

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE
CHURCHMAN

JANUARY, 1891.

ART. I.—“GENERAL” BOOTH’S SCHEME.

In Darkest England and the Way Out. By General BOOTH. Published at the Headquarters of the Salvation Army, 101, Queen Victoria Street.

WILLIAM BOOTH, the chief of the Salvation Army, is beyond all question a very remarkable man, and the movement with which his name is associated is assuredly a very remarkable movement. Some eight years ago, when attention was drawn to this work in the pages of THE CHURCHMAN, it was reported that the annual income of the Army was £57,000; that it had 645 officers, who were engaged in holding religious meetings to the number of 5,100 a week; and that the *War Cry* had attained a weekly circulation of 270,000. It is very interesting to notice what has been the growth of the movement during these eight years. The “General” now reports the annual income at £750,000; the officers at some 10,000; the weekly meetings at nearly 50,000; whilst, as far as can be made out from his figures, the weekly circulation of his newspapers and magazines has reached the respectable number of 750,000. And, in addition to this, there is an amount of property vested in the Army to the value of £644,000. These figures are certainly most eloquent and impressive, for they are of course an index of the extent of the influence which the Army exerts, and of the power which the General of it wields. Speaking roughly, about one-half of this force and energy is expended in England, whilst the other half finds its occupation in almost every part of the world, from Finland to New Zealand, from Canada to Ceylon. All this vast organization has grown up within the last twenty-five years. When Mr.

and Mrs. Booth commenced their "Christian Mission" in a small room in High Street, Poplar, they were utterly unknown, without money, without helpers, and almost without plans; and yet what they have accomplished, even if we look only at the external machinery and organization, and leave out of consideration altogether the religious results, is so extraordinary as to fill us with wonder and amazement.

Wonderful, however, as is the past growth and development of the Salvation Army, it has been in the power of General Booth again to take the world by storm, and prepare for it a new sensation. Some persons may have supposed that extravagance had already reached its utmost limit, and that nothing remained which even General Booth could do to arouse enthusiasm or to stimulate excitement. They were mistaken. With an audacity which is almost sublime in its magnificence, with a boldness which makes one tremble, General Booth sets himself before the sin and sorrow and poverty of the whole country, and declares that he has found a new plan which will remove them all. Statesmanship has tried to solve the problem; it has passed its laws and set up its prisons and erected its workhouses, but it has failed. Philanthropy, with all its charitable agencies, its schools and its refuges and reformatories, has struggled for generations, but it has failed. Christianity, with the enthusiasm which awakens energy, with the invitation of the Gospel to the outcast, the hopeless and the lost—all your churches and chapels, all your religious organizations—these have had their day, but they have failed. General Booth can dare to prophesy that "if you will entrust him with the money which he demands, if the scheme were fairly and patiently and honestly tried, at twenty years from this date there would not be in all England an able-bodied man or woman for whom there would not be labour sufficient to provide for them and their families the necessaries of life. In all this England twenty years hence there should not be a man or woman disabled by disease or old age, without means of support; without, not the necessaries of life alone, but those comforts which old age requires; and all this apart from the objection which attached to a system of pauperism. Twenty years hence, if the scheme were fairly, patiently, and honestly tried, there would not be an orphan or a child in the land of whom it could be said that it had no home and was uncared-for."¹

Certainly no one will venture to complain that the end to be attained lacks anything in grandeur or in arrogance. In order to accomplish this, we might be well content to part company with many of our cherished prejudices, to make many sacrifices,

¹ Speech at Exeter Hall, November 17th, 1890.

to cast all our wealth into the treasury of the Salvation Army, and to trust ourselves completely to the guidance of its General. No wonder that the very boldness of the enterprise exercises a marvellous fascination over the minds of men! We are insensibly attracted by the confidence and the courage which attempts daring deeds beyond the range of all our ordinary experience. Multitudes will look on with breathless admiration while one man trusts himself to the rapids of Niagara, or another drops to the ground from a balloon, though very few would venture to become partners in the enterprise.

General Booth, beyond all controversy, has been successful in forcing the attention of the country to his scheme. Regarded only as a literary undertaking, his book has achieved a remarkable triumph. In the annals of literature there are few examples of a more conspicuous success. And not only so, but the General is in a fair way towards obtaining the pecuniary help which he demands as the first step towards the carrying out of his plans. But men who have spent their lives amongst the working classes of the Metropolis, and have been for years engaged in the cause of religion and philanthropy according to the old-fashioned methods which he dismisses with such scant appreciation, may well be pardoned if they presume to examine into the plans by which he proposes to accomplish such magnificent results. We cannot altogether allow our reason and our judgment to be overwhelmed by emotion and enthusiasm, nor can we venture to admit that all previous efforts have been made in vain.

It almost passes comprehension that any man who has not been absolutely wrapped up in his own concerns could possibly be so unconscious of what is going on around him as to be able to write the following sentence: "Why all this apparatus of temples and meeting-houses to save men from perdition in a world which is to come, *while never a helping hand is stretched out to save them from the inferno of their present life?*"¹ The man who can so complacently ignore all the patient, earnest, and laborious efforts made for Christ's sake by hundreds and thousands of His people, shows himself to be utterly incapable of understanding the most elementary conditions of the problems which he undertakes to solve. It must be admitted, sorrowfully enough, that notwithstanding all that has been done, the evils which General Booth paints in such strong and glaring colours still exist, and everyone would be glad to welcome so vigorous and powerful an ally as General Booth might prove to be. But it is impossible to concede that General Booth has either invented philanthropy or discovered Christianity; nor would it be wise for those who

¹ *In Darkest England*, p. 16. The italics are of course our own.

have toiled and laboured in behalf of this holy cause to abandon the old and tried means of rescue in favour of this new departure, which has yet to win its title by success.

As to the magnitude of the existing evils there will be no controversy. Whether any reliance is to be placed on the very vague estimates by which General Booth discovers his "submerged tenth" may fairly be a matter of question. My own opinion is that the actual number of the lowest classes, even in London, is often over-estimated.¹ No words, however, can exaggerate the condition into which a very considerable portion of them has been degraded. But that "no helping hand is stretched out to save them" is monstrously untrue. It would be more reasonable to affirm that there is no class, however degraded, no condition, however helpless, to which Christian influence and Christian love have not penetrated and made their presence known and their power felt. Let General Booth get a copy of the "Charities Register," published by the Charity Organization Society, and he will learn from its pages a good many facts of which he now seems to be profoundly ignorant.

With the one fundamental principle which governs all that he proposes in his book we may entirely and cordially agree. The problem, he says, "is insoluble, unless it is possible to bring new moral life into the soul of these people. This should be the object of every social reformer, whose work will only last if it is built on the solid foundation of a new birth—to cry, 'You must be born again'" (p. 45). And on this principle he takes his stand: "I must assert in the most unqualified way that it is primarily and mainly for the sake of saving the soul that I seek the salvation of the body" (p. 45).

I feel bound to pay General Booth the tribute of my admiration for the uncompromising way in which he asserts this principle and dares to fly the Gospel standard in the presence of the world. He believes in the Gospel as a regenerating and reforming power, and it is in this belief that he presses forward to the work which he has undertaken. We may fairly question whether that form of the Gospel which is due to the inventive genius of General Booth is more than a grotesque caricature of the message given by his Master and ours. Churchmen can hardly be expected to allow that a religious system which ignores the Sacraments ordained by Christ, or which forces new-born converts into a premature assertion of their own holiness, can be a sufficient presentation of "the faith once for all delivered to the saints"; nevertheless, it is refreshing, in these days of religious disaffection and indifference, to find General Booth

¹ Mr. C. S. Loch, the able secretary of the Charity Organization Society, has written fully upon this subject in a letter to the *Times*.

boldly claiming that religion is at the foundation of his movement, and that the result at which he aims is a religious result. With this assertion of his fundamental principle he meets—very properly and fairly meets—the timid objections of weak-kneed Churchmen who are dazzled by the boastfulness of his schemes of philanthropy, while they are not able to give in their adhesion to the religion taught by his followers. Such men would fain hope that they may induce the General to separate the social from the religious part of his movement. But he will have no such half-hearted allegiance; and he is right. Religion and philanthropy are so interlaced and interwoven in his work that they cannot be separated; you must accept both or neither. How is it possible, then, to support his scheme unless we are prepared also to endorse the religious teaching with which it must inevitably be closely associated?

