bishopric of Wakefield. In making this announcement, the only legitimate ground of misgiving—namely, the possibility of obtaining $3\frac{1}{2}$ per cent.—seemed removed, for quietly and unobtrusively the Bishop had for some time employed himself in collecting an Emergency Fund, to obviate the possibility of any public disappointment. Though known to the secretaries when their letter was written, no allusion was made to it at the time, by the Bishop's own wish; but it will be understood, now, that knowing of a surplus of £4,000 to meet any possible contingency, the hope was fondly cherished that the end had at last been reached. But, alas, it was only the beginning of the end. The duty, however, of the historian is to narrate, and not to comment, nor does the writer of this history experience any temptation to violate this rule. Suffice it, then, to relate that though most of the promised donations were at once paid in by private donors, the anticipations which had been formed as to the ability of the Additional Home Bishoprics Society to raise £10,000 were doomed to disappointment; but as it soon transpired that their Committee had not met since April, 1884, it was still hoped that their "utmost" effort which they had so gladly promised on behalf of the Wakefield Bishopric might yet be made. The outcome of a meeting of the Committee on February 16th, 1887, did not tend to encourage this view; but in courtesy to those who had so greatly cheered them in the past, and in face of the numberless Jubilee appeals in the present, the promoters of the scheme in Yorkshire resolved to wait. It was July; the Jubilee was over; the Archdeacons and Rural Deans of the Diocese were again assembled at the Palace, Ripon; the London Society still held its hand; and, with one accord, the Bishop was requested to write to Lord Devon, to fix a date when, unless the ground was occupied by his Society, the Yorkshire Committee might feel itself at liberty again to take the field. The Bishop did so, and with this result, that on August 8th a letter appeared in all the papers stating that £9,000 was needed to complete the scheme.

What followed was almost a repetition of the events of the previous autumn. Within a few days another anonymous

friend offered the Bishop £4,000, on condition that the remainder was subscribed by the end of the year. Donations were at once freely given, and early in November the Bishop issued a second Pastoral letter, requesting that, if possible, an offertory might be given in every parish in the Diocese, in which no effort had been made during the current year. The response was generous and widespread. Offertories came pouring in, not only from the Diocese, but also from the country at large. The clergy in all parts of England replied liberally to an appeal which was addressed to them, from the Palace, Ripon, for £1 from every parish, and as upwards of £11,000 was collected during the last four months of the movement, the promoters feel they may almost claim to have exhibited the proverbial discretion of the Irish post-boy by keeping the trot for the avenue. As soon as the various lists were closed, the second anonymous friend was at once informed that his conditions had been more than met, and receiving the prompt reply that he was fully satisfied, the Bishop, secretaries, and treasurers hastened to publish the glad intelligence on January 11th, 1888, that the end had now really come, and that the completion of the Wakefield Bishopric Fund was an accomplished fact.

Passing from the narrative of events, it now only remains to draw attention to some chief features of the work thus brought to a successful issue. And, first, it may be confidently affirmed that it has been a work of peculiar difficulty. Not only had the promoters to contend, in the early days, with the rivalry created by the Bill of 1877, and the prolonged illness of the late Bishop, which precluded him, while occupying a position which no one else could fill in this respect, from taking any active steps in the matter; but no large sum, as in the case of several of the other schemes, save one noble gift of £5,000, was forthcoming to give an impetus to the movement till it was nearly complete. Nor was the annuity contributed by the mother See so small in any of the other recently created Bishoprics, except that of Liverpool, where three gifts of £10,000 each, and two of £5,000, at once compensated for this disadvantage. The St. Albans scheme was launched with a gift of £45,000, the proceeds of the sale of Winchester House, and an annuity of £1,000 from the Sees of Winchester and Rochester. The end of the Truro movement was brought at once in sight by the princely donation of £40,000 from Lady Rolle, and £800 a year from the See of Exeter. Newcastle had immediately a large legacy, which, when reduced by the statute of Mortmain, still amounted to £16,200; besides this, the noble gift of a residence for the Bishop, valued at £12,500, and £1,000 a year from the See of Durham. South-

well had not only £800 a year from the revenues of Lincoln and Lichfield, but the five counties of Lincoln, Nottingham, Derby, Stafford, and Salop were all directly interested in its formation, while the Bishop of Nottingham generously presented a house for the new Bishop;¹ but with the exception of Mr. E. B. Wheatley Balme's munificent donation of £5,000, promised at the outset of the Yorkshire movement, and subsequently increased to £7,500, and the two anonymous gifts of £5,500 and £4,000, in the years 1886 and 1887 respectively, the Wakefield movement had no such help for the endowment of the See, while the £10,000 raised by the ladies of Yorkshire for the Bishop's residence has been chiefly the result of bazaars, supported by thousands of contributors. But on looking back, now that the work is over, it is felt that there is no real cause to regret this;² for though the difficulty in question has no doubt delayed the movement, it has stamped the work with the second feature which calls for notice—namely, the fact that, more than any other effort of the kind, it has been supported by the people. Whatever else the future Bishop of Wakefield may feel, he may always feel sure that more than any other Bishop on the English Bench, the people of his Diocese, as well as working men outside it, have helped to create his See and provide for its endowment. In one case the Bishop of Ripon received a parochial donation of £1, made up of forty gifts of sixpence each, from the poor. In another case one of the secretaries received the following letter from a large town in the Midlands, evidently written by a working man :

Herewith ten shillings for Wakefield Bishopric Endowment Fund. My means being very limited, I regret it's so small a donation. Many Churchmen and others desire a Bishopric of . . . , which I hope we may have ere long. Yours and Bristol must be completed first, and that will be a great move towards gaining our end here. I sincerely trust that before this time next year all the funds required may be given, as I am confident that almsgiving is a great comfort and blessing to all who practise it with love to God and their fellow-men.

A Comparative Table which has been prepared (and which will appear in the reprint from *THE CHURCHMAN*) shows not only that the number of donors to the Wakefield Bishopric, whose names are published, is far larger than in any previous movement of the kind ; but also that, so far as can be ascer-

¹ The Bishop of Southwell has since elected to take £500 per year, but this does not alter the argument with respect to the impetus given to the completion of the movement by the Bishop of Nottingham's gift.

² It may be also mentioned here that the delay has afforded opportunity for completing the restoration of the grand old Parish Church of Wakefield—the new Cathedral. The restoration has cost, in all, fully £30,000, of which £10,000 has been raised since the Bishopric movement began.

tained, there are, with the exception of Southwell, more than twice as many offertories as in any other case. Nor is this all; for the sum of £645, collected for the most part by district visitors and Sunday-school teachers, represents thousands of donors of the smallest amounts in the new Diocese itself, each of whom will not fail to feel, in the future, that he has a direct interest in the coming Bishop. How strangely does all this contrast with the view taken by the people of the Bishops of the English Church little more than half a century ago! Speaking at Leeds in 1880, the late Archbishop of Canterbury said, in reference to the days which immediately preceded the first Reform Bill: "At the time to which I have alluded, the Church of England was supposed to be in very great danger. Bishops were scarcely sure of their lives if they showed themselves in the streets. One of the Bishops had to run for his life out of his episcopal palace; all his books were thrown into the river, and his house nearly burnt down. This was done at Bristol, as you will probably remember. Then another Bishop could not consecrate a church in the metropolis, for fear of a mob attacking him. My experience of the Episcopate, which now extends over twenty years, teaches me that if crowds are collected when a Bishop appears, it is not with a view of preventing him from consecrating a church, still less for the purpose of doing him any bodily damage." How this change of feeling has been brought about in the country at large most observant people know; but it is only due to the three Bishops of Ripon to say, that the cordial feeling of the people of the West Riding towards the Episcopate is chiefly owing to the devotion of these prelates to their work, their brilliant pulpit power, and their wise, tolerant, and kindly attitude towards those outside the National Church.

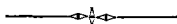
Can it be wondered at, in view of what has been already said, that it is strongly felt, as a last feature of the work which has just been completed, that it is a work of special opportunity? Never before was a Diocese more expectant of a Bishop. Never did the people, no less than the clergy, feel more keenly that, in a special sense, they had a part and lot in the matter. Never was a more fruitful field presented for organizing and strengthening the Church of our fathers and, above all, for edifying and extending the Kingdom of Christ. A few days,¹ or at the most a few weeks, will now reveal the choice of the Prime Minister, and various opinions will be at once expressed; but it will be in years to come that men will tell

¹ Three days after this paper was written, the appointment of Dr. Walsham How, Suffragan Bishop of Bedford, to the new See of Wakefield was announced.

each other whether the golden opportunity was seized or lost which is now presented for the promotion of the cause of Christ, and the advancement of the National Church, in the very core of England's industries, by the completion of the Wakefield Bishopric movement!

NORMAN D. J. STRATON.

February 10th, 1888.



ART. II.—EMPHASIS OF THE PERSONAL PRONOUN
IN THE GREEK TESTAMENT.

THE particular character of the emphasis created by the presence of the personal pronoun appears to have been somewhat overlooked by readers of the Greek Testament.

Not being aware of any work on the subject, I offer the following as a contribution thereto. The importance of anything tending to a more exact understanding of the sacred writings is an excuse for doing so, which will readily be admitted by readers of THE CHURCHMAN.

The emphasis arising from the personal pronoun, standing either in agreement or in regimen, may be classed under three heads:

- A. Where the emphasis is concentrated in the pronoun.
- B. Where the emphasis partly resides in the pronoun, and partly flows over into the rest of the sentence.
- C. Where the whole emphasis of the pronoun is distributed throughout the sentence; in other words, where the pronoun is only expressed in order to make the sentence in which it stands emphatic.

A.

This is the ordinary case, concerning which we were taught in our boyhood; and probably so taught, as to make us think that the presence of the pronoun was always thus sufficiently accounted for; or, at any events, the pronoun in agreement. Examples of this use of the pronoun it is unnecessary to give; and it is to be understood that in the following pages, except by oversight, all the *omitted* passages in which the pronoun is for the sake of emphasis expressed are considered to come under this head. The following sentences are given for the sake of showing sub-divisions under this head:

(α) Where the whole emphasis is concentrated in the pronoun in agreement: 1 Cor. i. 12. Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, κ.τ.λ.

(b) Where two pronouns in agreement have the emphasis of contrast: 1 Cor. iv. 10. Ἡμεῖς μαροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

(c) Where the pronoun in agreement is contrasted with the pronoun in regimen: 2 Cor. x. 1. Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς: q. d. "the natural order of things I suffer to be reversed, when, I, Paul, beseech you."

(d) Where two pronouns in regimen have the emphasis of contrast: 2 Cor. iv. 12. Ὡστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ἡμῖν.

Before proceeding to B and C, let us note

1st. That there are some passages in which the pronoun is expressed, in which it is not easy to discover *any* special emphasis accompanying it. This is especially the case in some sentences in St. John's Gospel.

2ndly. That there are cases in which the pronoun is not expressed, though apparently called for; as in John vi. 68, last clause. An English reader would be sure to read, "Thou hast," etc., giving emphasis to the pronoun, which is missing in the Greek. Also 1 Thess. iii. 8: νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε.

3rdly. That with the formula Ἀμήν, ἀμήν, the pronoun in agreement is never expressed.

B.

(1.) Matt. xi. 28. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. There is, doubtless, some emphasis in the pronoun itself, but it also gives weight and force to its verb.

(2.) Matt. xxviii. 20. Ἐγὼ μεθ' ὑμῶν εἰμι. The whole sentence shares to some extent the emphasis of the expressed pronoun.

(3.) Mark ix. 2-15. Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε. "We may observe, in His address to the foul spirit, the majestic 'I charge thee;' no longer one whom thou mayest dare to disobey," etc. (Trench.) This is very questionable; is there not more real majesty in the sentence, if we take the expressed pronoun as giving weight, deliberation, and dignity to the *whole* of it; or, *at the least*, recognise an overflow of emphasis from the pronoun? Except for deference to Dr. Trench, this would have been placed under C, without *any* direct emphasis being attributed to the pronoun.

(4.) Luke i. 19. Ἐγὼ εἰμι Γαβριήλ. The emphasis overflows, and adds solemnity to the announcement.

(5.) Luke viii. 46. Ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ. The peculiar subject-matter requires this redoubled expression of personality. There may be an emphasis special to ἐγὼ, q. d. "I know, what you do not," but it is not thus exhausted, but partially carried through the whole sentence.

(6.) John iii. 10. Σὺ εἶ ὁ διδάσκαλος; "Art thou the teacher?" Though the personal pronoun could not be dispensed with, and retains a considerable emphasis, yet the emphasis also passes on into the remainder of the sentence, and contributes point and force to it.

(7.) John viii. 12. Ἐγὼ εἶμι τὸ φῶς τοῦ κόσμου. Some emphasis on the pronoun, but overflowing into the rest of the sentence, and giving weight to it.

(8.) John xiii. 7. Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄγρι. No doubt there is an emphasis of contrast between these pronouns, but not very strongly marked. Much of the emphasis overflows and gives a sense of deliberateness to the whole sentence.

(9.) John xv. 14. Ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. A sentence of nearly the same character as the last.

(10.) Πόθεν εἶ σὺ; The pronoun retains its emphasis, but at the same time contributes to the solemn weight of the momentous question, as a whole.

(11.) Acts xv. 19. Δὶ ἐγὼ κρίνω. Of course, there is a very distinct emphasis in the pronoun, but it is not less obvious that some of it passes on, and contributes to the weight and deliberation of the whole "sentence." "Quare ego ita censeo."

(12.) Phil. iii. 13. Ἐγὼ ἑμαυτὸν οὐ λογιζομαι κατειληφέναι. "Others might well think this of Paul," *i.e.*, that he had apprehended; so Bengel remarks, and in that case this would come under A. But Lightfoot truly says, "This seems hardly to be the point of the expression." St. Paul is not contrasting his own estimate of himself with other people's estimate of him, but his estimate of himself with others' estimate of themselves." This being so, if we allow some emphasis to remain on the pronoun, we must see some of it overflowing into the sentence; it expresses the *deliberateness* of his judgment.

(13.) Phil. iv. 11. Ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἶμι, αὐτάρκης εἶναι. Perhaps some emphasis is lodged in the ἐγὼ (he *may* be contrasting his *real* independence with the *vaunted* independence of the Stoics; comp. μεμύημαι in the next verse), but it mainly overflows, and gives an air of settled deliberateness to the whole utterance.

(14.) James ii. 19. Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι. "Thou believest that God is one." R. V. Some emphasis resides in the pronoun, but some is spread over the sentence, and contributes to a slowly-delivered irony.

(15.) 1 John iv. 14. Ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν. The emphasis of the pronoun runs over, and gives solemnity to the sentence. So also v. 16.

It may here be observed that on Acts xv. 7 (ὕμεῖς ἐπίστασθε),

Alford remarks, "In Peter's speeches in ch. x. this phrase occurs twice at the beginning of a sentence; vv. 28 and 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14, 25." The value of the pronoun seems to come under this head; but see C (30).

C.

(1.) Matt. x. 16. Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων. The personal pronoun is not used for emphasis in itself, but for the sake of giving weight and solemnity to the whole sentence. And it is worthy of observation in how many passages this is the case, where either the *conferring*, or the *receiving*, of a divine commission is spoken of.

(2.) Matt. xi. 10; Mark i. 2. Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου. See above.

(3.) Matt. xvi. 16; Mark viii. 29. Σὺ εἶ ὁ Χριστός. The pronoun gives weight and force to the whole sentence.

(4.) Matt. xxiii. 34. Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας. See (1). In passing it may be suggested that διὰ τοῦτο would be better translated "therefore" (not "wherefore"), looking forward to an apodosis in ὅπως.¹ It is so translated in R.V.

(5.) Matt. xxvi. 64. Σὺ εἶπας. The distribution of emphasis is manifest in this solemn reply.

(6.) Matt. xxvii. 11. Σὺ εἶ ὁ βασιλεὺς; Σὺ λέγεις. As in the last quotation.

(7.) Mark i. 11. Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός. The presence of the pronoun contributes to the solemnity of the whole sentence. So also

(8.) Mark xii. 26; Matt. xxii. 32. Ἐγὼ ὁ Θεὸς Ἀβραάμ: except that here the pronoun includes the verb.

(9.) Luke ix. 9. Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστίν οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα. The presence of the personal pronoun twice is best accounted for by viewing the sentence as the slow, deliberate utterance of a man greatly perplexed, not knowing what to think, and pausing between each word.

(10.) Luke xxiii. 14. Καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὔρον. No special emphasis in ἐγὼ; its use is to give weight and judicial character to the whole sentence.

(11.) John i. 19. Σὺ τίς εἶ; "As for thyself, who art thou?" So Westcott; but this seems forced. The real reason for the pronoun seems to be that the inquiry is put in the most formal manner.

¹ Compare John v. 16; viii. 47; and Isa. liii. 12, LXX.

- (12.) John iv. 38. Ἐγὼ ἀπέστειλα ὑμᾶς. See (1).
- (13.) John v. 36. Τὰ ἔργα ἃ ἔδωκέ μοι ὁ Πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ. The redundancy of the sentence gives it weight and solemnity; and the ἐγὼ, if genuine, is in keeping with this; but Westcott rejects it.¹
- (14.) John vi. 40, 44. Ἀναστήσω αὐτὸν ἐγὼ . . . ἐγὼ ἀναστήσω αὐτὸν. "In v. 40 the believer and Christ are placed in remarkable juxtaposition; here the 'I' stands first with a reference to the preceding clause" (Westcott). This may be so; but in v. 39 the personal pronoun is not expressed; and it may be that it has no special emphasis of its own in either of these two verses, and is introduced only for the sake of giving weight to a very important statement.
- (15.) John vi. 70. Οὐκ ἐγὼ ἐξελεξάμην; similar to (1).
- (16.) John x. 34. Ἐγὼ εἶπα, θεοὶ ἐστε. The pronoun gives solemnity to the whole sentence.
- (17.) John xi. 27. Ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς. A strong instance in point, at least as regards the first pronoun. It would mar the beauty and force of the whole sentence to fix a special emphasis on this pronoun. The profession of faith is to be regarded as uttered with something of the thoughtful deliberateness with which a devout Christian would begin the Creed: "I . . . believe." So, perhaps, ch. vi. 69, "We believe and are sure."
- (18.) John xvi. 7. Ἐγὼ thrice. The first comes under this head; the others under A.
- (19.) John xvi. 27. Ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. If, as we have seen, the solemnity of *any* divine mission is marked by the introduction of the personal pronoun, much more this, the highest of all. (See also xvii. 8, 21, 23, 25.)
- (20.) John xvii. 4, 9, 14, 19. It is confirmatory of the view here put forth to find that in this solemn prayer the personal pronoun comes in so frequently where it might otherwise have been omitted, as is proved by comparing v. 9 with v. 15. In the first, ἐγὼ ἐρωτῶ, giving solemnity to a *prefatory* sentence, as it were. In the second, simply ἐρωτῶ.
- (21.) John xviii. 37. Οὐκοῦν βασιλεὺς εἶ σὺ; . . . σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. "A king then art thou?" . . . "Thou sayest that a king am I." The collocation is noteworthy, the answer following the order of the question, and showing at least a *partial* distribution of emphasis, more properly to be classed under B. But the solemn words that follow seem to belong to this head, the pronoun simply spreading emphasis over the *whole* sentence. See (19) and (1).

¹ The text used in this paper is that of Scholz, published by Bagster.

(22.) John xviii. 20. 'Εγὼ παρῆρσις ἐλάλησα τῷ κοσμῷ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ. The pronouns seem meant to invest the whole reply with deliberateness and weight.

(23.) Acts iv. 7. 'Εν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; v. 9. Εἰ ἡμεῖς σήμερον ἀνακρινόμεθα, κ.τ.λ. A solemn judicial question, and a solemn preface to the reply; the pronoun being introduced to give deliberateness to each.

(24.) Acts ix. 16. 'Εγὼ γὰρ ὑποδείξω αὐτῷ. The pronoun expressed to give solemnity to the whole declaration.

(25.) Acts xi. 5. 'Εγὼ ἤμην ἐν πόλει 'Ιόππη, A remarkable instance in point. We can imagine the *very deliberate* manner in which the Apostle records the circumstances which explain the conduct that had been impugned. Hence the pronoun.¹

(26.) Acts xiii. 32. 'Ημεῖς ὑμᾶς εὐαγγελίζομεθα. The pronoun expressed to give weight and importance to the announcement; the juxtaposition of the two pronouns contributing to this effect.

(27.) Acts xiii. 41. 'Εξγον ἐγὼ ἐργάζομαι. As (16) from the LXX.

(28.) Acts xvii. 3. "Ὁν ἐγὼ καταγγέλλω ὑμῖν. Pronoun expressed to give importance to the announcement; partly too, perhaps, on account of the sudden transition from the *oratio obliqua*.

(29.) Acts xvii. 23. Τοῦτον (rather, perhaps, τοῦτο) ἐγὼ καταγγέλλω ὑμῖν. No emphasis of contrast, since the pronoun is omitted in the other clause. Emphasis distributed, as in the last example.

(30.) Acts xx. 18, 25, 29. 'Υμεῖς ἐπίστασθε, and ἐγὼ οἶδα, twice. The pronouns are plainly used to give weight to the assertion; their use with these particular verbs is noteworthy; and their occurrence here in a Pauline speech tends to qualify Alford's remark quoted above.

(31.) Acts xxiii. 1, 6; xxviii. 17. Ἄνδρες ἀδελφοί, ἐγὼ κ.τ.λ. See (25). After the address, ἄνδρες ἀδελφοί, it perhaps sounded more respectful to insert the personal pronoun, as well as more consonant with the weight of the subject-matter; just as we should avoid familiar abbreviations on similar occasions.²

¹ It might have been ἤμην ἐν 'Ιόππη. The same reason which caused the insertion of πόλει would cause the insertion of ἐγὼ—to give *deliberateness* to a sentence. Let an illustration be given from our own language in support of the theory advanced in these pages. The verb "to thank" is one of the very few the pronoun to which is generally understood. "No, thank you" conveys a simple negative. "No, I thank you" makes it more formal and deliberate, without any sort of emphasis on the pronoun itself. There is the same difference between "Pray, don't" and "I pray you, do not."

² Compare the use of ἐγὼ without special emphasis in the *set speech* of

(32.) 1 Cor. v. 3. Ἐγὼ μὲν ἰγάρ . . . ἤδη κέκρικα. Solemn judicial sentence, requiring the fullest expression.

(33.) 1 Cor. ix. 3. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν. This throws much light on the principle here contended for. It is a solemn preface to what follows, uttered with the utmost deliberation. The translators seem to have caught the spirit of it, and to have sought an equivalent in English by using the auxiliary verb, "do examine." (Not so, however, the R.V.)

(34.) 1 Cor. x. 30. Εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; Emphasis wholly distributed; none on the pronoun, as such, which is used simply to avoid making the sentence abstract, and to give it force and life.

(35.) 1 Cor. xii. 13. Ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἰβαπτισθημεν. The pronoun seems thrown in only to give importance to the whole sentence. So also 2 Cor. v. 16. Ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα.

(36.) 2 Cor. i. 23. Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν. A very remarkable and strong instance in point. The personal pronoun, followed by its possessive, is evidently used to give the most emphatic solemnity to the whole appeal.

(37.) Col. i. 25. Ἡς ἐγενόμην ἐγὼ διάκονος. Similar, or rather correlative, to (1).

(38.) Col. i. 28. Ὅν ἡμεῖς καταγγέλλομεν. On the same principle as the last.

(39.) 1 Tim. i. 11. Ὁ ἐπιστεύθη ἐγὼ. Cognate to the above.

(40.) 1 Tim. ii. 7. Εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος. Another correlative to (1). So also 2 Tim. i. 11.

We may here observe that Westcott says on John ix. 34, σὺ διδάσκεις ἡμᾶς; ("dost thou teach us?") "the emphasis is on 'teach.'" Yes; on the supposition that there must be "the emphasis." But it would rather appear that the whole question is charged with emphasis, and that each word in it, the verb, the pronoun in agreement, and the pronoun in regimen, contributes to what may be called a *sustained* emphasis. Westcott's remark, however, may be claimed as denying special emphasis to the nominative pronoun, even when there is a *primâ facie* case for it.

The above instances, especially those under the last head, are submitted to students of the Greek Testament with due deference, but with a conviction that a case has been made out for, at any rate, a ventilation of the subject.

GEORGE RENAUD.

Cleisthenes, Herod. vi. 130 : Ἄνδρες, παιδὸς τῆς ἐμῆς μνηστῆρες, ἐγὼ ὑμᾶς κ.τ.λ [see (26).]

ART. III.—THE MARRIAGE LAW AMONG CONVERTS TO CHRISTIANITY.

THE question of the toleration of polygamy among converts from Mohammedanism or heathenism has been very ably discussed by Dr. R. N. Cust and Professor Stokes in the numbers of *THE CHURCHMAN* for September, 1886, and March, 1887. In the following pages I propose, not to reopen that question, but to call attention to some other features in the wide problem, of which it is, after all, only a part—the problem, namely, of the manner in which the general marriage law, as it is accepted in a settled Christian Church, is to be applied to the circumstances of a nascent Christian community, formed for the most part of converts from another religion, and surrounded by a non-Christian population, from whom its ranks are continually receiving accessions.

It is only necessary to state some of the leading points in this problem to appreciate the great difficulties by which they are surrounded, and at the same time the immense importance of a satisfactory and authoritative solution being found for them. For example: (i.) A man and woman who have lived together as man and wife are both converted to Christianity. Are they to be regarded as already completely married, or is any Christian ceremony of marriage, or of confirmation of marriage, to be performed over them? (ii.) If one only of the couple becomes a Christian, what is his or her relation to the other member of the couple if that member (1) desires to continue the conjugal union; or (2) deserts the converted partner, either (a) living single or (b) contracting a new conjugal or quasi-conjugal alliance? (iii.) In the foregoing cases are men and women to be considered on the same footing, or is a distinction to be drawn between them on the ground of the difference of sex? (iv.) Apart from the existence of a wife or husband who is willing to continue the conjugal connection, are any, and if so, what other circumstances antecedent to conversion to be regarded as debarring a convert from subsequently contracting Christian matrimony? (v.) If a Christian desires to marry a non-Christian, is such marriage permissible? and if so, may it be solemnized, supposing the parties so desire, with a Christian ceremony? (vi.) If two Christians intermarry according to the civil laws or customs of their country or tribe, without any religious ceremony, what is to be regarded as their *status* ecclesiastically? (vii.) If one member of a Christian married couple apostatizes and deserts the other member, and either (1) remains single or (2) contracts a new conjugal or quasi-conjugal alliance, is the member who remains Christian at liberty to contract a fresh

marriage? (viii.) What circumstances, if any, other than apostasy, are to be regarded as sufficient grounds for divorce? (ix.) Are these grounds different in the case of a man and a woman? (x.) Is either a man or a woman at liberty to contract a fresh marriage after a divorce on any or all of these grounds? (xi.) If the law of the country recognises as valid marriages between persons within the degrees of consanguinity or affinity prohibited by our Church, how are such marriages to be treated by the Church—(1) in the case of neither party being a Christian when the marriage was contracted, and (2) in the case of one or both of the parties being Christian at the time of the marriage?