It would be extremely interesting to many persons if the Bishops and Church dignitaries whose approval has been so freely advertised would be good enough to afford some indication or explanation of the reasons which have guided them towards taking up a position which to their humbler followers and subordinates must be extremely puzzling and perplexing. When men of prominence and distinction like the Bishop of Manchester and Dean Vaughan, to say nothing of others, are willing to stand out amongst their fellow-Churchmen and invite co-operation in schemes like this, they are bound to do more. Either they have gone too far, or they have not gone far enough. We await with some interest and anxiety the further development of their action. Are they, or are they not, content to take the responsibility of allying themselves with General Booth in the propagation of a form of religion which they are bound to believe is insufficient, insecure, and unsound?

It would hardly be possible in the space at our disposal to discuss at length every detail of the scheme by which General Booth is to regenerate the world, and put an end to poverty and misery and degradation.

The main outline of his plan is simple enough. It may be divided into four parts:

(1) The rescue work—that is, “the expeditions to compel the prisoners of vice and crime to make use of the means provided for their rescue.”

(2) To establish shelters and industrial workshops in every great centre of population, to which the unemployed may repair, and where they will obtain food and shelter for such work as their capacity or incapacity will allow them to accomplish.

(3) To transfer from the City Colonies “all those who had given evidence of their willingness to work, their amenity to discipline, and their ambition to improve themselves.” These

will be placed in the Farm Colony at some convenient distance from town, and trained in agricultural pursuits, and for the "life they would have to lead in the new countries they will go forth to colonize and possess."

(4) And so we reach the final step in the scheme, in the "Colony-over-the-Sea," where the outcast rescued from the London slums, and carried through an undefined period of preparation and training, at last emerges a steady and prosperous colonist, settled on his own land and repaying to the Salvation Army the sum which has been expended on his rescue.

Upon this last part of his scheme General Booth does not dwell very much in detail. He evidently has not grasped its difficulties. But perhaps it was the less necessary for him to do so, because it is pretty obvious that for a long time to come he will not be greatly inconvenienced by the numbers who are likely to reach this final stage. But with characteristic contempt he treats with scorn the labours of other workers in this field of emigration. "I confess," he writes, "that I have great sympathy with those who object to emigration as carried on hitherto; and if it be a consolation to any of my critics, I may say at once that so far from compulsorily expatriating any Englishman, I shall refuse to have any part or lot in emigrating any man or woman who does not voluntarily wish to be sent out" (p. 143). What does General Booth mean? Why this very positive assumption of extraordinary virtue? Can the General point to any society which ever does seize, or ever has seized upon unwilling victims and transported them by violence to a colony to which they did not desire to go? The very suggestion is an insult to numbers of ardent workers in the emigration cause. But let us listen again:

Emigration, as hitherto conducted, has been carried out on directly opposite principles to these. Men and women have simply been shot down into countries without any regard to their possession of ability to earn a livelihood, and have consequently become an incubus upon the energies of the community, and a discredit, expense and burden. . . . We do not wonder that Australians and other colonists should object to their countries being converted into a sort of dumping-ground, on which to deposit men and women totally unsuited for the new circumstances in which they find themselves (p. 144).

Again I ask, What evidence can General Booth offer in support of statements which are made without the slightest qualification, and which are as sweeping as they are ungenerous and untrue?

We know at any rate of one clergyman who has been closely connected with the cause of emigration for more than twenty years, and under whose supervision nearly 25,000 persons have been assisted to the British colonies. As an evidence of the care with which emigrants are sometimes selected, we may mention that the society with which that clergyman is now

associated sent out last year only one-third of the whole number of applicants; that of this third a large proportion went to friends already settled, that for many of the rest employment was secured before they left England, and that for all a hearty and cordial welcome was waiting from the agents and helpers of the society in the colony.

We notice that General Booth proposes to establish a bureau in London, whose business it will be to acquire and disseminate information about the colonies and the mode of reaching them. No doubt this is a wise step, and will be the means of removing a good deal of the ignorance which now exists on the subject in the Salvation Army. One would fancy that General Booth must know that there are many societies which are already doing this very same work, and that there is established in London a Government Information Office for the express purpose of collecting reliable information and distributing it throughout the country.

The General seems to cherish the fond delusion that emigrants of the Salvation-Army brand will be specially welcome to the colonies, where others of inferior credentials would be at once rejected. I very much doubt it. The class with which General Booth is concerned is just the class which the colonies most strongly object to. They infinitely prefer persons who have never lost their character, and who have never needed to be rescued, to those who have been dragged out of the mire of moral degradation; and I feel sure that even the stamp of General Booth's approval will not be sufficient to induce the colonists to look upon his emigrants with a very favourable eye.

Let us turn now from this subject of emigration, to consider the earlier stages of the proposed experiment. About the Farm Colony there is very little to be said, because there is not sufficient experience upon the subject. There seems, however, to be no reason why such a means of training should not be successful, and I sincerely hope it may be so; but there will be no great reason for surprise if the result should prove that men who have been long accustomed to the surroundings of city life do not take easily or kindly to the occupations of the country.

Mr. W. T. Stead, who is understood to be the anonymous literary friend to whom General Booth expresses his acknowledgments, has told us¹ that "it was not until the close of 1887, at the time of Trafalgar Square, that the absolute necessity of doing something more began to force itself upon the General's mind," and in his book (page 25) the General says

¹ *Review of Reviews*, November, p. 492.

that "the existence of the homeless was somewhat rudely forced upon the attention of society in 1887, when Trafalgar Square became the camping-ground of the homeless outcasts of London."

My position as the vicar of, and a resident in, the parish in which this extraordinary exhibition took place, gave me exceptional opportunities for dealing with the question. It is not necessary now to go into all the details of what was a very large and very interesting work. Suffice it to say that during that winter a band of voluntary visitors, with the most exemplary perseverance, night after night visited the casual wards in this neighbourhood, to which the outcasts had been referred, and examined as carefully as could be done upon the spot into the circumstances of the homeless casuals. Out of some 2,000 examined, about 200 were selected for further consideration, and these were maintained during inquiries, and hopes were held out that work would be provided, and a fresh start in life procured. In 45 cases we were able to redeem this promise. As soon as the men were rescued from the casual wards, they were set to work at laying out a public garden at the Tower; they were paid small and regular wages, and kept under close supervision, and all the while with the knowledge that the fresh start depended upon the way in which they stood the test. After some three months of training the men were provided with employment elsewhere, and 21 of them were sent off to other parts of the world. There is every reason to believe that for a majority of these 45 men it was altogether a new departure, and the bringing in of better things.

I refer to this incident because it is not without importance to notice that this work was being done without General Booth's help, and apparently even without his knowledge. And, again, it should be observed that whilst the experiment proves that there was a certain number well worth any effort put forth in order to rescue them, yet that number was, at the most, only 45 out of some 2,000. Now, as I understand General Booth's scheme, it is intended to deal not only with the 45, but with the whole 2,000 — including those who had many a chance before; those who disappeared and were not to be traced; those who had no desire for anything but loafing round; those who gave false references; and those who by reason of physical or mental weakness were incapable of work. There is no need to doubt that even amongst the most degraded there are *some* who may be rescued, and many of these are already being rescued by the various agencies at work amongst them. But what of the large residue? General Booth fondly imagines that all these are crying out for work; indeed, he says that "the great element of hope before us is, that the majority are beyond

all gainsaying eager for work" (p. 39), and "the only stipulation which he makes is a willingness to work, and to conform to discipline on the part of those receiving the benefit of the scheme" (p. 252). It is much to be feared that the time of his disenchantment is not far distant. His workshops, however, will at least be a means of testing, and even this is difficult to accomplish when there is no work available which can be offered to applicants.

Of course, no one doubts that if General Booth gets to work with his scheme, his money and his officers, he will certainly be able to do something amongst the poorest, just as many other workers who are pursuing the same ends. Here and there another trophy will be won from a life of degradation and misery. We shall rejoice over every such trophy, be thankful for every weak brother strengthened, and for every "soul soundly saved." But be it remembered this is a very different thing from the purpose which General Booth proclaims, and for which he demands our help.

When we come to deal with the question of rescuing men and women from the degradation of their surroundings, the lofty tone of contemptuous indifference to the labours of others becomes in General Booth's book most conspicuous. He talks of his slum-crusade as if he meant to assume that no one except his own officers had ever visited a London slum, or carried the message of mercy to the wretched inhabitants. At any rate, in the East End of London, in the worst lodging-houses in Whitechapel and Spitalfields, the Church of England has been at work for years. Perhaps the Salvation Army may have worked there too, but they must have laboured with more than their usual reticence and modesty, for the clergy have not been conscious of their presence.

Or take again the terrible question of what is called the social evil. One of the chapters in this book under review is entitled "A New Way of Escape for Lost Women: the Rescue Homes"; and in the chapter he goes on to describe his purpose of making these homes "very largely Receiving Houses, where the girls will be trained into the system of reformatations, tested as to the reality of their desires for deliverance, and started forward in the highway of truth, virtue and religion" (p. 188). All very excellent, no doubt, but "new" to no one except to the Salvation Army. Almost at the same time that General Booth's letter appeared in the *Times*, a very humble appeal was presented in the same newspaper in behalf of a shelter which is thus described:

Our house is not a refuge or penitentiary, but only a temporary resting-place, in which a woman can remain until the matron or the committee have discovered the best way in which to help her. There is no restraint, for we believe that any kind of restraint of freedom awakens and encourages a desire to escape from it. The girls are as free to leave as they are

to enter. Persuasion and moral influence are the only means employed to retain them.

And so, too, of Preventive Homes, and Inebriates' Homes, and Prison Missions, and Children's Homes, and Industrial Schools, and District Nursing. Why, all these places of rescue are in full operation already! The work is being done now, and we dare to say that there is no one amongst all the hundreds and thousands of Christian men and women who are devoting themselves to the sacred cause of humanity and charity for Christ's sake, who could not tell stories just as thrilling as those which General Booth supplies, to illustrate the reality of God's blessing to the work.

We greatly fear lest one effect of Mr. Booth's appeal should be to withdraw support from any of the various agencies which are already working for the rescue of the lost, in favour of a scheme which is magnificent in its promises and large in its appeals, but which is presented with so little appreciation of the self-denying labours of other workers.

The Bishop of Durham, who had already expressed his warm sympathy with the effort, sums up his impressions in his own wise and prudent way. Speaking at Sunderland he said :

He trusted that many might be stirred to some unwonted exertion ; but at the same time he did not find that that remarkable book offered to them any fresh form of endeavour. He did not see that it proposed any new method. He did not see that it described anything which had not been quietly done in countless parishes. He did not see that it offered anything which did not lie well within the scope of the national Church ; and he would venture to add that he did not see that it proposed anything which the national Church had not already tried to do to the full extent of its resources. No one could admire more readily or more favourably devotion, wherever it might be found ; but he must say, from what he had seen, that their own clergy, their own sisters, their own lay-workers, need fear no comparison with any organization in the land. But while he said that, he also said that they needed infinitely more self-surrender, infinitely more devotion, infinitely more obedience than hitherto they had found in those to whom special work was entrusted, and on whom, as a consequence of their mission, such a great responsibility is laid.

Yes ; if the result of General Booth's appeal should be to stir up Christian workers to more devotion, more enthusiasm in the great cause of Christian philanthropy—if new vigour and new life be infused into the old plans and the well-tried methods, we shall have cause to rejoice at the result. But if the tendency should be to disparage and to discredit the old plans, and to discourage and dishearten the old workers—if support should be withdrawn from them in favour of a scheme because it is bold and magnificent, then we may find too late, like the dog in the fable, that we have lost the reality in the vain attempt to grasp a shadow.

General Booth rests his claim to the support of the public first on the organization of the Salvation Army, and on the fact (which rests only upon his own assertion) that "they have the field entirely to themselves, and that the wealthy Churches show no inclination to compete for the onerous privilege of making the experiment in this definite and practical form" (p. 241). How much truth there is in this assertion I have already tried to show.

Secondly, he rests upon the fact that "while using all material means, our reliance is in the co-working power of God." But he surely cannot mean to claim for the Salvation Army a monopoly of God's blessing. This is no more than every faithful servant of the Lord expects, and is in no sense a peculiar prerogative of the Salvation Army.

Thirdly, he rests upon the success which he has already attained. I have no desire to disparage in any way the achievements of his wonderful organization. No wonder if, as he looks upon the vast extent of the dominions over which he rules supreme, he is apt to be confident in his own resources. But the spirit which exclaims, "Is not this great Babylon which I have builded?" is not the spirit in which to engage in enterprises for the cause of the lowly Son of Man. Nor can the Salvation Army even claim a monopoly of success.¹ Wherever and by whomsoever in the wide world an earnest effort is put forth, there God will assuredly give such success as He thinks best.

Fourthly, he rests his claim upon the fact "that our organization alone of English religious bodies is founded upon the principle of implicit obedience." He has forgotten perhaps the autocracy of the Church of Rome and the implicit obedience demanded by the Pope.

"Implicit and unquestioning obedience" is no doubt an important factor in the attainment of success. And General Booth may well be proud to be able to say that any one of his 10,000 officers would be ready on receipt of a telegram from him to go to the uttermost parts of the earth to open a mission (p. 243). It is easy to see how the problems of administration are simplified by the predominance of one will. "In the multitude of counsellors there is wisdom," it is true; but there is very apt to be also a certain amount of hesitation and irresolution in action. But this same autocracy has its dangers also.¹ It is good to train men to unquestioning submission to the authority and judgment of a leader, but it is better still to teach them to

¹ Since these words were written a very forcible letter of Professor Huxley has appeared in the *Times*, dealing especially with these two questions of (1) the autocracy of General Booth, and (2) the success of the Salvation Army as a credential for its work.

form and exercise their own. It is good to rely upon a trusted guide, but it is better still to form the habits of self-reliance and sturdy, rugged independence. It will be strange if the Salvation Army should repeat the error of the Church of Rome, and secure so strong an influence over the conscience and the will as to weaken the power of independent judgment.

It is only in this assertion of his own individual supremacy, and in the organization and machinery of the Salvation Army, that I have been able to discover in the "scheme" anything that is new. General Booth's despotism may be of the mildest and most benevolent kind, but on the whole the exercise of an unlimited and uncontrolled authority has not been of advantage to the world, and I cannot give in my adhesion to the principle, whatever its outward evidence of success.

In trying to measure or account for the spread of the organization, it must be remembered that General Booth is the most skilful advertising agent in the world. Every one of his 50,000 weekly meetings is an advertisement; every procession, every soldier dressed in the Salvation Army uniform, every open-air service, every disturbance with the police, every law-suit, every letter from Queen or bishop or nobleman, even a domestic affliction is pressed into the cause, and all are made to serve the purpose of drawing the attention of the world to the Salvation Army.

I confess that with many of the objections raised against General Booth and his scheme I have no sympathy at all. Some persons are very anxious about the money, and are afraid that he may run off with it. But if the donors are satisfied to entrust it to him, what right have others to complain? Some ask what is to happen when the General dies. Is his autocracy hereditary, and can he secure that his powers shall pass on to his successors? We have heard General Booth himself state the difficulty, and answer it by the very true and forcible, if not very reverent, statement that "If General Booth dies, God will not die." He might fairly add that an institution which has possession of property to the amount of three-quarters of a million gives a pretty good guarantee for its own permanence.

Of General Booth's honesty and integrity of purpose I entertain not the remotest suspicion; for his enthusiasm and devotion I have the fullest admiration; but I cannot myself submit to his authority, teach his version of the Gospel, or work his scheme. I regret that he should have thought it wise and necessary to depreciate the labour of others who have been working long in the field upon which he is now engaged to enter. He will find that the ground is occupied by many zealous workers, and he will certainly have a share in their disappointments and in their successes. But he will not

accomplish the whole work, and not even if he lives for twenty years will he fulfil his boastful promise. He himself puts us in a terrible dilemma, and presents an awful alternative. "If Christian workers and philanthropists will join hands to effect this change it will be accomplished, and the people will rise up and hear them and be saved; if they will not, the people will curse them and perish" (p. 257).

I hope, nevertheless, that Church workers will hesitate to withdraw themselves from their own quiet and tried work in order to pursue a phantom, and that they will not be terrified even by the prospect of the "curse" to which General Booth so gracefully and charitably consigns them.

J. F. KITTO.



ART. II.—SOME REMARKS ON THE ARCHBISHOP'S JUDGMENT.