It is evident that some of these points are of extreme intricacy, and admit of a wide divergence of opinion. They have already given rise to difficulties in the mission-field, and as missions extend and the number of converts increases, they will doubtless give rise to more. These difficulties have hitherto been solved for the most part by individual missionaries on the spot, in accordance with their own views of general principles, or of the particular circumstances of each case. It is, however, highly desirable that some universal agreement should be come to in reference to the whole subject, so as to secure an uniformity of dealing with it in our different missions. It has been announced that the subject will occupy a place in the discussions of the Lambeth Conference of Bishops this summer; and certainly no more important topic could engage the attention of the Conference. The following remarks are thrown out as a humble contribution towards the consideration of the matter, and in the hope that they may give some little help towards its elucidation. As a matter of interest, and as indicating the opinions held in Western Christendom on the subject many centuries ago, reference will be made to the Decretum of Gratian and the Decretals compiled by Pope Gregory IX., which form parts of the *Corpus Juris Canonici*.¹

(i.) The answer to our first question would seem to depend on the nature of the union which has subsisted between the two parties in their unconverted state. In some countries and among some tribes the idea of a lifelong conjugal union appears to be absolutely unknown. Elsewhere, though the idea exists, a large proportion of the unions between the sexes are contracted without any intention of their assuming a lifelong character, and, even where that character is assumed, the

¹ Gratian's Decretum contains the opinions and decisions of ecclesiastical authorities down to the year 1159. The Decretals of Gregory IX. contain papal decisions between that date and his own pontificate, which began in 1227.

union is nevertheless liable to be dissolved on most inadequate grounds. If the connection be avowedly only for a fixed period, or be terminable at the mere will of either party, it obviously cannot be regarded from a Christian point of view as a state of wedlock; and the parties to the connection, on becoming Christians, ought to be joined together by a solemn marriage. But if the connection has been formally entered into, according to the law or custom of the country or tribe, and is, in the contemplation of the parties, of lifelong duration, even though according to that law or custom it be liable to be dissolved on what we should consider very trivial and utterly insufficient grounds, then assuredly the parties ought to be taught by the Church to consider themselves as married in the sight of God, and, after becoming Christians, ought not to be permitted, much less advised, to go through the marriage ceremony as if they had previously been living together in an unmarried state. So far, in fact, from depreciating in their eyes the relation into which they had entered while unconverted, we ought to inculcate upon them that the relation is to be regarded as possessing a more binding character than their laws and customs had assigned to it. For we are bound to teach that marriage subsisted before Christianity, and was an ordinance of God for the whole human race from the days of creation. It is incumbent upon us to insist that conjugal fidelity, no less than abstinence from murder or theft, is the duty of the Mohammedan and the heathen equally with the man who has been brought to Christ.

The above remarks are directed to cases of monogamous unions. The question how the rule is to be applied in the case of polygamists will be answered differently according to the different views adopted respecting polygamy. No one, of course, would pretend that the union of a man with more than one wife ought, under any circumstances, to receive the sanction of a Christian ceremony. But where it has taken place before conversion to Christianity, there may be an intelligible divergence of opinion as to whether the parties, on accepting Christianity, are to be taught that the conjugal state thus entered into in ignorance of the revealed will of God on the matter is valid as respects all the wives, or invalid with regard to all, or valid in the case of one of the wives and invalid in the case of the others. The question is treated in a letter of Pope Innocent III. to the Bishop of Tiberias (Decret. Gregor. IX. Compil., lib. iv., tit. 19, cap. 8):

Quia vero pagani circa plures insimul feminas affectum dividunt conjugalem, utrum post conversionem omnes vel quam ex omnibus retinere valeant non immerito dubitatur. Quia vero tam patriarchæ quam alii justii viri ante legem pariter et post legem multas uxores insimul

habuisse leguntur, nec contrarium apparet in evangelio vel lege præceptum, neque pagani subjiuntur canonicis institutis post inventis, quemadmodum est præmissum : videtur quod nunc etiam juxta ritum suum licite contrahant cum diversis, quorum conjunctiones legitimas unda sacri baptismatis non dissolvit, et ita patriarcharum exemplo ad fidem Christi conversi pagani conjugiorum pluralitate gaudebunt. Verum absonum hoc videtur et inimicum fidei Christianæ, quum ab initio una costa in unam feminam sit conversa, et scriptura divina testetur, quod propter hoc relinquet homo patrem et matrem et adhærebit uxori suæ, et erunt duo in carne una; non dixit "tres vel plures" sed "duo"; nec dixit "adhærebit uxoribus" sed "uxori." Unde Lamech, qui plures simul uxores legitur habuisse, reprehenditur in scripturis eo quod ipse primus reprobendam bigamiæ speciem introduxit. Licet autem de his non quesieris, volentes tamen te quam alios super his etiam reddere certiores, et quod veritas prævaleat falsitati, sine dubitatione qualibet protestamur quod nec ulli unquam licuit insimul plures uxores habere, nisi cui fuit divina revelatione concessum, quæ mos quandoque interdum etiam fas censetur, per quam sicut Jacob a mendacio, Israelitæ a furto, et Samson ab homicidio, sic et patriarchæ et alii viri justii, qui plures leguntur simul habuisse uxores, ab adulterio excusantur. Sane veridica hæc sententia probatur etiam de testimonio veritatis testantis in evangelio "Quicumque dimiserit uxorem suam nisi ob fornicationem, et aliam duxerit, mœchatur." Si ergo, uxore dimissa, duci et alia de jure non potest, fortius et ipsa retenta; per quod evidenter apparet, pluralitatem in utroque sexu, quum non ad imparia judicentur, circa matrimonium reprobendam.

In *Harvey v. Farnie* (Law Rep., 6 Prob. Div. 35) Lord Justice Lush said (p. 53) :

There is no analogy whatever between the union of a man and a woman in a country where polygamy is allowed and the union of a man and a woman in a Christian country. Marriage, in the contemplation of every Christian community, is the union of one man and one woman to the exclusion of all others. No such provision is made, no such relation is created, in a country where polygamy is allowed; and if one of the numerous wives of a Mohammedan was to come to this country and marry in this country, she could not be indicted for bigamy, because our laws do not recognise a marriage solemnized in that country—a union falsely called marriage—as a marriage to be recognised in our Christian country.

If this *dictum* of a very eminent judge is to be considered ecclesiastically as well as civilly true, persons who before conversion have been living in polygamy ought, on becoming Christians, to be considered as unmarried.¹

(ii.) On the next point there can be no question that (1) if one only of a married couple embraces Christianity, and the other is willing to continue cohabitation, there ought to be no objection or opposition on the part of the Christian (1 Cor. vii. 12-14). But (2) (a) if the Christian partner is deserted by the

¹ Since these pages were written, Mr. Justice Stirling in the case of "*Bethell v. Hildyard*" has decided, in accordance with the above conclusion, that a man and woman cannot be regarded as married according to the English law, if by the terms of the marriage the man is at liberty to add a second wife. (*Times*, Feb. 16, 1888.)

other, is he or she at liberty to re-marry? The answer to this question will depend in part on the interpretation which we put on St. Paul's words in 1 Cor. vii. 15, that a brother or a sister is *not under bondage* in case the unbelieving partner departs. Do the words *not under bondage* mean a release from the matrimonial yoke, so as to imply liberty to marry again? or do they merely mean that the Christian husband or wife need not in such cases consider it a duty to follow up the deserter, and endeavour to effect a reconciliation? Opinions on this subject have always differed. Gratian (Decret., Pars ii., Caus. 28, Quæst. 2) quotes a decision of a Gallican Council of Meaux in favour of the stricter view :

Si quis habuerit uxorem virginem ante baptismum, vivente illa post baptismum alteram habere non potest. Crimina enim in baptismo solvuntur, non conjugia.

But he adds :

Gregorius autem contra testatur dicens : "Licet fidei uxorem aliam ducere quam [*semb. quem*] Christianæ fidei odio infidelis dimittit. Si infidelis discedit odio Christianæ fidei, discedat. Non est enim frater aut soror subjectus servituti in hujusmodi. Non est enim peccatum dimisso propter Deum, si alii se copulaverit. Contumelia quippe Creatoris solvit jus matrimonii circa eum qui relinquitur."

And he continues :

Hic distinguendum est aliud esse dimittere volentem cohabitare, atque aliud discedentem non sequi. Volentem enim cohabitare licet quidem dimittere, sed non ea vivente aliam superducere ; discedentem vero sequi non oportet, et ea vivente aliam ducere licet. Verum hoc non nisi de his intelligendum est, qui in infidelitate sibi copulati sunt.

And Pope Innocent III., in a letter to the Bishop of Ferrara, adopts the same view :

Si enim alter infidelium conjugum ad fidem catholicam convertatur, altero vel nullo modo vel saltem non sine blasphemia divini nominis, vel ut eum pertrahat ad mortale peccatum, ei cohabitare volente : qui relinquitur, ad secunda, si voluerit, vota transibit. Et in hoc casu intelligimus quod ait Apostolus : " Si infidelis discedit, discedat. Frater enim vel soror non est servituti subjectus in hujusmodi," et canonem etiam in quo dicitur quod contumelia Creatoris solvit jus matrimonii circa eum qui relinquitur."—Decret. Gregor. IX. Compil., lib. iv., tit. 19, cap. 7.

It may be observed that our Government in India has proceeded upon the lines of these decisions. By the Native Converts Marriage Dissolution Act, 1866 (Indian Act, No. xxi, of 1866), provision is made for dissolving, in a civil point of view, under certain circumstances, the marriage of an Indian convert to Christianity who may have been deserted or repudiated by his or her heathen wife or husband on account of the conversion. The Act does not apply where the wife or husband is a Mohammedan, since by Mohammedan law a marriage is *ipso facto* dissolved on the abjuration of Islam by either party.

(2) (b) Of course, if mere desertion renders re-marriage lawful, so *à fortiori* does desertion coupled with the contraction by the deserter of a new conjugal or quasi-conjugal union. But if desertion alone is not sufficient to justify the re-marriage of the deserted convert, is this aggravated desertion sufficient? The answer to this will be yea or nay, according as divorce and re-marriage are permitted in the new Christian community to the innocent individuals of a married couple, on the ground of the other having been guilty of conjugal unfaithfulness.

(iii.) But whatever views we adopt on the difficult matters discussed in the preceding paragraph, there can be no pretence for making any difference in the application of the principles to the two sexes. In the seventh chapter of his First Epistle to the Corinthians, to which the ultimate appeal lies on the subject, St. Paul clearly makes no distinction between husband and wife in the rules which he lays down. He does not merely leave this absence of distinction to be inferred, but is careful in each case to repeat the same precept with respect to both the one and the other.

(iv.) In discussing the next question, it is essential to bear in mind that it deals with circumstances which have not been considered sufficient to debar the convert from Christian baptism. The drift of it will best appear by putting a particular hypothetical case. Suppose a heathen to have married a wife, and afterwards to have divorced her for grounds wholly insufficient from a Christian point of view, after which he becomes a convert, but does not know what has become of his divorced wife, though she is believed to be alive. Ought he to be considered bound to her until it is ascertained that she has died, or has become the wife of another man? Gratian (Decret., Pars ii., Caus. 28, Quæst. 3) cites conflicting authorities on this point in reference to the qualification of Bishops and Elders laid down by St. Paul (1 Tim. iii., 2; Tit. i. 6), that they must be the husbands of one wife:

Utrum vero bigamus sit reputandus qui ante baptismum habuerit unam et post baptismum alteram auctoritate Jeronimi patet. Ait enim super epistolam Pauli ad Timotheum: Non est bigamus qui ante baptismum habuerit unam et post baptismum alteram.

Oportet episcopum esse unius uxoris virum. Verum hoc post baptismum. Ceterum si ante baptismum habuerit unam et post baptismum habuerit alteram, non est reputandus bigamus, cui prorsus innovato per baptismum omnia vetera sint dimissa.

Augustinus vero contra testatur et Innocentius. Ait enim Augustinus super epistolam Pauli ad Titum: *Non debet fieri episcopus qui ante baptismum habuerit unam et post baptismum alteram.*

Acutius vero intelligunt qui nec eum ordinandum censuerunt, qui ante baptismum habuerit unam et post baptismum alteram. In baptisate enim crimina abolentur, non federatio conjugii dissolvitur. . . . Item Innocentius Rufo et Eusebio episcopis Macedoniæ multis argumentis

probat talem bigamum reputari. Quia ergo iste cujus causa in præsentia agitur, ante baptismum habuit unam et post baptismum alteram, bigamus indicatur, et licet vitæ merito et industria scientiæ polleat, tamen in episcopum ordinari non potest.