BY the trade customs of monthly magazines MSS. for the January number must be in the printers' hands early in December. But the Editor of *THE CHURCHMAN* has requested me to contribute some thoughts on the Archbishop's judgment in the Lincoln case. A full investigation of this judgment is not to be looked for, probably, until February; and I hope it will be accomplished by a more competent man than I can pretend to be, as the vestment question—the only one which I have studied at all thoroughly—is not considered here. Still, some remarks may well be made at once.

First, the history of this case shows clearly that if, as some would have preferred, it had been referred to a court composed of the whole bench of Bishops of the province, it must have resulted either in a perfunctory judgment given by a majority, with no opportunity of a thorough personal investigation and little sense of personal responsibility, or in a stoppage, for an indefinite time, of the ordinary episcopal functions.

In trying to understand the judgment we ought to bear in mind not merely the specific questions directly and explicitly argued, but also the corollaries naturally and necessarily consequent on the answers given. And for this purpose I must refer to a leading article in the *Guardian* of the 19th inst. (two days before the judgment), which says: "The cause of trouble is not the ritual variety, but the doctrinal variety which exists behind it. And the problem is all the more difficult, because the doctrinal variety (which is really important) has

been pronounced legal, while the ritual variety (which is confessedly unimportant) has been pronounced illegal."

On the allegation that "the doctrinal variety has been pronounced legal," I must remark that the judgment of the committee of the Privy Council in the Bennett case (which, I suppose, is here referred to) affords a very weak foundation for that statement. Those who know most about that case think least of its authority.

And we know not how far the "doctrinal variety" may be extended. For in the same number of the *Guardian* to which I have referred there is a notice of some lectures by the late Aubrey L. Moore, in which the reviewer altogether abandons the Reformers and the Reformation period as in any respect the standard of authority for the Church of England. He repudiates the assumption that "the opinions and decisions of the Tudor Reformers are the final law and settlement of a Church which had to be reorganized afresh in the following century."

Now when we remember the deep respect and entire sympathy with which the Caroline Bishops spoke of those who compiled our liturgy, praising their wisdom and endeavouring to follow their moderation—when we read the account of the Savoy Conference or Bishop Sanderson's Preface to the Prayer-book—and, above all, when we remember that the Articles of Religion, which are now the chief authoritative declaration of the Church's doctrine, and to which our Bishops and clergy are pledged, are come to us from those Tudor Reformers, we say that we are justified in taking the Reformers of the sixteenth century as leading authorities on doctrine. If, as is maintained, and rightly, the continuity of the Church of England was not broken in the sixteenth century, certainly there was no breach of continuity in the seventeenth. The Churchmen of the Restoration were as truly Protestant as those of the Reformation.

But when we admit and maintain that the continuity of the Church was neither broken at one period nor the other, we must not forget that the changes made in the seventeenth century are utterly insignificant, both in number and importance, compared with those of the sixteenth. And both as to doctrine and ritual we are now, what before the Reformation the Church of England was not, under very stringent Acts of Uniformity, passed by the State at the urgent request of the Church. And our people have a right to the services as they were arranged at the last revision, as they were supposed and intended to harmonise with that doctrine. So if the ritual is illegally altered in a way which is, or is supposed to be, representative of a different doctrine, the people have a right to complain.

I may perhaps say here what I said fifteen years ago (in a

supplement to Dean Howson's "Before the Table") that "We are so constituted that it is as a general rule easier for us to *do without* something which we wish for, than to *bear* a positive offence or pain. . . . Those who oppose the eastward position do so on the ground that it is understood to represent a doctrine which they consider false; and they always *must* oppose it. Whereas those who hold that doctrine cannot say that they would be *committing a sin* by standing with their faces southward."

These remarks on what was passing in at least some men's minds before the judgment was delivered, lead me to notice some of the leading features in the judgment itself; and first, the attempt to get rid of the idea that there is any connection at all between ritual and doctrine. The Archbishop repudiates the force of the argument urged on this ground by the complainants as to the eastward position; though he admits that "there may be ill-informed recent maintainers of this position as essential who may be found to have alleged something of this kind."

In answer to this I might refer to Dean Howson's book mentioned above, to "Principles at Stake," edited by the present Bishop of Guildford in 1868, and to the first Report of the Ritual Commission in 1867.

But this is a matter in which the feelings of men in general, and not only the views of lawyers or theologians, should be heard; and I would, therefore, especially draw attention to a leading article in the *Times* of November 25 on this part of the judgment, where it is said: "It may be doubted whether any amount of learned exposition will explain away the assertions of eighty years of controversy. The practices in question are adopted by the Ritualists as the exponents of doctrine, and for the same reason resisted by their opponents. No plain man can doubt that they have the effect of assimilating the Holy Communion to the Mass, and are intended as a repudiation of Protestant doctrine on the subject."

The next thing I notice as appearing on the judgment is, that NOT ONE of the things the Ritualists contend for is *ordered* by the Church; not one is shown to have been otherwise than exceptional in practice since 1662. So that if the Ritualists continue to use them they do so from their own will and choice. They may leave them off if they like. This, indeed, is admitted. Lord Halifax, in his paper read at the Hull Church Congress, said: "I plead for no attempt to enforce upon clergy or laity against their will an unaccustomed ritual, though prescribed by the words of a rubric. According to the well-known principles of Canon Law, when things ordered have been allowed to fall into disuse, no one's conscience need be troubled at not using

them unless ordered to do so by the competent Ecclesiastical authority." And if the Ritualists are not *bound* to follow these practices which have given such offence, we may hope that they will lay to heart the loving caution with which the Archbishop concludes his judgment, reminding us that things which are lawful are not always expedient, and that the clergy, above all, should follow after things which make for peace. These counsels are too plainly good to need confirming. But yet I would add a similar one, left by one who has not long since gone to his rest—the late Bishop Wordsworth, of Lincoln :

Of this also I am persuaded that nothing profits without charity (1 Cor. xiii. i.) : and if any act which we desire to do, and which is not necessary to be done, is likely to give offence to others, it ought to be forborne in the spirit of love.—*Guardian*, Dec. 22, 1875.

In this connection I may make another remark. In a letter from Lord Halifax, published in the *Guardian* of November 26, he shows a truly Christian spirit in discouraging "any attempt to force unaccustomed ritual on unwilling clergy or congregations." But it must be remembered that our Church, founded on Bible principles, is national, not congregational ; and that the introduction into one parish, or one diocese, of a ritual which causes offence to a large body of Churchmen, even though they happen to reside elsewhere, has a tendency to weaken the whole Church. See also the 34th and 37th Articles.

Earnestly, then, would I hope that this counsel given by Lord Halifax, and confirmed by that of the Archbishop, may be followed in the larger sense as relating to the whole Church.

If the clergy refrain from unadvisedly *giving* offence, I hope the laity will not *take* it. Then any further prosecution of this suit will be unnecessary. And then whatever may be thought of the Archbishop's judgment on the several points of ritual, it will succeed in that which I am quite sure is nearest to his own heart and clearest in his own mind as "MAKING FOR PEACE."

But what ought we Evangelical Churchmen to do ?

I. I say nothing about the appeal to the Privy Council, on which the Church Association are said to have decided, except that I see nothing against it on principle. But there are other ways in which we may obey the command to "contend earnestly for the faith once delivered to the saints." And first I recommend our younger brethren, laymen as well as clergymen, to go again over the ground which we older ones had to explore, to settle in our own minds what that faith was ; to study the works of Goode and Vogan and Harrison, and Mozley, and I may now add of Dr. Salmon and Dean Lefroy, as well as those of the earlier writers, whose names, if not their works, are

familiar to us all. Next, I would say, that as we are all of one flesh and blood, redeemed by the same Lord, looking for the same salvation, worshipping the same God and Father, we should cultivate, not angry and bitter feelings towards one another, but tender and loving ones, remembering that we are none of us either infallible or impeccable. And then, with our minds enlightened by divine truth and our spirits made gentle and tender by the same Holy Spirit who has had compassion on us, let us cultivate intercourse with those whom we think to be mistaken, dealing with them as Newton did with Scott. Thus we may win their respect and love, and thus "one may edify another."