Innocent III., in his letter to the Bishop of Tiberias, from which a quotation has already been made, decides our question in the affirmative generally, without reference to the case of a Bishop or Presbyter. He says :

Qui autem secundum ritum suum legitimam repudiavit uxorem, quum tale repudium veritas in evangelio reprobaverit, nunquam ea vivente licite poterit aliam etiam ad fidem Christi conversus habere, nisi post conversionem ipsius illa renuat cohabitare cum ipso, aut etiamsi consentiat, non tamen absque contumelia Creatoris, vel ut eum pertrahat ad mortale peccatum. In quo casu restitutionem petenti, quamvis de injusta spoliatione constaret, restitutio negaretur, quia secundum Apostolum frater aut soror non est in hujusmodi subjectus servituti. Quodsi conversum ad fidem et illa conversa sequatur antequam propter causas prædictas legitimam ille ducat uxorem, eam recipere compelletur. Quamvis quoque secundum evangelicam veritatem qui duxerit dimissam mœchatur, non tamen dimissor poterit obijcere fornicationem dimissæ pro eo quod nupsit alii post repudium, nisi alias fuerit fornicata.

But this decision appears to be open to grave question. Clearly, if, while in a state of heathenism, our convert had married a second wife, with whom he was living at his conversion, he ought not, on becoming a Christian, to repudiate her and go back to his divorced wife, even if he had the chance of doing so. And if in this event the heathen divorce must be considered to have been good, ought it not also to be considered good where it was not followed by his re-marriage? The Christian Church is not concerned with judging them that are without (1 Cor. vi. 12, 13). With the past life of an individual, before he came under Christian influence, we have nothing to do. He may have married a dozen wives in succession, and divorced them all for reasons which, according to the Christian standard, were utterly frivolous. But if, when he embraces Christianity, he is, according to local law, a single man, there would seem to be no valid ecclesiastical objection to his afterwards contracting a Christian marriage.

In applying this principle, however, certain cautions will, no doubt, be requisite. There may be many cases in which what is lawful is not expedient or proper. Moreover, the time when ecclesiastical cognizance can first be taken of a man's actions will be, not his baptism, but the date of his formally putting himself under Christian instruction. Further, it may be proper, under conceivable circumstances, to urge upon him, as a Christian duty, a return to conjugal union with a woman whom, as a heathen, he has wronged by a harsh divorce.

To pass on to the next two heads of our inquiry. (v.) The marriage of a Christian with an unbaptized person ought to be

strictly prohibited. So far from a Christian ceremony being performed on the occasion of its taking place, its perpetration ought invariably to be visited with ecclesiastical censures. But there is no warrant for actually excommunicating a Christian for such a marriage, and *quod fieri non debuit, factum valet*. If it actually takes place according to monogamous local law or custom, the Church is bound to regard it as valid. So, too (vi.), if two Christians intermarry according to monogamous local law or custom, without presenting themselves for the religious ceremony, their conduct should be sternly reprobated, but the marriage cannot be regarded as otherwise than binding.

(vii.) The question whether if one member of a Christian married couple apostatizes from the faith and deserts the other, that other is at liberty to contract a fresh marriage, has been carefully considered by the Canonists. Gratian follows up the passage already quoted, in which he admits the lawfulness of the re-marriage of a convert who is deserted by the unconverted wife or husband in consequence of conversion, by saying :

Ceterum si ad fidem uterque conversus est, vel si uterque fidelis matrimonio conjunctus est et procedente tempore alter eorum a fide discesserit et odio fidei conjugem dereliquerit, derelictam discedentem non comitabitur; non tamen illa vivente alteram ducere poterit, quia ratum conjugium fuerat inter eos quod nullo modo solvi potest.

And Innocent III., in his letter to the Bishop of Ferrara, already cited, decides to the same effect :

Distinguiamus, licet quidam prædecessor noster censisse aliter videatur, an ex duobus infidelibus alter ad fidem catholicam convertatur, vel ex duobus fidelibus alter labatur in hæresim vel decidat in gentilitatis errorem.

Then follows the passage quoted above; after which the letter proceeds :

Si vero alter fidelium conjugum vel labatur in hæresim vel transeat ad gentilitatis errorem, non credimus quod in hoc casu, is qui relinquitur, vivente altero possit ad secundas nuptias convolare, licet in hoc casu major appareat contumelia Creatoris. Nam etsi matrimonium verum quidem inter infideles existat, non tamen est ratum. Inter fideles autem verum quidem et ratum existit, quia sacramentum fidei, quod semel est admissum, nunquam amittitur, sed ratum efficit conjugii sacramentum ut ipsum in conjugibus illo durante perduret. Nec obstat quod a quibusdam forsitan objicitur quod fidelis relictus non debeat jure suo sine culpa privari, quum in multis casibus hoc contingat, ut si alter conjugum incidatur. Per hanc autem responsionem quorundam malitiæ obviatur qui in odium conjugum vel quando sibi invicem displicerent, si eas possint in tali casu dimittere, simularent hæresim ut ab ipsa nubentibus conjugibus resiliunt. Per hanc ipsam responsionem illa solvitur quæstio qua quæritur utrum ad eum qui vel ab hæresi vel ab infidelitate revertitur is qui permansit in fide, redire cogatur.

We shall, I think, be ready to admit the soundness of these opinions on question (vii.) (1). The mode of answering question

(vii.) (2), as to which other considerations, besides apostasy, enter, will depend on the answers given to questions (viii.), (ix.), and (x.).

Into these three questions I do not propose to enter in detail, inasmuch as they have a practical bearing on all Christian communities alike, whether surrounded by heathenism or not. Suffice it to say generally that the decision of them ought to be uniform throughout all the Churches belonging to the Anglican communion, whether those Churches are of long standing, or have been recently formed in the midst of non-Christian communities. It may, however, be mentioned with regard to (ix.), that there is much authority for the unpopular view that the grounds for divorce should be the same for husband and wife. This was the rule of the Roman civil law under a decree of the Emperors Theodosius and Valentinian (Cod. Justinian, lib. v., tit. 17, cap. 8). And that the practice prevailed in the second century appears from Justin Martyr's Apology, quoted by Eusebius (Eccles. Hist., lib. iv., cap. 17). Bishop Hooper held the same view, laying down that "the same authority hath the woman to put away the man that the man hath to put away the woman" (Declaration of the Ten Commandments, ch. x.).

When we come to question (xi.), we return to an inquiry with which Missionary Churches are chiefly concerned. Would that they could be said to be exclusively concerned with it! But this, unhappily, cannot be asserted, since in several Christian communities marriage with a deceased wife's sister has become civilly recognised as lawful. With regard to heading (1) of the question, Innocent III., in his already twice quoted letter to the Bishop of Tiberias, writes as follows :

Utrum pagani uxores accipientes in secundo vel tertio vel ulteriori gradu sibi conjunctas, sic conjuncti debeant post conversionem suam insimul remanere vel ab invicem separari, edoceri per scriptum apostolicum postulasti. Super quo fraternitati tuæ taliter respondemus, quod, quum sacramentum conjugii apud fideles et infideles existat, quemadmodum ostendit Apostolus, dicens, "Si quis frater infidelem habet uxorem et hæc consentit habitare cum eo, non illam dimittat" et in præmissis gradibus a paganis quoad matrimonium licite sit contractum, qui constitutionibus canonicis non arctantur ("quid enim ad nos" secundum Apostolum eundem "de his quæ foris sunt, judicare") in favorem præsertim Christianæ religionis et fidei, a cujus perceptione per uxores, se deserit timentes, viri possunt facile revocari, fideles hujusmodi matrimonialiter copulati libere possunt et licite remanere conjuncti, quum per sacramentum baptismi non solvantur conjugia, sed crimina dimittantur.

This decision appears to be a sound one. When, however, we pass to heading (2), the case is very different. The Church would fail of her duty if she were to recognise as valid any such incestuous marriage contracted between persons, both or either of whom were Christians or were to abstain

from visiting with condign censure any of her members who committed the offence of entering into such a union.

An objection may be raised in some quarters that it is a harsh and unwarrantable proceeding to impose a strict marriage law on a new and imperfectly instructed Christian community formed out of and still dwelling in the midst of an atmosphere in which the laxest ideas on the conjugal relationship have prevailed for generations. Indulgence, it may be urged, should be shown towards the first generation of converts. Among those with whom Christianity has become hereditary, we shall have a right to expect more. I believe this to be altogether a mistake. Hardship in individual cases, no doubt, there will be. But it is a trite saying that "hard cases make bad law." We must legislate according to what is intrinsically right, and for the good of the community at large, without regard to the suffering which may be caused in isolated instances. If it were made to appear that the regulations worked real injustice in a given instance, the true remedy would be, not to alter the regulations, but to dispense with the application of them to that particular case. The binding and loosing power of the Church may be rightfully invoked for this purpose. In short, I believe that the true policy with reference to marriage among Christian converts is to lay down a high standard and strict general law, giving power at the same time to the Bishop, in consultation with leading clerical and lay members of the Church, to suspend the law in individual cases where its enforcement would clearly occasion extreme hardship, if not actually injustice, to both or one of the parties concerned, and where its suspension would not injure the Church at large by appearing to countenance laxity of practice or theory upon the subject of marriage.

PHILIP VERNON SMITH.



ART. IV.—THE EARLY LIFE OF OUR LORD.

IN our study of the life of Christ, as recorded by the Evangelists, we cannot but notice, as a peculiar feature, the absence of a detailed account of the time of His boyhood and of His manhood before He entered on His public ministry. We would naturally attach an interest to that period of His history; we would fain learn somewhat particularly of "the child Jesus," of the youth who "grew in favour with God and man," and of the maturity of the same Jesus while He dwelt in Nazareth; and yet, of the first thirty years of His

life, scarcely anything is recorded, while there is a full detailed account of the remaining brief time during which He exercised His public ministry. Through all the previous time it would seem that our Lord lived an ordinary life in outer aspect and circumstances. If there had been any departure from such usual routine, any distinctive manifestation of the prophet and teacher, any exercise of miraculous power, it would probably have been put on record; but, as there is no such record in the Gospels, we may infer that for thirty years there was nothing extraordinary in the circumstances and aspect of Christ's life, that He only differed outwardly from other men in the sinless perfection with which He fulfilled all the duties and relations of the humble sphere in which He dwelt.

It might seem that the ordinary aspect and circumstances of the life which Christ lived in that earlier period of His history would be sufficient reason for the omission of any details of that period; but when we consider who the biographers were, and their relation to their Master, then their silence as to events in His early life becomes surprising and suggestive. They were men who had companied with Him throughout His ministry, who loved Him and revered Him in deep devotion, who believed in Him as God manifest in the flesh; and having such feeling and faith in regard to Him, the expectation would be that they would, in proceeding to record His human history, have endeavoured to give a full-length picture. Even though their own personal knowledge of Him was limited by the period of His public life, it is most probable that they would have sought back into His life before, and gathered incidents out of all that previous time, and shown them forth as containing promise and indication of the development which was afterwards displayed.

Never would a biographer, obeying his own judgment and feeling, confine himself to a record so limited in details of his hero as are the records written by the Evangelists of the life of Christ. A man who has achieved greatness, and whose life, because of its prominence, calls for the pen of the biographer, is never presented in the history of his life only in connection with the circumstances that made him famous. He may not have attained to fame till he had somewhat advanced in maturity; his former life may have been obscure and humble; nevertheless his biographer will, first of all, seek to draw aside the veil that hangs over his former life, will gather incidents of his boyhood and youth, and put them forward as a part of the great whole; and the more the affection and respect which had been felt towards the hero by his biographer, the more carefully, the more fondly would the

complete picture be filled in. So that we may certainly infer that the Evangelists who had so loved and revered their Lord, whose belief in His Divine humanity had been so established by His resurrection and ascension, and whose love and reverence had been so strongly confirmed and intensified by that crowning evidence, would, if left to themselves, have endeavoured to collect every detail of that marvellous life, from the manger-cradle of Bethlehem till the day in which He was taken up from them into heaven. Fondly and devotedly would they have searched back beyond the period of their own personal knowledge, in anxious zeal that nothing of His perfection in the whole space of His manifestation on earth should be omitted from their record. They would have sought to glorify Him in reference to the time of His previous obscurity; to supply indications of the sublime development which He subsequently displayed, and of which further manifestation of His glory they were able to testify—"That which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life."

From all analogy in the matter we are compelled to conclude that, under the circumstances, these writers, following their own inclinations, would have adopted such a usual method in their biographical records. In fact, human feeling, breaking out afterwards, seems to lament the deficiency, not perceiving the importance of these omissions and the evidence of inspiration which the apparent imperfection supplies; and so have legendary tales of our Lord's childhood and boyhood been invented, in a fond weakness and folly, to fill in to some extent what appeared to be an unaccountable and unhappy breach in the Gospel narrative.

The evangelistic writers, in leaving that large space of Christ's life unfilled by details, show themselves outside the universal rule that directs ordinary biographers; they thereby disappoint those who would fain have that gap built up, and thus do they furnish a remarkable evidence that in the compiling of their history they were not allowed to follow the dictates of their own feelings and judgment, but that they were overruled, directed, and limited—in a word, that they were inspired by the Spirit of God; that they wrote "as they were moved by the Holy Ghost."

But the question arises here: What importance attaches to their omission of a detailed account of the early life of Christ? Why should they be so limited and restrained in their record? In reference to this question, we are led to observe the manner in which Christ was received in connection with His public ministry. There was, in a considerable section of the Jewish people, a determined prejudice manifest against Him.

While multitudes followed the Miracle-worker, and many of the people heard His teaching gladly, and showed a half readiness at times to acknowledge Him as the Messiah, scribes and Pharisees were unconvinced and bitter in their established enmity. However, there was a community besides, which, while not adopting the particular prejudice of the scribes and Pharisees, was far from conformity with the passing disposition in His favour that was occasionally exhibited by the people who heard Him gladly, and who were won now and then into expressions of partial belief. Those of His own country, "His friends," those among whom He had grown up, and in whose sight He had lived an ordinary human life in its outer aspect for so long a time, were, as we can judge from the Gospel narrative, apparently the farthest removed from faith in Him. While His fiercest foes, even in their settled prejudice, allowed a supernatural power in Him, but ascribed it to an evil source, those of His own country seem to have been so fortified in a stronger prejudice, though of a different kind, as to be enabled thereby to take no note at all of the signs and wonders which He displayed. When multitudes flocked to Him because of the miracles He performed, and when scribes and Pharisees protested against the enthusiasm with the assertion, "He casteth out devils by Beelzebub," "His friends went out to lay hold on Him, for they said, He is beside Himself." All through the history of His public life we may notice this contemptuous indifference on the part of "His friends" in regard to what they would call His pretensions: "Is not this the carpenter's son? Is not His mother called Mary, and His brethren James, and Joses, and Simon, and Judas? And His sisters, are they not here with us?" So that the utterance was forced from Him: "A prophet is not without honour, save in his own country and in his own house;" and it is put on record that "He did not many mighty works there, because of their unbelief."

Perfect in purity and goodness, without a blemish in any of His human relations was the life of Christ in all that time of His dwelling at Nazareth; but that perfection did not prepare the minds of those who were familiar with His presence there, for the reception of Him as God manifest in the flesh. Nay, they seem to have been the farthest from His subsequent influence, and the most unlikely to be won into an acknowledgment of the claims which He afterwards advanced. And this is only to be accounted for by the fact that He had lived among them for so long a time as an ordinary man in outer aspect and circumstances.

If, then, that familiarity with the conditions and surroundings and commonplace routine of His former life contributed

to the building up of a special barrier of prejudice against the acknowledgment of His Divinity, a barrier even stronger than that behind which scribes and Pharisees were entrenched, it is plain that no beneficial instruction could come to us from any record in detail of circumstances and events belonging to that part of His sojourn among men. As to the incidents and outward conditions of that time, indeed, it is probable that nothing could be recorded except what might be observed in the ordinary action of an upright man of humble rank in a small community. We can, therefore, readily perceive, not only that it would be needless to lead us through the details of His life in such an aspect, but besides, that it would be, perhaps, in some degree obstructive to our reverential feelings in regard to our Lord, just as the familiarity with that period of His earthly career was the cause of the special distance from belief manifest in those of His own country when He dwelt visibly in the world.

However, it might be said that the anticipation of that probable effect would have influenced the Evangelists, in the exercise of their own judgment, to refrain from a particular account of the commonplace occurrences of Christ's sojourn in Nazareth. But it is most unlikely that, if left to their own judgment, they would have been capable of such forecasting. They personally knew Christ, and were associated with Him in the days in which He manifested forth His glory: they were eye-witnesses of His majesty, in having seen His miracles, without the dulling influence that would arise from intimate acquaintance with the manner of His life before: so would they see all His past, from the ground on which they stood, in a golden light; a halo would be thrown back out of their enthusiasm upon every little incident in His previous history, and they would be unfit to estimate the effect of such details when read in generations after by those who did not stand under the noon brightness and warmth in which they were placed by their personal knowledge of Him whom they followed and venerated as the Christ of God. It is remarkable that in their detailed account of His public ministry they do introduce incidents of an ordinary character as belonging to His human life. They tell of Him as an hungry and athirst, as weary and as sleeping; but these incidental indications of the completeness of the manhood which He assumed are introduced in the midst of the grander records of the display of His Divine omnipotence. It cannot, for instance, hurt our reverence to read that at one moment He was "asleep on a pillow" in a storm-tossed boat, when we go on to read that, in the next moment, "He arose, and rebuked the winds and the sea, and there was a great calm." Nay, the very fact of their

introducing these manifestations of human infirmity in Him, side by side with their record of the contemporaneous evidences of His Divine omnipotence, has a valuable suggestiveness for us. They were allowed to insert such contrasts in juxtaposition that it might be borne in on us that He, our Immanuel, was very man, made like unto His brethren, and at the same time very God, omnipotent for the deliverance of others, but never asserting His omnipotence in His own behalf. There is thus an obvious difference in the effect which would follow the records of ordinary circumstances in Christ's history during the time when He was manifesting forth His glory, and in the influence which would arise out of a detailed account of a long period of an ordinary life unbroken by any miraculous manifestations. That former period was distinct in aspect; and while it holds valuable suggestive teaching for us, it is not needful, nor would it be beneficial, that it should be lit up in all its details with the full light of description that is thrown on the after-period of our Lord's history, in which He has been evidently set forth as the Incarnate God.

Thus the Evangelists, as they were influenced by the Holy Ghost, have sent down to us a full and particular account of Christ's public ministry, while they have left the previous portion of His life in comparative shadow, only partially illumined by the few lamps of inspiration which disclose to us just as much of it as it would be profitable for us to know. He is shown to us as "the babe wrapped in swaddling-clothes lying in a manger;" as made conformable to the ordinances of the law; as "subject" to His parents; as growing "in favour with God and man;" and as "the carpenter"—the toiling Man who ate His bread in the sweat of His brow. These few lights disclose to us enough of that part of the picture. We can discern, without details, that He is in brotherhood with the humblest and most laborious life; and that toil and care, and the commonest and most limited duties, are sanctified by that wondrous humiliation.

As we bend over our little children in their mysterious sufferings, we seem to hear the echo of His infant cry—the cry of the helpless babe, as pitiful almost as was the death-cry of His agony on the cross. He is in fellowship with our boys and girls as they grow up round about us in our homes, and He is in sympathy with ourselves in the businesses and duties, in the cares and conflicts, of ordinary life. We can, in a general way, take that knowledge from the little that is revealed to us in particular of the first thirty years of the time that our Immanuel dwelt among us; and the realization of that holy fellowship can so sanctify us in all our earthly

relations, that men may take knowledge of us that we have been with Jesus.

A. D. MACNAMARA.



ART. V.—CHANCELLORS' AND ARCHDEACONS'
VISITATIONS.

SOME years ago the writer was made Chancellor of the Diocese of Chester, and took an early opportunity of conferring with a friend who occupied a like position elsewhere respecting the duties of the office. Amongst other matters, complaint was made of the irregularities which sometimes took place during the vacancy of benefices. Cases were mentioned. One, in which the squire, who happened also to be Patron, had taken opportunity to satisfy a long cherished aspiration.

O si angulus ille
Proximus accedat qui nunc denormat agellum !

He had squared off his lawn or garden by annexing a slice of the glebe, and the new vicar was put in conditionally on his not interfering with the transfer. In another case a great man had seen his chance, during the vacancy, of enlarging and improving the accommodation for himself and family in the chancel. In a third case a zealous parishioner had cut out the pattern from the middle of the altar cloth, and inserted one more to his mind. When the writer expressed amazement that such things could take place in these days, and inquired what the sequestrators were doing to permit them, he was told that livings were scarcely ever sequestrated during a vacancy in that diocese. And when he asked why, he was informed that the diocesan authorities really knew nothing, or next to nothing, about many of the parishes, and would not know whom to name as sequestrators. He suggested the churchwardens, and was then informed that nobody knew who the churchwardens were; that it was years in some instances since any churchwardens were admitted; and that generally scarce half the parishes sent representatives to the annual Visitations.

Since that time the diocese in question—a very extensive one indeed then—has been vigorously administered by two able and hard-working prelates, and the state of things described, the result of the apathy and neglect of former times, has, doubtless, been improved. It served, however, to indicate the real importance of those annual Visitations which are too often, most erroneously, regarded as mere forms, which ought to be got rid of as soon as possible.

they now commonly do, as Bishop's officers. Such a view, however, is utterly contradictory alike to history and authority; and, could it prevail, would assuredly inflict injury on the Church in ways that those who maintain it can have little considered. It would, for instance, degrade the office of churchwarden, and tend to level it with that of the parish beadle or the overseer. The picked laymen of our parishes are often willing, and, indeed, sometimes desirous to serve the office of churchwarden, but that is because of its special character and its intimate association with sacred things. The churchwardens are at present regarded, and truly, as the Bishop's officers, admitted to their functions in the Bishop's name and by his representative, reporting to the Bishop from year to year about their duties, and receiving his instructions thereon through the same channel. They are not mere nominees of the parish vestry. To assign their admission to the incumbent as some have proposed, or to the Rural Dean, would evidently impair the independence and consideration of their office.

The other paragraph touches on a point which has become of some importance. Whilst the churchwardens had Church Rates to fall back upon for, at least, their necessary expenses, no complaint was made about the fee on their admission. It was an insignificant item in a parish rate-book. But now all church expenses have to be defrayed from monies contributed in some form or other by the actual congregation in church, and difficulty is sometimes experienced in providing adequately the requisites for conducting the services, repairing the fabric, etc. The legal fee is, as the Commissioners intimate, 18s., but this, under present circumstances, seems too high. From reluctance to pay it, or, perhaps, sheer inability to do so, many churchwardens who are duly elected are never admitted at all, and the Visitations are badly attended. It is quite true that a churchwarden has no legal power to act until he is admitted, but this, in a quiet parish, may not seem to matter much; no one challenges his acts. It is, however, really important in the larger interests of the Church that her lay officers should be brought into direct and frequent relation with the Bishop and his lieutenants, and it may be, as we have seen, of importance at any time to the parish, both that it should be known at headquarters who are the responsible lay officers in the parish, and that they should be duly qualified to act. The Visitation fee ought to be everywhere reduced to 12s., or even 10s.; and the writer is convinced that a larger attendance would very soon recoup the diocesan officers who may have to incur some immediate sacrifice. It must not be forgotten, whilst this subject of fees is before us,

that very considerable expense is inevitable in a Visitation. Printing and postage are no small items, and the travelling expenses of Archdeacon, registrar, and clerk have to be provided for, to say nothing of reasonable payment for time and work.

There are some particulars in which my experience points to the need of legislative reforms. One somewhat urgent want is a better and easier method of trying the validity of an election to the office of churchwarden. At present the Ordinary has no proper jurisdiction in the matter. If the return is not properly made out, of course he will not admit; but if the return is in form, he has apparently no power to go behind it, however irregular the election may appear to have been. In fact, to save himself from a lawsuit, he usually, in case of dispute, admits all who present themselves with a colourable claim, leaving them to settle matters amongst themselves as they best may, or to go to law with one another if they please. The parties may indeed, if they think fit, submit the case to him for his decision, and that decision would apparently be then upheld if tried at law; but unless this course be voluntarily adopted, he has no authority to determine the question (See Prideaux, "Churchwarden's Guide," chap. i., sect. 3). Those who impugn an election have no other course than to apply to the Queen's Bench Division, and to ask that a *mandamus* for a fresh election may be issued, and on the return to the *mandamus*, the parties in dispute will be heard. The State Courts have in fact drawn to themselves the whole jurisdiction in this matter, on the ground, of course, that the churchwardens are clothed by law with various secular rights and duties. These, however, have to a large extent passed away; in new parishes they had for the most part never any existence at all, and new parishes are now very numerous. In the Diocese of Liverpool there are perhaps hardly more than thirty old parishes out of a total of nearly two hundred. The churchwardens have in fact almost become what they were originally, merely ecclesiastical functionaries; and if the divesting them of such relics as remain of purely civil duties, would render reforms in the interest of the Church easier, there would probably be no hesitation. We can hardly suppose, *e.g.*, that many churchwardens would care to retain the office of overseer to the poor, which attaches to them in ancient parishes *virtute officii*. As it is, the Ordinary has often at Visitations to deal with disputed points in connection with the Easter vestries and the elections made at them: he cannot help doing so; and it would be far better, now that the civil attributes of the churchwarden's office are become so shadowy, to put the whole responsibility upon him. There

would of course be an appeal to a civil Court where civil rights were affected.

Another particular which needs to be cleared up, is the obligation of a re-elected churchwarden to be re-admitted. That he ought to be so, is stated in "all the books;" but, as it is also affirmed, *per contra*, that such re-admission is not necessary to give validity to his acts, it is very commonly dispensed with. About this there are several points on which doubts may be raised. The tone of the judicial decisions on the matter sounds somewhat as if the maxim that a churchwarden once in office continues in office till his successor is admitted, were intended less as asserting a principle than as a sort of precaution. The common-law of England of old attached very great importance to the office, and would not suffer a parish to be without a churchwarden even temporarily. Someone there was always to be who should be accountable to the law for the parochial duties of the office; and for this reason it would seem it has been held that a churchwarden once in office must be responsible for the burdens of his office until he is discharged by being replaced. If a parish elects one new churchwarden, re-electing one former churchwarden, and the former is duly admitted and the latter not readmitted, might it not be held that the newly-admitted man is the only one legally competent? Would the Ecclesiastical Courts be bound to recognise as churchwarden in any particular year a person not admitted at the last preceding Visitation? For the proper proof of a claim to act is to be found in the signature in the admission book. Again, the clauses of the Church Building Acts, which prescribe the election of churchwardens, seem rather stringently worded. It might be held that in new parishes, at any rate, the election is made for the year only, and that the tenure of office absolutely determines at the year's end, whatever be the case as regards old parishes.