I may say, in this connection, that I have been trying for some years past, but especially in a correspondence in the *Guardian* last year, to get up a "committee of investigation," composed of three or four Ritualists and three or four Evangelicals, to consider the true legal interpretation of the rubric about the ornaments of the minister. I have not yet succeeded, but I hope it will be arranged. And if it is, if six or eight men can meet together, pray together, and compare books and notes together on the most burning question of the day, I believe it will very greatly help forward a restoration of peace in the Church. For one of our great weaknesses comes from the isolation in which we live. I mean PARTY isolation. Men associate with men of their own party. They read books and papers of their own party, and often no others. We do, indeed, come together in congresses and conferences; but these bodies are too large for *real* conference, for the free interchange of thought and feeling which would enable us to compare notes together, to test our view by those of others, and so to see how far each one is right and how far wrong. And here, I think, the moderate men of all schools of thought might afford much help if they would try not to *put aside* burning questions, but to *bring them forward*, with a view to the resolving and settling them.

II. Let there be no word, no thought, of a secession from the Church. Assuming, as I most firmly believe, that we are right and the Ritualists wrong, I say that we, clergy and laity alike, are "set for the defence of the Gospel," and for the truth of the Gospel—not for its surrender. "Set" in that position where, more than anywhere else, we can do this most effectually. Had the Dissenters or their ancestors in former times seen that it was their duty to "HOLD THE FORT" in which God's providence had placed them, instead of running away because they could not manage everything as they liked, we should have had no Ritualism and very little Romanism to contend with. For their influence, which was all on the Protestant side, would, by

God's blessing, have kept the Church straight; as, I think, we should have helped to keep them straight. Whereas now they have not only left us (as far as they are concerned) at the mercy of the Ritualists, but they have so used their political influence as to weaken Protestantism in the House of Commons, and even to set over us as Prime Minister the man who, while he was in office, did his best to flood the Church with Ritualists, and who is even now trying to get an Act passed to increase the already too great power of Rome.

Instead of the Evangelical Churchmen leaving the Church, I say, let the Dissenters come back to it; and then we may look for God's blessing on our Church and nation.

ROBERT W. KENNION.

ALDR RECTOR, *November, 1890.*



ART. III.—THE THREE ABIDING GRACES, AS EXHIBITED IN THE BOOK OF PSALMS.

NO. 3.—CHRISTIAN CHARITY (IN PSALM CXXXIII.).

IT has often been supposed, and with great probability, that the fifteen Psalms immediately following the 119th, which the Jews called "the songs of degrees," were so named because used by pious Israelites in their journeys to Jerusalem for the three annual feasts.¹

But as the word Jerusalem is frequently used in Scripture either as a figurative title for the glorified Church or as the name of the central metropolis on the earth renewed,² this series of Psalms must also have been intended for the refreshment of pilgrims, in various generations, since as well as before the desolation of the literal Jerusalem, on their way to the future "city of God."

And it is not difficult to discern the appropriateness to the spiritual pilgrimage of the subject prominent in each of those fifteen Psalms.

The first of them expresses patient endurance in uncongenial society: "Woe is me that I sojourn in Mesech." The last utters eager salutations at the journey's glorious end: "Lift up your heads in the sanctuary, and bless the Lord." And each intervening song contains a seasonable topic for servants of God who are looking on to that end.

¹ Another suggestion is that the priests sang these fifteen psalms as they slowly mounted the fifteen steps in the temple at Jerusalem, between the Court of the Women and the Court of Israel.

² See proof-texts in *THE CHURCHMAN* for December, 1890, p. 126.

But the only Psalm in the series to which I have now specially to direct attention is that song which immediately precedes the last, and which extolls the *third* of those abiding Christian graces which I am now endeavouring to illustrate by portions of the Psalter.

When the New Testament Apostle Paul wrote, "Now abideth faith, hope, charity, these three," he immediately added, "But the greatest of these is charity." St. Peter more than once ascribed a similar pre-eminence to that grace—"Above all things have fervent charity among yourselves"; "See that ye love one another with a pure heart fervently." And the exhortation of St. John, who with St. Peter had heard from the very lips of the Redeemer that *love* is the peculiar mark of His disciples, precisely accords with the emphasis with which Christ Jesus uttered the "new commandment"—"Beloved, let us love . . . in deed and in truth, and hereby we shall know that we are of the truth."

But the Apostles well understood that, in one sense, the great commandment was not new, because love has been in every age the proper characteristic of all the children of God. The ancient Psalmist's way of magnifying the charity, which in all generations abideth, is by commending the genuine fellowship which must be conspicuous in a community wherein love is constantly exercised. "Behold," he exclaims, "how good and how pleasant it is for brethren to dwell together in unity."

This perfect fellowship, this attractiveness of active love, will only be fully witnessed when the whole company of the saints shall be combined in the New Jerusalem. Our Lord Himself, in His famous but often misquoted address to His Heavenly Father, has expressly taught us that the admirable and attractive unity of His people will not be openly manifested until His Second Advent; and that when it shall then be beautifully exhibited in His perfect Church, it will be the instrument of converting to Him the remainder of mankind.

On three remarkable points, in three memorable requests, He sublimely uttered His will to the Father: "That those whom Thou hast given Me may be with Me where I am"; "That they may behold My glory"; and "That they all may be one" [for the accomplishment of this magnificent result] "that the world may believe that Thou hast sent Me."¹

Not till then will the Holy Universal Church be visible in its oneness. Not till then will the goodness and pleasantness of perfectly-loving fellowship be either experienced or perceptible.²

And yet pilgrims, on their way to the city which "lieth four-

¹ St. John xvii. 24, 21.

² Rev. xxi. 16.

square," should so anticipate by meditation the charms of its oneness, as to copy already a large amount of its charity.

Our psalmist, who, if he was a contemporary of Ezra, had the happiness of living when the returned exiles put into practice a high degree of heavenly co-operation,¹ introduced into this travelling song two metaphors, which may improve into a more intelligent expectation our *hope* of a perfectly-united community hereafter; and may also promote a vigorous *imitation* of the love which will then be perfect.

(1) The dwelling together of Christians in a unity which will be completely developed hereafter, and which should be diligently aimed at now, reminded this Old Testament prophet, firstly, of the holy oil, which after it had been "poured"² upon the high priest in the temple, trickled downwards to the extremity of his clothing. "It is like," he said, "the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." Consciously, or unconsciously, the psalmist thus states a truth, which has since been taught in the New Testament, with unmistakable clearness, that the power of loving, which the population of the New Jerusalem will hereafter possess in perfection, and which should be the peculiar mark of all who are "called to be saints" now, has its source entirely in the finished work of the sinner's Glorious Representative, the Lord Jesus. Christ died not merely to make complete atonement for the sin of the whole world, but also to restore the Divine image to all His people. "Our old man," said St. Paul, "is crucified with Him,"³ because one precious result of His crucifixion (which issued in His Glorious Ascension), is the reappearance of active righteousness in those who are His. The genuine manhood, conspicuous in Himself—to whom the Spirit was given "without measure," when He went about doing good—shall, in the world to come, dignify the least in the kingdom of heaven, as surely as the unearthly perfume scented the remotest fringe of Aaron's sacred robe. And the charm of that charity, which is the greatest Christian grace, may even now be won, in the various details⁴ of its excellency, by all, even the humblest believers, who

¹ Ezra iii. 1, "The people gathered themselves together *as one man* to Jerusalem.—Nehemiah viii. 1, "All the people gathered themselves together *as one man*, and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel."

² "Poured," in Lev. viii. 2, is apparently intended to signify the profusion in which it fell on Aaron's head, in contrast to the lesser measure in which it was "sprinkled," ver. 11, on the altar and other sacred things.

³ Rom. vi. 6.

⁴ "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own," etc., etc.

ask with persevering diligence in His name. Out of His fulness can they all receive, and gift upon gift.

(2) The psalmist's second illustration of the charity arising out of genuine fellowship, has greatly puzzled some commentators, because he compares it to the generosity of a loftier mountain, well situated for condensing moisture, in bestowing a portion of its vapours on a less exalted and drier eminence. The active kindness of brethren dwelling together in unity is, he says, "as the dew of Hermon, that descended upon the mountains of Zion," and a difficulty has been suggested, because of the great distance between Hermon in the far north, and Zion in the south, of Palestine. The A.V. is "as the dew of Hermon, *and as the dew* that descended upon the mountains of Zion." This repetition appears to destroy entirely the point of the metaphor. Yet Bishop Horne remarks, "Bishop Lowth seemeth fully to have justified our translators in supplying the ellipsis as they have done, and thereby removing the absurdity of making the dew of Hermon, a mountain on one side of Jordan, towards the eastern extremity of Canaan, descend on the mountain of Zion, which was situated on the other side of Jordan, at Jerusalem." Dr. Bonar's remark is, "Not the Hermon or Sirion of Deut. iii. 9, for it is crowned with perpetual snow, but that Hermon which rises from the plain of Jezreel." Is it not a sufficient explanation that the psalmist had noticed¹ the general tendency of vapours, generated at a lofty elevation, to descend wholesomely on less favoured heights; and that he selected, as the instance of kindly loftiness, the most conspicuous summit in the Holy Land, the snows of which are melted by warm currents from the tropical valley of the Jordan near it, whilst he chose as the specimen of a benefited spot, that sacred hill which has been for ages the predicted centre of the saint's everlasting inheritance?

The application, anyhow, is not obscure. The truth intended to be figured evidently is, that among hearts in whom the Holy Ghost has created heavenly charity, the better endowed delight to

Bishop Alexander, p. 182, who calls the illustration "one of the most beautiful images in the Psalter," says "it is drawn by one who had looked upon the mountains with the eye of a poet, as well as upon the sanctuary with the eye of a saint." Delitzsch firmly maintains the translation, to which some have objected; quoting from Van de Velde's travels, "one ought to have seen Hermon, with its white-golden crown glistening aloft in the blue sky, in order to be able rightly to understand the figure"; and, afterwards, adding, as his own comment, "an abundant dew, when warm days have preceded, might very well be diverted to Jerusalem, by the operation of the cold current of air sweeping down from the north over Hermon. We know, indeed, from our own experience, how far off a cold air coming from the Alps is perceptible, and produces its effects."

share, with those whose possessions are less, their money, their dignity, their intellectual vigour, or any other sort of wealth.

Such kindness, even in the measure in which it can be exercised by renewed souls on this crooked world—in spite of Satanic wiles, a remaining infection of nature and worldly snares—is often extremely beautiful.

How sweet, how heavenly is the sight
 When they who love the Lord,
 In one another's peace delight,
 And so fulfil His word.

When each can feel his brother's sigh,
 And with him bear a part,
 When sorrow flows from eye to eye,
 And joy from heart to heart.

When love in one delightful stream,
 Through every bosom flows,
 When union sweet, and kind esteem,
 In every action glows.

But, if there is an attractive charm occasionally visible, in a few struggling Christians now, how infinitely more glorious will be the never-interrupted excellence of a countless multitude, thoroughly walking in love, on the world to come, with *Jehovah* manifested in perfect human nature eternally in their midst.

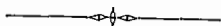
The inspired of all ages who have, in any measure, anticipated that future, agree in describing it as *existence of the highest, holiest, happiest type.*

The latest prophet of the New Testament declares concerning it, amongst other predicted details: "I heard a great voice out of heaven, saying, the tabernacle of God is with men . . . and they shall be His people . . . and there shall be no more death . . . for the former things are passed away."

The more ancient seer who wrote this psalm, had a very similar vision of it when he closed his song with these few||but expressive words: *There* [where the perfect love, secured by the Redeemer, shall be fragrant in every one of his "members"]—*There* [where all shall be continually ready to employ their own advantages for the benefit of others]—*There the Lord commanded His blessing und Life for evermore.*

D. D. STEWART.

COULSDON RECTORY, SURREY,
 December, 1890.



ART. IV.—NOTES AND COMMENTS ON ST. JOHN XXI.

No. 1.

IN a short series of papers I propose to offer some simple expository comments on that brief but rich paragraph of Scripture, the last chapter of St. John's Gospel. Let me explain on the threshold that these comments will not make the smallest pretension to be the product of either critical labour or original inquiry. They will be very much what the theological teacher might give his students on a devotional occasion when the Greek Testament is in the hand, and is used with care, but altogether with a view not to criticism but to edification.

With this brief preface I offer a sort of paraphrase version of the opening lines of the chapter, such as might be given orally on such an occasion as I have supposed, and then proceed to remark on the first few lines :

After these things Jesus manifested Himself again to the disciples upon (beside) the sea of Tiberias; and He manifested Himself thus. There were together Simon Peter and Thomas, whose name means Twin, and Nathanael, from Cana, in Galilee, and the two sons of Zebedee, and other two of His disciples. Simon Peter says to them, I am going to fish. They say to him, We are coming with you too. They went out, and embarked in the boat; and that night they took nothing. But when daybreak was now come, Jesus came and stood on the beach (ἔστη εἰς τὸν αἰγιαλόν); the disciples, however, did not know that it is Jesus. So Jesus says to them, Children, have you not any fish? They answered Him, No. Then He said to them, Throw your net towards the right side of the boat, and you will find. So they threw; and now strength failed them (οὐκέτι ἴσχυσαν) to draw, such was the quantity of fish. So that disciple whom Jesus loved says to Peter, It is the Lord. So Simon Peter, hearing that it is the Lord, girded on his outer coat, for he was naked, and threw himself into the sea. The other disciples now came with the smaller boat; for they were not far from the land, only about two hundred cubits off, dragging the netful of fish. So when they had disembarked, they see a coal-fire laid, and a dish of fish set at it, and a loaf. Jesus says to them, Bring some of the fish which you have just taken. Simon Peter got up (into the boat), and pulled the net up on the land, quite full of large fish, a hundred and fifty-three. And although they were so many, the net had not been torn.

After these things. The interval is not specified. It may

have been now very near the day of the Ascension. But is it not more likely that it was not long after the confession of Thomas—say within the first three weeks of the Forty Days? One consideration speaks strongly for this; I mean, that the full and solemn restoration of Peter to the apostolic pastorate took place on this occasion. Surely this would not be delayed long after the Resurrection.

This appearance, we observe again, is in Galilee. Here is one of the places where St. John incidentally, and as it were covertly, agrees with the other Gospels. They record the command to the Apostles to meet the Lord in Galilee; he does not. But more fully than any of them John records the fact of their doing what was commanded. Now, the removal of the Apostles to Galilee came almost to a certainty soon after the Resurrection, soon after the close of the Passover-time. It is unlikely that anything but Passover obligations would keep them lingering in Jerusalem at all in face of that command and promise.

There then, in Galilee, they found themselves once more. There took place this blessed interview. There, with a company of some five hundred others, they met Jesus at that unnamed mountain (was it Tabor, or was it Hermon?) where He had appointed them. There very probably they saw Him many other times not recorded. And thence, before six weeks were over, they returned again to the City, to the upper room, and to the glorious farewell on the top of Olivet.

A partial veil, a haze of mysterious light, is drawn across this holy and most memorable period, the Forty Days. Notes of time here are scarce; intervals are wide and empty. How different is this from the season just previous, the Passion Week, in particular, where the diary is so full, so crowded! *Ὀπτανόμενος διὰ ἡμερῶν τεσσαράκοντα*, *Seen as by glimpses, at intervals, during forty days*, is St. Luke's account of the Lord Jesus now. Separate appearances are, especially by St. John, recorded with minute care; only the *disappearances*, except at Emmaus and in the Ascension, are never recorded. But the intervals are left without a conjecture, without a hint. There is no legendary unreality about this. Rather, under the alleged conditions, it is deeply truth-like.

At some time then undefined, but perhaps within a fortnight of the Resurrection, we find some at least of the disciples returned to Galilee. Seven are mentioned; but plainly more than seven were near, or it would not be specially noticed that these seven were "together."

There they were, in their old haunts, at their old work. We cannot know for certain under what conditions they were at that work. Had Peter returned to his home, as home? Had

James and John rejoined their father in his fishery? It would seem incredible. They were in Galilee because the risen Lord had bid them go there; and for the express purpose of "seeing Him." And He had already spoken words to them which showed with abundant clearness that their life's work was to be labour for the souls of sinners in His Name, and was soon to begin. With such a prospect they could not possibly go back, in the old way, to boats and nets.

So we may think of them as returned to Galilee and the lake filled with the expectation of Jesus, but meanwhile not therefore forbidding themselves a sojourn, a lodging, under old roofs and amidst old occupations. Their Lord's company and teaching in the past, while it had always tended to disengage them from the bondage of the things of time, had never for a moment tended to break their sympathy with the common life, and work, and affections of men. And they were all, in all probability, in the full vigour of young manhood, contemporaries of their Master. To await Him was blessed; but to await Him in indolence, in inaction, would have been for them unnatural.