Again, it seems manifestly unfair that in a new parish the parishioners should not only have the right to choose their own wardens, but should retain the power of attending at the vestry meetings of the mother-church, voting in the election of its churchwardens and discussing its Church affairs. The writer has known cases in which this power has been exercised merely to molest and hamper the incumbent of the old parish, and his church-officers and congregation. If there are any secular rights or beneficial privileges which remain in common to all the dwellers in an ancient parish, now ecclesiastically divided, it ought surely not to be beyond the ingenuity of our statesmen to frame some plan by which they could be cared for apart. The new parish is intended by law to be a separate and independent ecclesiastical unit. Those who have

the benefit of this arrangement ought not to have the right of meddling with the finances and the services of the old church which they no longer attend, and which they do not support by their offerings. Since they possess exclusive rights as against the original parish church, it is only fair that it should be independent of them.

Again, in certain of the Church Building Acts, it is required that the persons chosen to be churchwardens should be "members of the Church of England." Is it an unreasonable thing to ask that such provision should be extended to all persons chosen to be churchwardens? Doubtless the description itself is not in all respects satisfactory. It is somewhat slippery and ambiguous. What is meant by "a member of the Church of England?" Is any baptized person a member of the Church of England, unless he be excommunicated? Or would the terms, when applied to a candidate for the office of churchwarden, be found to exclude all but communicants, seeing that the Rubric orders that "every parishioner shall communicate at least three times in the year, of which Easter to be one?" But, at any rate, the terms have found favour with the Legislature. They are again embodied in the Public Worship Regulation Act of 1874; and if they were incorporated in the declaration made by churchwardens on taking office, they might at any rate save us from some unsatisfactory appointments and spare us some parochial troubles.

In the Southern Province, so far as the writer knows, the provisions of the 89th canon respecting the choice of churchwardens, are very generally in force, though there are some few exceptional customs in London parishes, and in some ancient boroughs. But in the Northern Province the exceptions are very numerous, and the customs about this matter are very various. In one case, belonging to a diocese with which the writer is connected, six churchwardens are chosen by the Court Leet of the six townships included in the ancient parish. In another, the four churchwardens are named absolutely by the Lord of the Manor. In these cases, and in some others that might be mentioned, neither minister nor people have any voice whatever by law in the appointment of their own lay officers. Possibly there might be reason for such arrangements when the churchwardens had great powers as regards parochial taxation and other matters touching property. Now, when their functions practically centre round the fabric of the church and the provision for its services, and when the funds at their command come from the free-will offerings of the congregation, it is surely alike right and expedient that these anomalies should cease and that the directions

of the canon should be extended to all churches and parishes. Two churchwardens, chosen by ministers and people, reinforced where need be by a sufficient number of sidesmen, might well be the universal rule. There is one place where a singular tenacity is manifested as regards ancient custom. It was originally an enormous parish, containing eighteen townships. New parishes have from time to time been formed out of this large area; indeed within it lies one large town, with eight or more populous parishes of its own. But the vestry of the mother-church still perseveres in its ancestral ways, and provides its vicar annually with a sufficiently numerous parochial council, consisting of eighteen churchwardens and thirty-six sidesmen. Quite a congregation bears down the aisle when at a Visitation the name of the parish is called; and the business of signing the Declaration is somewhat lengthy, especially as all the worthy parish officers do not always possess the pen of the ready writer.

The annual Visitations, when carefully worked, discharge even yet some very useful functions. In old times they served important purposes also, in connection with the discipline of the Church; and they may easily be made available for such purposes again. These are not days in which it is safe or wise to abandon or neglect any part of our ancient Church machinery and organization. We should rather seek to restore and to invigorate every element in them.

THOMAS E. ESPIN, D.D.

Reviews.

The World to Come. By JOSEPH WILLIAM REYNOLDS, M.A., Rector of SS. Ann and Agnes with St. John Zachary, Gresham Street, City, E.C., Prebendary of St. Paul's Cathedral, author of "The Supernatural in Nature," "The Mystery of Miracles," "The Mystery of the Universe." London: Kegan Paul, Trench and Co., Paternoster Square. 1888.

THE object of this work is "to show death as a blissful rather than a dreaded change." Surely a good object. Few indeed can take a third or middle view of death, and regard it as something indifferent; a man must be cold-blooded indeed who can so view death; neither can we admire such calmness and indifference to the fears and hopes of ordinary mortals. If death is not regarded in a hopeful spirit, through fear of it men will be all their lifetime subject to bondage.

The New Testament is the book that expresses the triumphant conviction that there is a victory to be gained over death. In this book, or rather, in the books of which the New Testament is composed

there are hardly any arguments used to show that death is not the end of life. With authority was the life to come revealed to these first Christians. To them books arguing in favour of immortality were not necessary. Christ was risen. That was enough for them. Had not some of them spoken to honest Peter, who had seen the risen Christ with his own eyes? or to Thomas, a man not over-credulous, who had touched Christ with his own hand? This simple faith, direct and immediate, was more than a compensation for all their trials. And if an open, violent persecution were again to break forth, and men and women were willing to suffer for belief in a risen Christ, conviction of the truth of religion would come home to the heart with a power that no reasoning, however solid, could produce. But tolerance, a good parent, has had indifference, a poor child; and then was born doubt, a weakish creature, which even, if honest, can hardly be said to have faith in it; and doubt produces unbelief, and unbelief, as all experience shows, though consistent now and then with a generous life, is apt generally (to speak very mildly) to lead to "a practical eclipse of virtue."

It has been said that the air now is full of scepticism, and modern scepticism seems, and sometimes is, very clever, and appears fair-minded, and is, in a sort of way, modest and not vulgar and blatant; nevertheless, we think we are not too intolerant when we say, "Le scepticisme c'est l'ennemi." We can remember, not so very many years ago, that we avoided with a pious horror the books of sceptical writers, and, indeed, in those days, such books were not attractive; but now for atheism we have agnosticism, and for infidelity inquiry, and scepticism wears the garb of a gentleman-like candour. So, then, if there is anything really to be said for the old faith, books in answer to scepticism have become necessary. Among such books, Mr. Reynolds's present work, we believe, will hold an honoured place. Its purpose is to show that "Immortality is a physical fact," and so it ventures, as it were, into the stronghold of Scepticism. The argument of the book may be shortly expressed as the argument of continuity. Force goes on, unless there is something to stop it. Is there reason to think that death has such a stopping power? Imagination can of course play its pranks on both sides; on the one side, it can magnify the pomp of death, which "pomp is more terrible than death itself;" on the other hand, it can picture the glories of the world to come. The learned Prebendary's work, not only closely reasoned, is a highly imaginative book, and full of beautiful poetry; it has many a felicitous metaphor and charming illustration. Let us give a specimen (p. 88):

"These fierce battles within our conscience, making cowards of us all, are to be compared with those seasons of peace when the divine presence makes our inmost soul His mercy-seat; telling of supreme power, endless growth, and a glory of nature above nature. Our thoughts grow in strength, our ideas build themselves into substantial shapes, vividness of spiritual perception gives power of sight to the inner eye, and heaven stands revealed. It is more glorious than a mighty city, with fabric of diamond, of gold, of transparent domes, and towers aglow with illumination of all gems. The worlds are as islands of splendour, the spaces between the worlds are for lesser spirits' occupation in preparation for universes of greater light. No emptiness anywhere; the presence of God everywhere."

Now, we have no fault to find with this sample of Mr. Reynolds's style, except it is too good, too rich, too picturesque. But, as a set-off, let us next gather out of the book certain pithy sentences, as the following:

"The world, ever the same, is never the same."

"Law reigns, where chaos seems to prevail."

- "Steam, the softest thing, does the hardest work."
 "The present is an epitome of the past."
 "Space itself is a vast whispering gallery."
 "Eternity is the lifetime of the Almighty."
 "Hopes and fears are not cloud-based and cloud-capped."
 "The gentleness of animals rebukes human anger."
 "We can make a moral of the devil himself."
 "Is God more careful of crystals than of men?"
 "The penalty of wrong-doing is natural, like the growth of an oak from an acorn."
 "From every standpoint is a vista of immortality."
 "We do not take a leap in the dark."
 "Death is as a little rill, to be crossed at a single step."
 "We are a blend of mind and matter."
 "Mathematical dreamland."
 "Facts selected without principle are as a valley of dry-bones."
 "God has not beautified the earth in vain."
 "Every day may be a living poem, every duty a picture."
 "In our life are lingering long-drawn verities."
 "The bridgeless abyss is bridged."
 "An atom is a miniature universe."
 "Hands touch us out of the dark, and uphold us."
 "A bad man is less to be trusted than a good dog."
 "No doubt prophets and saints sometimes spoke out their terrors."
 "We live in the body, not as the servant, but as the master."
 "The character is taken with us into the immortal state."
 "Death plants us in Paradise."
 "Every part must be explained by the whole."
 "As God writes His life, we, too, as faint images of Him, make our biography."
 "All is useful to God for ever."

There are differences of taste, and some will like long passages full of poetry, after the manner and poetic wealth of Jeremy Taylor; others have a leaning to terse and suggestive sentences. This book has both these excellencies. It strikes us as a very suggestive book. Suggestive books are good. One reason, among many reasons, why the New Testament stands first among books is that it has been, is, and ever will be, the source of countless thoughts more or less good, according to the capacity of the preachers and readers.

We read that (p. 107) "the Natural is all that of which our physical senses obtain, or can obtain any experience; the sum total of physical events, past, present, and to come." And then is added: "The Supernatural, viewed as One, the Eternal Power, is the prime cause of all those events and of our senses."

Mr. Reynolds, with a wonderful amount of varied instances, shows that to disbelieve the supernatural is unnatural; that there is a mental experience as well as a bodily one; that the two experiences blend together; that energy, or force, or evolution, or by whatever name it is called, is acting everywhere and always, in the mind of a pig, of a child, of a so-called much-vaunting "thinker," in the growth of a tree, yea, even in a stone; that "thought is more than a function of the brain;" and, if we are to be physical or natural in the broadest sense, we cannot fairly leave out of the totality of nature the aspirations after immortality which, somehow or another, are found in the human heart. As Jules Simon, in his great and sober book on Natural Religion, a book which has French clearness without French flippancy, says: "Unquestionably we often form desires which will not be accomplished; but a mere personal wish is very

different from an innate conviction of human nature." Is the longing for immortality a fancy, a whim, only a pious wish, a château in Spain, a castle in the air ?

Mr. Reynolds (p. 137) says : "To no fact in history, to no theory in philosophy, to no system of science, to no explanation of life, has been awarded such universal acceptance as to this conviction, 'We shall live, and not die.'" Are we all dolts, except a select body of "thinkers" ? Common-sense and the Creeds point one way. History without God is, as has been said, like Polyphemus without his one eye, groping blindly in his cave.

Cosa Cumplida
Solo en la otra vida

is a Spanish rhyme, quoted or made by Fernan Caballero, a religious writer of most beautiful tales. As Mr. Reynolds says (p. 137) : "If there is no immortality, human life is constructed on a plan both wasteful and untruthful. It takes more than the half of our life to know the use of it ; and we are no sooner at our ripest state than decay commences. The preparation is not in proportion to the superstructure. Can there be this waste in a world, where not an atom perishes ? where all death tends to new life ? where not a smoke-wreath is in vain ?"

If one cannot believe in the life everlasting at the end of the Creed, it is not much good in saying at the beginning of it, I believe in God the Father Almighty. "All is changed, nothing dies," may be regarded as Mr. Reynolds' text, on which he gives us many a rich and picturesque disquisition. The Spiritualists have been assured "of feeding on chimeras," as though the wish were father to the thought, and there is a happy heaven, because one would like there to be one ; whereas, as set forth by Mr. Reynolds, there are no paradises promised to indolent wishes ; for we may call his book a book in praise of energy, teaching that in a world full of all sorts of activity, man also is to be "a many-sided effective agency, physical, mental, moral, applying the mind to enlarge the uses of matter, and then, by means of matter, greatly expanding the mind ;" encouraged "by the promise of further advancement ;" "calming intellectual and emotional disturbances by faith in the future," and that not a blind faith.

Mr. Reynolds is a writer who appeals to the reason as well as to the imagination, knowing that no philosophic, historical, or spiritual demonstration can possess the character peculiar to the proofs of what are called the deductive sciences, and that the one reason by which scepticism is encouraged is that it assumes we are bound to give such a proof of moral and religious knowledge as God (we speak from our point of view) never meant it should have. If it had, then religion must appeal to the head rather than to the heart, and the spiritual were disjoined from the moral, and the freedom of the will were well-nigh destroyed. Mr. Reynolds shows, by lively and graceful and vigorous argument, that there are eternal principles which constantly discover to us an invisible world, on the borders of which, or rather in the very midst of which, we are already standing. It is not that we shall come, but that we are come unto the city of the living God. (P. 145) : "Sometimes the stream of thought bears us into heavenly scenes and angelic presences ; our aspirations after holiness possess the desired sacredness ; the presence of God to us is so mighty that we dwell in Him. We think, we feel ; yea, rather, we bathe in light and love. The future, to most of us, certainly to every devout man, is more than all the past, more than all the present."

This naturally brings us to another recommendation of Mr. Reynolds' book. About it there shines a light of cheerfulness. To alter and adapt his own words (p. 25), he places himself and his readers "in the sunshine ;" it is the sunshine of the Sun of Righteousness ; he is on the

side of happiness, and not of gloom and despair. A joyous spirit is in the book. He says in the preface (p. ix.): "It is a grand thing to know that we shall not die, but live;" and again: "If I am enabled to comfort any who are of a doubtful mind, great will be my gladness." Contrast with this setter-forth of hope writers on the sceptical side, bringing forth gloomy doubts, putting puzzles, complacently dwelling on the supposed weak points of faith, looking for little holes in the armour of God, asking, "Did it ever strike you as a difficulty?" These can hardly be said to be on the side of happiness, or called the benefactors of mankind.

To conclude, we may say that the principles advocated in this book are so in accord, not with doubtful matters, but with undeniable facts, so built on correct scientific interpretation, so reasonably and modestly arranged, that if the book is wrong, everything in life is out of joint, and well-nigh all a mockery. Mr. Reynolds well states:

"As we further think of those far-off worlds, of their revolutions in time and of our inner man clothed with garments of light; we believe that our movements will not be as now, nor with flight as by wings, but akin to that projection by which thought, as in a moment, carries us to the place of our imagining. Existing energies of gravitation, of contraction, of attraction, of repulsion, so much swifter than the speed of light as to be almost instantaneous; will doubtless not merely prevent any vagueness or diffusion that might possibly weaken the spirit, but enable it to act with not less velocity than definiteness of power. As now by thought and in a moment, we are here or there; the earth falls back; so shall we visit worlds and traverse spaces. Galaxy beyond galaxy extend their realms in the immeasurable array appointed by Infinite Being. Suns, as golden sands; oceans of moving brilliant life; endless space; we think of as the suburbs of that metropolis where are ranked the eternal splendours. Thus shall we, in the remote revolutions, know the furthest and the nearest. Present worlds 'are cradles for the infant spirits of the universe of light.'"

JAMES GYLBY LONSDALE.

Earth's Earliest Ages; and their Connection with Modern Spiritualism and Theosophy. By G. H. PEMBER, M.A. Hodder and Stoughton. 1887.

"Earth's Earliest Ages" has become a large and popular book. It is now in its fourth edition, though it is only a few years since it came out in its first and more humble form. Nor do we doubt that for a time it may become more popular still, and with growing popularity may yet further grow in size as well. The strange subject, the weird mixture of fact with theory, the marked character of its views on prophecy, with the tone of seeming confidence in which the author writes, combine to give it elements which are sure to win regard from many earnest but impetuous Christians—more zealous to read what they like to believe than careful to look into the grounds on which their faith is built. We cannot, however, ourselves think that it is a good book. Its order is wearisome; its style, though clear, is dull; and its matter is swollen by quotations which distract the reader's thought, and which ought to have been thrown into an appendix for the use of those who cared to see them. Its defects of form, moreover, are not balanced by the worth of its conclusions. The general truth which it contains is not new; its spiritual teaching is seldom striking; and its special statements, even were they strictly true, are joined with omissions of a kind that gives to truth the character of error. But it is not possible to receive many of these statements without the greatest caution. At best

they are no more than probable, and now and again they are hardly more than possible. The result is that a vast structure is built upon at most a weak foundation. Questions the most difficult are settled in a rough and off-hand way ; and those who know no better are pledged to a system which tends to reduce the saved of God to the smallest number, and to feed within this circle all that pride of spiritual exclusiveness which is so strongly marked in many Christians of the present day.

Before, however, we go further, it will be right to give our readers some notion of the purpose and contents of this book. Its object, stated briefly, is to lead the Church to look and wait for the speedy coming of her Lord. Yet Mr. Pember makes no use of that mystical chronology which forms the basis of Mr. Guinness's pleadings in the same direction ; nor does he deal with those broader mental, moral, and political aspects of our time which seem to many to portend the Saviour's coming to regenerate the world which He has long ago redeemed. He starts only from the evil likeness which, at least in some degree, our Lord affirms between the days of Noah and those which shall precede His own return to earth. He is in strictness therefore bound by this arrangement to the mere comparison of the days in which we live with those which went before the judgment of the flood. But the days of Noah, taken by themselves, admit of only a very limited treatment ; and so, out of his five hundred pages, only forty are given by Mr. Pember directly to this subject. It is otherwise, however, when he looks at our own and other ages, and branches out into matters which may be brought, however loosely, into contact with the age from which he starts. Here he finds at once full scope for his resources, and material enough to fill out the large remainder of his book. But even then it is to illustrate a single topic that he chiefly spends his strength. The intercourse of the sons of God with the daughters of men, on which Scripture dwells so slightly, seems to him so big with wondrous meaning, that with the aid of other texts, it becomes not only pregnant with teaching for the present times, but suggestive of a relation which possibly subsisted long ago between the now fallen angels and the once all-glorious and pre-Adamite earth. With this reference, therefore, to a long-buried past and an immediate future, the book is written ; and hence its subject is not so much earth's earliest ages as the bygone history of Satan and his hosts, their evil influence on the world of Noah, and their direct connection with ancient and modern Spiritualism.

Mr. Pember, accordingly, passes somewhat lightly over the first six causes which he singles out to account for the corruption of the Noachian world. He seems to be aware that his case is not strong here ; and in this we think he judges wisely. The tendency to worship God in the light of His creative power rather than in that of His redeeming grace, the disregard of the law of marriage with the undue prominence of the female sex, the mingling with the world of at least the professing Church, are, in their spirit, causes of apostasy too often found in other times to be regarded as distinctive marks of the special evil of the days of Noah, or of those in which we ourselves live. No proof of value can be drawn from this class of signs of evil which might not be applied with nearly equal strength to other times besides our own. In part, at least, the same is true with regard to even a vast increase of population, if that were so in Noah's days, even if we say nothing of the Divine blessing with which in Scripture this growth of population is frequently connected. Progress, again, in the sciences and arts, however rapid, can never in itself be rightly looked upon as though it were a cause and fruit of sin. Even if this progress were in the days of Noah as great as Mr. Pember somewhat strangely thinks it may have been, it sprang directly from the use of powers which God had given, and which it would be

almost impious and certainly distrustful to regard in any other light than that of gifts for the furtherance of God-appointed and beneficent ends. Whatever may be the gross abuses which, here as everywhere, sin has bound up with the exercise of these faculties, no thoughtful reasoner can doubt the noble purposes for which they were bestowed, or the massive heritage of truth which, in their use, their Author has made known to man. Though, moreover, it is changelessly true that the essential mark of the Church is holiness, and that her special and incomparably precious endowment is the presence of the indwelling Spirit in the fulness of His gifts and graces, yet the interests of the truth as well as of the Church cannot be safely parted from the free and faithful exercise of those various powers of mind which have been as truly redeemed by Christ as those of the spirit with which they are so closely united. The growth of arts and sciences, in a real though secondary sense, is a true though mediate revelation of a part of the manifold wisdom of God; and while as yet it has only kept pace with the actual needs of man, it may well be thought to be a splendid pledge of the eventual fulfilment of the Divine charter of the earth's subjection to our race, as well as a mighty instrument for carrying forward to their glorious close those counsels of redeeming love of which the first-fruits only have been as yet displayed. Although, again, it may be true that one result of this God-given mastery over many of the forces of the material world is that, in a great degree, men mitigate the primal curse, it cannot be shown from Scripture that this is otherwise than quite in harmony with the will of God. Such a partial mitigation, in the judgment, for instance, of Sherlock, and even of Mr. Pember, was commenced by God Himself as soon as Noah came out of the ark; and it is fully consonant to the gradual progress of His gifts of light and grace that, as age after age passes, the curse should be yet further weakened, till at length it will be done away completely in the glories of the eternal state.

But, whatever may be thought of the worth of Mr. Pember's analysis of the causes which led to the apostasy before the flood, it seems to us plain that he has no warrant for extending Christ's reference to the days of Noah beyond the point to which our Lord Himself extended it. Mr. Pember himself, in writers of another school from his, would probably at once dissent from such a treatment of the Scripture, though he shows himself ready to adopt the strangest interpretations if they yield some show of colour to his special views. In the present case, by His added comment, the Lord has Himself defined the meaning of His reference to the days of Noah, and has even pointed out the nature of that likeness which should mark at once the days of which He speaks, and those which should precede His second coming. At the same time, and in the same connection, He points to the days of Lot, and thus yet further marks that special character of careless worldliness which in every age is wont to be the sign and cause of the approaching judgment of God. Even though, therefore, Mr. Pember should show at many other points a likeness between the present days and those of Noah, we cannot hold that Christ's allusion gives him warrant for building so far any rigid argument upon the likeness. Not one of Mr. Pember's causes of apostasy does Christ mention, and least of all, by name at least and in connection with the days of Noah, that mightiest cause whose partial reproduction Mr. Pember thinks he sees already in the growth of modern Spiritualism. Quite agreed, therefore, as we are with him on the solemn nature of the present time and its probably approaching end, we hesitate to reason over-sharply from his premisses, to render special much that is only general, and to take for evil what in great degree may turn to good. Though there may be much to waken fear, there is also much to kindle hope; and, as Dr. Westcott reasons, a change in some of the conditions of faith need not

imply the weakening of any of its powers or the loss of any of its blessings.

Waiving, however, this objection to Mr. Pember's way of reasoning, we pass on quickly to that leading topic for the sake of which he seems to have composed his book. But this leading topic is far from being as simple as at first might be supposed. Instead of being one and complete within itself, it is in truth bound up with many distinct opinions, almost all of which may be singly admitted or denied without at all admitting or denying the strong though vague impression of a world given over to Satan which their combined effect in Mr. Pember's hands produces on his readers' minds. This is the case, for instance, with the meaning which he finds in the second verse of the first and in the opening verses of the sixth chapter of Genesis, in the eighty-second Psalm, and in Ezekiel's lamentation for the King of Tyre. This is the case, again, in part at least, with his view of the past history of Satan and his ministers, of the nature of demoniac agency and its progress through the world, of its influence on the pagan forms of faith and its connection with modern Spiritualism. Truth is here so mixed with error, the probable so blended with the possible, and opinion so confused with certainty, that it is not easy to know how best to enter on this subject, and to do justice to the truths which Mr. Pember passes over, as well as to those on which he builds his argument. The matter, besides, is precisely one of those in which agreement is easily found so long as only general statements are in question, but in which a boundless room for difference occurs as soon as the general is turned into the special, and great principles are studied, no longer in the closet, but in the complex workings and varied conflicts of a world-wide history.

No one, accordingly, who accepts the teaching of Scripture will doubt the general force for evil which Satan and his hosts exert upon the spiritual, and, in some degree, even upon the physical, fortunes of the human race. No one will doubt the dread reality of that slavery of heart and mind under which, apart from God's light and grace, the human race is bound. No one will doubt that the worship of the serpent has been strangely blended with many, if not with most, of the religions of heathendom; and that Satan's evil wisdom is clearly marked in the delusions of the pagan and the heresies of the Christian world. Nor need we doubt that sometimes even now demoniac possession of the body, as well as of the soul, is just as truly seen as in the days when Christ put forth His power to free these stricken sufferers. But, all this being granted, it does not follow that we need go as far as Mr. Pember, or ignore some truths which limit and explain these statements. Human nature, for instance, is in itself a source of evil quite sufficient to distort the truth, to foster superstition, and to breed all other kinds of sin, without the need of calling in at every point the aid of Satan. The heathen oracles, again, and heathen magic, give ample room in part for merely everyday deceit and common imposture, even if in the case of the oracles we waive with Jackson the perfectly fair question of God's possible agency, in some degree, in this connection. The well-known light in which the early Alexandrian Fathers were wont to view the Greek philosophy, as a God-given discipline before the revelation of the Gospel, might perhaps to some extent be pleaded even here. Great purposes, at least, were served by the Divine wisdom under which the world by wisdom forgot its Maker. All, moreover, that Scripture clearly teaches is covered fully by the free admission that through the primal sin Satan has acquired a permitted, but usurped and constantly restrained, control over the hearts and minds and earthly destinies of men. It is quite needless, and surely even dangerous, to speak of Satan as the really lawful ruler of the world—so fixed at present in his rights that God Himself, in Mr.

Pember's judgment, still respects the dignity which He long ago conferred. Such a view completely changes the relation in which God is commonly, and doubtless rightly, thought to stand to Satan. Instead of placing Satan as the rightful lord of earth, to whom even God thinks well to pay regard, Scripture everywhere assigns to God supreme and absolute dominion over earth as fully as over heaven, over fallen as truly as over unfallen spirits, and over the concerns of Satan as really as over those of men. It is His glory to baffle the evil wisdom He permits, to thwart the wicked power He allows, and, in spite of the often seeming triumph of His foe, to carry on the present discipline and eventual restoration of all but the finally impenitent and unbelieving of the race He has redeemed.