How familiar to them, and yet how strangely different too, must the scenes and the life have been. Little more than a quarter of a year had passed since last they were there. But those few weeks were the turning-point of the history of man. A great change had come over even external conditions. There was no more the old eager and excited following about of a wonderful Leader. No longer did ever-growing Galilean multitudes throng to hear and to watch, and clamour to proclaim Him King Messiah. All this had now passed into total silence. For the time, perhaps, in the common thought of Galilee, His name had been already classed with those of Theudas and the Gaulonite Judas, exposed and ruined aspirants to the honours of Messiah. It was silent now on the mount where the Man of Nazareth had taught, and quiet in the sunny streets where He had healed the sick people, and very solitary on that eastern shore of the lake where He had expelled the fallen spirits, and had fed the multitudes arranged in their "parterres" (*πρασιαί*) of hundreds and fifties. Many a Galilean heart which had never seen below the radiant surface of the life of Jesus must yet have felt the profound difference. Air and earth and waters were the same; a glorious scene, glorious even now amidst comparative desertion. But the wonderful presence of the Prophet was gone, and gone (for the popular mind) into such a blank, such a gloom. Faint rumours of the Resurrection may have reached the Galilean villages, apart from anything said by the inner circle of disciples; but even these would be mingled with the Jewish lie which denied it. And we gather that the disciples themselves were not a little reticent about the Resurrection

beyond their own company till Pentecost arrived; so reticent indeed that their witness then broke evidently as a great surprise upon the people. The thoughtful Christian may surely find in this one of the *veri similia* of the Gospel narratives.

But to these disciples themselves meanwhile, in the secret soul, and in the private conversation, the familiar scenery would present another and far different change. Outwardly all was hushed, and as it were motionless; inwardly all was glowing and moving with new and glorious while infinitely solemn life. They had seen the Lord. They knew Him as alive for evermore. As yet doubtless they had taken in but little comparatively of the divine import of the Resurrection; but, at least—they knew the Lord as risen! The mangled Victim of the Roman cross was alive, alive eternally; sure to triumph now in the great issues of His will and work, sure to be glorified, sure to save, lead, rise and glorify *them*. However reticent about it, they must have begun already in their old Galilee to live the life of heaven. They were being already transfigured from the earthly to the heavenly mind. The glories of their native land and air would now be to them fair parables of the resurrection world, of an inheritance reserved in heaven. Above all, their thoughts now would be, as they were to be for ever, filled to overflowing with Jesus and His glory. The sight of Him in His Resurrection must indeed have been soul-possessing; the first deep draught drawn by mortal hearts at the unfathomed fountain of the absolute and finished redemption from guilt, sin, death, which is, and is to come, in Jesus Christ.

Thank God, that fountain is yet springing up unto life eternal, that discovery is ever making. For innumerable hearts to-day (and are not ours among them?) earth, in all its regions and climates, is lighted up from heaven, "because Jesus died and rose again; because the Son of God is come, and hath given us an understanding, and we are in Him, the true."

In this Galilean scenery and sojourn, then, the Lord again manifested Himself to the disciples beside (*ἐπι*) the Tiberias lake.

"And He manifested Himself thus."

"There were together" the aforementioned Seven. Four then of the Eleven were absent. We have no hint of a reason why. But both the mention of the number and the absence of anxious explanation fall perfectly in with this wonderful photograph of details by one who saw.

They were together, very probably in Capernaum, in Peter's house, waiting for their absent but promised Lord, waiting it may be for several days. And now some untold passing thing suggests amidst the expectancy their old occupation. The

water is close by, and there lie the *πλοίου* and the *πλοιάριον* of the house, and the sky and the lake promise well. And in the thought of embarkation there would be no discord with thoughts of Jesus. In that boat He had sate; He had taught from its bench; He had slept with His head upon its cushion.

So the men, being together, go out together to their old acts and habits, feeling very possibly, just as young men now might feel, the curious interest of returning for a while to a disused exercise of strength and skill. They part themselves between the two boats; two taking the *πλοίου*, five the *πλοιάριον*. Such at least was the arrangement at the night's end. No doubt one little word of information from St. John, could we get it, would clear up what seems to us an unlikely distribution of numbers. As it stands, it is a detail of fact in the photograph.

Such was the party which embarked: Peter, still leading with the spirit and word of enterprise; Thomas, the self-conscious and self-asserting doubter no more, now indeed "together" with the rest; Nathanael (no born fisherman), the guileless and genuine Israelite, the man of secret prayer; John, the beloved, already finding it habitual to be at Peter's side; James, his brother, first of the company to go to the Lord through death, as John the last; and the other nameless two, whom we may, if we will, suppose to be Andrew and his fellow Bethsaidaan Philip. They were indeed together; in the house, on the water, and at length again on the other shore; and never again in the sense of inner union were they to be apart; working together on the world's tide with the net of souls, and sitting down at last together on the immortal strand around their glorified Lord Jesus.

It is of the essence of the Gospel to unite where it touches. It is obvious that the first disciples must have been scattered, in shame, disgust, suspicion, if the Lord had not risen from the grave. The Gospels show them in the act, as we trace the walk to Emmaus, and the conduct of Thomas. But a Saviour risen again (and HE *is* the Gospel) is indeed a magnetic force to draw around Himself, and to draw to, nay as it were, into one another, the utmost variety of human souls. A personal and recognised interest in His merits, and experience of His presence and His power, as we realize that ours is but one harmonious instance among countless others of the "reception of Christ Jesus the Lord," this does indeed draw hearts together. And we may be very sure that this sense of a blessed community will be intensified, not chilled, by the intensity of the individual's sense of peace and power in Christ.

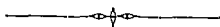
"*I am going to fish.*" So St. John records the simple words with which that memorable night's labour was begun, and then he tells us how they stepped into the boat, and then how the spring

evening and midnight were spent, as it seemed, in vain. "*That night they took nothing,*" "*and daybreak was now come.*" How brief and reserved it all is, till Jesus appears! So it is ever in the evangelical narrative. With Jesus, details come thick and fast—details which manifest Him. Here, the night is recorded in one line. We should like to know all about it; what was the look of the dark water, and the brightness of the stars above, and the stirring of the air, and the sounds on flood and shore. We should like to understand what filled the hearts of those seven men that night; whether they were fairly bent upon their work, and so quite alive to delays and disappointments, or whether expectations of a far higher sort were strong enough to let them "ply their watery task" inattentively. The former alternative is more probable, for the record seems to show them at early morning so unexpectant of the Lord's then coming to them, that it needed the miracle to awaken them to consciousness of Him. They act, as we then see them, just like men fatigued and bewildered by long and real but fruitless effort.

But as to all details, inward and outward alike, we are left without the least certainty. Imagination shows us the two spots upon the dusky waters, under the aerial gloom of the deep midnight. It lets us hear the fishermen as they call to one another, to enquire, encourage, or direct, in the tone and phrase of Galilee. Yet all this is mere reverie, and we do well to remember it.

But it is truth, not imagination, that bids us see in that fruitless night of toil, followed by so blessed a morrow, not only a precious narrative of real events but a living message of strength to the Christian man in the hour of trial, of delay, of seemingly unrequited labour for the Lord; and a living message, too, to the Christian Church, upon the deep dark waters of sin and time, while the eternal morning, and the great ingathering, and the manifested Saviour, yet delay. Let us lay it thankfully to heart.

H. C. G. MOULE.



ART. V.—OUR LORD'S HUMANITY.

THERE is no subject in all theology which requires to be approached in a spirit of more profound humility and reverent caution than this. Both sacred and profane history are full of warning to all who handle it. In the early ages of the Church the subtle Greek intellect busied itself with it, and a deadly crop of heresies was the result. Nestorius, Eutyches, Apollinaris, and others of minor note, one after

another, put forth theories which shook the Church to its centre, and it was long before the pernicious effect of the controversies so engendered passed away. In the present day there is happily no attempt to revive the heresies of the fourth century. But, nevertheless, the doctrine of the Lord's humanity has been of late years grievously perverted—made use of to limit, or, at all events, to cast doubt upon, the absolute and infallible truth of His divine teaching.