Dangerous again, as well as needless, it seems to call in a direct Satanic agency to account for all the wonders of either ancient or modern Spiritualism. For the most part these wonders can be easily explained on physical principles well known to men of science, and, as a fact, many of them have been thus explained already. Nor do we doubt that, if the need arose, all that has as yet been really wrought is capable at once of natural explanation and constant reproduction, without the smallest aid from Satan or his ministers. The ready faith of Mr. Pember in all the marvels which he cites does but scant justice to the curious skill of man, as it has been for ages known and practised; or to the credulous ease with which the mass of men receive whatever they are told; or to the sinful cunning which loves to prey on those whose sin or folly makes them love to be deceived. Though, therefore, we do not for a moment doubt the fact that men may traffic monstrously with Satan, we cannot see that proofs of such a traffic now have as yet been brought to light. The Satanic influence is not to be found in the wonders wrought so much as in the evil hearts and minds of those who are at once deceivers and deceived. Greatly more special and ominous of evil is the growing tendency, which Mr. Pember illustrates, to look with more than merely curious interest on Buddhism and other forms of theosophic speculation. Here certainly, as well as in the seductive teaching of the Spiritualists, the False Prophet may well be thought to work—at least by those who take this well-known term as a collective image for all those forms of evil teaching which, while they strengthen the world-power in its civil and social aspects, wage deadly war against the faith of Christ. Yet even here it is not easy to weigh correctly the good or evil symptoms of the times in which we live.

But even if to many Mr. Pember's views should seem no more than just, it is surely a vast error to leave without due notice the world-wide issues of our Lord's atoning work. So far as we have noted, Mr. Pember never once alludes to these; and so, perhaps, in spite of Goodwin's noble book, he does not recognise their truth. Of course, if this be so, a most important common ground for argument is struck from underneath our feet. Assuming, however, that the Lord's atonement was truly for the sins of all the world, and that the redemption which He wrought on Calvary was really universal and unbounded by class, or race, or age, it is clear at once that at least one other truth comes out which sheds great light on the exact relation in which the evil spirits stand to man. This is, that from the very first the grace of God began to work to remedy the evils of the Fall. Probably, moreover, there has never been a time when, in some measure, the Spirit of God did not strive upon even the most debased of the races of mankind. By way at least of natural religion and morality, God is never quite without a witness. Though, therefore, it is most true that, as age after age has passed, the earlier and the later races of the earth have grown corrupt and shown the hideous signs of Satan's prompting and entralling power, yet it is not less true that these fiercer proofs of Satan's awful influence have resulted always from a

previous rejection of the light and grace of God. As the Scripture teaches, the triumph of the devil's lie is in every case the consequence of an earlier trampling on God's truth—a judicial infliction from God, and not the simple issue of the primal sin. St. Paul, therefore, as often as he touches on the grievous darkness of the heathen world, uses terms which trace this darkness to its proper root—the wilful ignorance of God which justly brought with it judicial punishment. It is, so far, still the same. Not only is the Church completely freed from the enslaving as distinct from the harassing power of Satan, but within the limits of professing Christendom, and, in its measure, of heathendom as well, the more malignant exercises of his power depend, both nationally and individually, in great degree on the use or abuse of that amount of grace and light which has before been given. The devil is throughout controlled by God.

Nothing, finally, can be more doubtful than many of Mr. Pember's interpretations of Scripture, or more misleading than the way in which he states them. The opinion, for instance, which looks upon the mingling of the sons of God with the daughters of men as nothing less than a kind of conjugal intercourse between men and angels, is opposed to the views of the earliest Jewish writers, the greatest of the Fathers, and the large majority of modern commentators. Those who wish may see in Keil a masterly statement of the needlessness of the theory on grounds of Scripture, and the physical improbability which it takes for granted. With the fall of this, therefore, in spite of the support of Kurtz and Delitzsch, a main pillar of Mr. Pember's reasoning is overthrown. The Nephilim, moreover, are far more probably fallen men of violence than fallen angels. Though, again, some of the Fathers saw in the lament on the King of Tyre an allusion to the hidden influence and person of Satan, such as is common to other similar passages of Scripture, it seems wanton to go further and find a full-length picture of the early life of Satan in the Eden of pre-Adamite earth. Such a view ignores the genius and wrongs the office of prophecy, and so with the rejection of this is blown away a most romantic part of Mr. Pember's book. Whatever further may be thought of the first verse of the eighty-second Psalm, few sober commentators can really think that the literal object of the Psalm is to unfold the rebuke which God bestows upon the angelic maladministration of the earth. Israel and its rulers, and not the angels good or bad, are the real actors in this scene. But this looseness of interpretation in behalf of a cherished scheme, which marks so much of Mr. Pember's book, may be seen even in the zeal with which he presses the meaning he accepts for the second verse of Genesis. Possible or even probable as this may be, it is rash to build upon it a history of long-past ages, with only here and there a passing gleam from Scripture to sustain the view. So far, again, as the conflict with geology is concerned, Mr. Pember greatly overrates the present value of the scheme which he propounds. Though he speaks of it in his way as though it were his own, it is in substance the scheme of many other writers, and in spite of their authority, seems weighted with one fatal flaw. Geology will not admit that sudden break in the record it interprets which the theory demands on grounds alike of Scripture and of reason. It seems better therefore in every way for the Church, while she rigidly maintains the inspired revelation of the story of creation, to avow with equal frankness that she does not as yet possess the key for its adjustment to the actual state of modern knowledge. In due course, doubtless, God will make this matter plain; and till He does so, the believer may be well content to wait. It is the wisdom and the duty of the Church to stay for light, to free herself from narrow schemes, and, while she freely owns the much which is obscure, to lay fast hold on what is plain—the resistless might and fathomless wisdom and self-diffusive goodness of a personal God.

ARTHUR C. GARBETT.

Short Notices.

Elijah: His Life and Times. By Rev. Prof. MILLIGAN, D.D. London: Nisbet and Co.

A volume of the "Men of the Bible," and one which is quite up to the level of its predecessors. The language, though occasionally diffuse, is singularly clear and simple, while the accuracy is all that could be desired. A chapter on the Second Elijah will be found helpful.

Sunday-School Lessons on the Church Catechism. By the Rev. J. WATSON. National Society.

These lessons have undoubtedly very considerable merit. The heads are well arranged; the illustrations are good; the lessons are printed in a taking and useful form. They have a very decided Church tone, but we have no adverse criticism to offer. Mr. Watson first gained a reputation as a lesson writer for the Church of England Sunday Institute, but is now writing for the National Society and preparing for them lessons upon the lines and in the style with which Sunday-School Teachers who use the Institute's publications are very familiar.

A Song of Ascents. Thoughts on Psalm cxxi. By the Rev. S. MINTON-SENHOUSE. London: Elliot Stock.

There is nothing very remarkable in either the sermons or the poetry in this little book. As a matter of fact, the expository discourses on the well-known psalm do not occupy half the pages; two sermons on Acts xxvi. 38-44 and Num. vi. 24 (for the New Year), with some extracts, and leaflets, fill the greater number. The sermons were preached at the Royal Hospital for Incurables, and no doubt were very suitable. The poetry is decidedly weak, as:

A path of suffering, it is true,
But nothing else would do for you.
I saw if you would love me much,
My plan of training must be such.
The deeper sorrows that I send
Bring richer blessings in the end.

What Books to Lend, and what to Give. C. H. YONGE. National Society.

This little book seems carefully prepared. Clergymen forming parish libraries, or choosing children's rewards, will find it useful. Nearly 1,000 books and magazines are described, and, on the whole, fairly.

The *Bookworm*, No. 3 (Elliot Stock) has some good notes. An article on Bunyan has a special literary interest.

The *Clergy List* for 1888 (John Hall, 291, Strand, W.C.) is, as usual, wonderfully full and accurate. A very cheap book.

We have received from Messrs. Eyre and Spottiswoode a beautiful edition of their *Teacher's Bible*, large type, printed on India paper. The Queen's Printers' very valuable *Aids to the Students of the Holy Bible* has on several occasions been commended in these pages. The edition now before us calls on every ground for hearty praise. A singularly tasteful volume, it will prove a most acceptable present.

The *National Review* contains a paper on the Welsh Church Question by Mr. Matthew Arnold. He proposes to hand over to the Dissenters of Wales the churches and tithes wherever Churchmen are decidedly in the minority; and he thinks peace and contentment would hereafter prevail! "Plain facts about Ireland," by Hon. George Brodrick, is of high value.

In the *Cornhill* appears an interesting paper, headed "Some Clerical Reminiscences," said to be written by Prebendary Harry Jones. We give an extract: "The laxity and official slovenliness in the discharge of clerical function which was permitted, and really passed without comment not so very long ago, would be almost incredible to some of our ardent and devout spirits in these days. Ordinations, *e.g.*, now attract much public notice. They are reported in other papers beside the clerical. A great multitude attend, especially in London. And they treat the business as no mere spectacle, but come with the reverence which belongs to public worship. This is well; but it was not well when I and some dozen other men were bidden to be at a chapel in Regent Street at eight on a midwinter morning to be ordained. No one was there beside two or three pew-openers who fussed about, and evidently thought that we might stay so long as to interfere with their regular 'sitters.' It looked like it at first, for no bishop made his appearance till twenty minutes had passed. Then he hurried in, unshaved, and got through the service at as fast a pace as he could, and that was not slow, inasmuch as he was hindered by no choir, congregation, sermon, or address. And he was a popular bishop (not my Lord of London) who did this, only between thirty and forty years ago. It was inconvenient for him to use his own cathedral, so he borrowed a chapel in town for the performance. Nowadays, moreover, bishops 'use hospitality' to the young men whom they ordain, frequently having them at their 'palaces' during the previous week, and giving them kindly advice. I saw nothing of my 'spiritual' father whatever; and as to 'provender,' all we knew of it came from a chop which we could smell going into the chaplain's room for lunch. We were examined on the first floor of 27, Parliament Street, and turned loose for an hour at one o'clock." The *Cornhill* has also a well-written paper on the haunts of the Otter.

In the *Quiver* appears a very interesting article on Mr. Hay Aitken and Mission work.

Canon Stowell's paper on "Sunday Schools and the Services of the Church," in the *Church Sunday School Magazine*, is excellent.

The *Church Missionary Intelligencer* contains an appeal which, out of love for this grand and greatly blessed Society, we must quote in full, as follows:

We wish to ask for special and immediate prayer for two definite gifts from Him Who is the Author and Giver of all good things.

First, that in this month of March some of His servants to whom He has given ample means may be led to offer large special contributions to make up for the heavy falling-off in receipts from legacies, so that the dreaded deficiency of £10,000 or £12,000 on the year ending March 31st may be averted.

Secondly, that in March and April, *i.e.* before the Anniversary, several picked men may be led to offer themselves definitely for some of the Missions urgently calling for reinforcement and extension, especially the Missions to Mohammedans in India, Persia, etc.; the Eastern Equatorial Africa Mission; special posts at Lagos, Calcutta, etc.; also ladies for East Africa, Palestine and Japan. And that, especially, those who have means of their own may be led to come forward and go forth at their own charges.

Let us ask, with the simplicity of children, that if it be our Father's will—and we desire nothing that is contrary to that—these needs may be graciously supplied.

THE MONTH.

THE Church Discipline Bill, introduced by the Archbishop of Canterbury, was read a second time on the 15th.

A petition from the Lord's Day Observance Society to the Upper House of Convocation, presented by the Bishop of Exeter, led to a discussion which may have a salutary influence.¹ In the Lower House, after a debate on the Extension of the Diaconate, the following amendment was carried by a large majority :

That this House is deeply persuaded of the urgent need of an increase of clergy, and commends this subject to the prayers of faithful Churchmen. That it will welcome the accession of qualified persons possessed of independent means who will offer themselves for the work of deacons ; but that it deprecates any alteration of the law and of the ancient usages of the Church which would involve the relaxation of the solemn obligations of holy orders.

Memorials on the proposed Surrey Bishopric were presented to the Archbishop of Canterbury at Lambeth Palace ; Archdeacon Burney reading the memorial of the clergy, Lord Midleton that of the laity. The noble lord said he had protested in his place in Parliament against the scheme for the formation of the new diocese of Rochester ; and all the evils which he had anticipated from the measure had been more than realized.

An influential deputation from the Yorkshire Clerical and Lay Union presented to the Archbishop of York a memorandum against the proposed "Supplement to the Catechism," and his Grace expressed his entire concurrence with the object of the memorialists.

The return of a Liberal Unionist at Doncaster is a welcome victory.—The new Rules of Procedure will check obstruction.

The Rev. Dr. Salmon has succeeded the Rev. Dr. Jellett, deceased, as Provost of Trinity College, Dublin.—The clerical obituary includes the names of W. H. Hoare, William Niven, Francis Storr, and Canon Hulbert.

Lord John Manners, M.P., has become (by the death of his brother) Duke of Rutland.

The death of the Emperor William, after a short illness, was announced on the 9th, and later in the day Prince Bismarck announced to the Reichstag that the Prussian Crown and the Imperial dignity had passed to his Majesty Frederick III. On the 10th the Crown Prince, now Frederick III., left San Remo for Berlin.

The celebration of the Silver Wedding of the Prince and Princess of Wales was shadowed by the mourning at Berlin.

¹ The resolution was carried unanimously, as follows :— "That, the attention of the Upper House of Convocation having been attracted to the relaxation of Sunday observance which appears to have increased of late years, even amongst those who have fullest leisure on other days, and to the great increase of Sunday labour, the House deems it to be its duty to appeal to the clergy, to all instructors of the young, and to all who exercise influence over their fellow-men, not to suffer this Church and country to lose the priceless benefit of the rest and sanctity of the Lord's day. Its reasonable and religious observance is for the physical, moral, and spiritual health of all ranks of the population, and to it our national well-being has been largely due."