Much pains are taken to prove that our Lord, as man, was in all things like unto us, sin only excepted. A number of passages of the New Testament are quoted to prove it. It is pointed out that "He increased in wisdom" (deriving the latter apparently from earthly sources) "and in stature"¹ and strength precisely as other men do in their youthful days. He increased also "in favour with God and man," thus evincing a growth also in holiness and love. Throughout His life He showed symptoms of human infirmity: He was wearied and slept,² He was bowed down by suffering at Gethsemane;³ He was grieved at the hardness of men's hearts;⁴ He was astonished at their unbelief;⁵ He wept over Jerusalem⁶ and at the grave of Lazarus;⁷ He was unable to do mighty works because of men's want of faith;⁸ He avowed ignorance of the day and hour of his own second coming.⁹ In fact, when He came on earth He "emptied Himself of his glory," that is (as they understand the text) of all His divine attributes, omniscience among them.¹⁰

¹ St. Luke ii. 52.

² St. Matt. viii. 24.

³ St. Luke xxii. 42.

⁴ St. Mark iii. 5.

⁵ St. Mark vi. 6. One writer says that "marvelling" is "a condition of mind apparently incompatible with omniscience." I presume he would say that anger, hate, and jealousy were equally incompatible with infinite love, and therefore deny the Godhead of the Lord Jehovah in the Old Testament.

⁶ St. Luke xix. 41.

⁷ St. John xi. 35.

⁸ St. Matt. xiii. 28.

⁹ St. Matt. xxiv. 36. This is the text most relied upon by those who question the infallibility of our Lord's teaching. But it means no more than this. The day and the hour were things not to be revealed to any (Acts i. 7); therefore not to any angel or any man, therefore not to Jesus as man. But Jesus, *the Divine Teacher*, did know them, and could have taught them, but would not. There is clear proof of His omniscience in the words themselves. How, except as the All-wise God, could He have known that the angels of heaven did not know that day and hour? Throughout it is ignored that our Lord never taught as man.

¹⁰ Great use is also made of this text, the primal sense of *κενώω* being insisted on in preference to the more generally-received metaphorical meaning "lowered" or "humbled." *Κενώω* constantly means, in Hebraistic Greek, "to lower," or "render of less effect," as (1 Cor. i. 17) *ἵνα μὴ κενώθῃ ὁ σταυρὸς*, "lest the cross should be lowered," regarded as of less consequence, and (Rom. iv. 14) *κεκένωται ἡ πίστις*, "faith is made of no effect." The old rendering of Phil. ii. 7—"made himself of no reputation"—is fully justified by the words which follow, *μορφὴν δούλου λαβών*, which shows what the nature of the *κενώσις* was. If we were, indeed, con-

Hence, it is argued, our Lord was, according to the truth of His human nature, liable to error.

We have then (it would appear) to draw a distinction between His divine and infallible, and His human fallible teaching. It will at once be asked, How are we to know the one from the other? The proposed distinction appears to be that when our Lord lays down any law, or expresses any moral truth, or directly affirms any fact, His words are to be accepted without question or appeal. But when He speaks incidentally only of some fact, and subserviently to the actual matter in hand, then His *obiter dicta* (so to speak) are not to be taken as infallible truth. His attention may not have been directly called to the points in question. He may have regarded precise accuracy on such points unimportant. He may have spoken without consideration, or from imperfect knowledge. "We have to choose between accepting some statement of our Lord's, and the adverse judgment of many, though by no means all, the literary critics of the present day." In such a case "there may be some no less sincere in their belief in 'Jesus Christ' who feel inclined at least to suspend their judgment." Let us consider these several points.

As regards what has been advanced as to our Lord's liability, as man, to human error and infirmity, there is no need to quote all the passages above cited, to show that for the first thirty years of His life He was to all mankind man and man only. Doubtless He was God also, from the hour of His birth: "in Him dwelt all the fulness of the Godhead bodily;"¹ but for thirty years the Godhead was, so to speak, latent. None of human kind except, it may be, His mother suspected it; He was simply the carpenter, a dutiful son, a kindly neighbour, an industrious workman, a faithful member of the Jewish Church, a man of pure and godly life. But to man he was no more. The first display of His divine gifts filled His neighbours with amazement. No proof is necessary beyond that fact to show how entirely and exclusively He had lived as man among His fellows.

pelled to understand *κενωσις* to mean the divesting Himself by Christ of all His divine attributes, the consequences theologically might be extremely embarrassing. He must have "emptied Himself" of His justice, mercy, love, and holiness, as well as of His omniscience. How should we like to hear it said that the charges against His justice in the matter of the woman taken in adultery; or against His brotherly love in the alleged neglect of John the Baptist; or against His mercy in the destruction of the swine at Gadara; or of His temperance when accused as a glutton and a winebibber—how, I say, should we like to hear it urged that these charges might be true, because our Lord had "emptied Himself" of all good? The simple meaning is that God *demeaned* Himself to become man.

¹ Coloss. ii. 9.

And if that had not been so, one of the two great purposes for which He came into the world could not have been fulfilled. It was necessary that He should in all things be made like unto us, in order to create a perfect sympathy between God and man. He bore all our griefs and sounded the depths of all our infirmities, in order that we might be certified of the truth and fulness of His love. Even among men perfect sympathy is rendered difficult by differences of rank and circumstances. Between God and man, except for the mighty miracle of the incarnation, it would be impossible. Therefore, did He become perfect man, in all things like unto us, actual sin only excepted.

But there was the second great purpose of His coming, also to be fulfilled—viz., to be the Light of the world, the Teacher of eternal truth. "In Him was life"—He, indeed, was *the* life—"and the Life was the Light of men."¹ For this purpose the perfect Godhead was required, as for the other the perfect Manhood. Therefore, when the time came at which He was to go forth as the Preacher of the Gospel, His forerunner was directed to look for a certain sign, by which he was to recognise as God, Him whom He had hitherto known only as man. This sign was to be the visible descent of the Holy Ghost upon Him at His baptism. "Then," says St. John—"though hitherto" he had not known Him²—"I saw and bare record that this is the Son of God." From that time forth, whatsoever Jesus taught men, He taught as God; every word that proceeded out of His mouth was absolute undiluted truth. Whatsoever He *said* was true; whatsoever He *implied*, was true. Men might mistake His meaning and so err. But the error was entirely in them; no particle of it was in Him.

This view, it will of course be at once seen, is in direct contradiction to that previously stated as the opinion of certain theologians of the present day. It will be important to learn what our Lord Himself says on the point, as well as what John the Baptist says.

The first declaration of the latter after the manifestation of the promised sign was, "He³ whom God hath sent speaketh the Word of God," speaks then, that is to say, without qualification or limit, "*for*," He adds, "God giveth not the spirit *by measure*." Our Lord repeatedly makes the same claim, "The words," He says, "that I speak unto you, I speak not of Myself."⁴ "He who sent Me is true, and those things which I have heard from Him I speak to the world."⁵ "I have given

¹ St. John i. 4.

² St. John i. 33. "Not known Him" as *God*, that is, considering his near relationship to our Lord, it is impossible but what he must have known Him as man.

St. John iii. 34.

⁴ *Ibid.*, xiv. 10.

⁵ *Ibid.*, viii. 26.

them the words that Thou gavest Me."¹ "The words which I speak unto you, they are spirit, and they are life."² "I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life."³ "I am the way, *the* truth, and the life."⁴ "Ye believe in God, believe also in Me."⁵ "The Comforter, which is the Holy Ghost . . . shall bring *all* things to your remembrance, whatsoever I have said unto you."⁶ Where in these passages, or in any other in Holy Scripture, is there the slightest hint that our Lord's words sometimes enunciated infallible truth, and sometimes did not; that whosoever followed Him would walk, sometimes in light, and sometimes in darkness? How could He, who was not simply true, but *the* truth—how could He ever speak anything *but* the absolute truth?

It is sometimes alleged that our Lord's language in some instances does not accord with what is here advanced, as for example: He speaks of "the wind blowing where it listeth,"⁸ whereas no doubt it is directed by natural laws; of the "sun's rising" and the "night's falling" and the like. But our Lord, as a matter of necessity in such matters, spoke to men in accordance with their own subjective experience. Nor could He have made Himself intelligible to them had He spoken in any other way. It may be doubted, whether, if He were again to come in the flesh, and were to converse with men on natural phenomena, not as they supposed them to be, but as they really were, they would even now be able to understand what He said.

But anyway this can have no application to such matters as are involved in the controversies now under consideration, viz., the genuineness and authenticity of the books of the law and especially of the book of Deuteronomy, the authorship of some of the Psalms, of the books of Jonah and Daniel and the like. No one, I suppose, doubts that the Jews to whom our Lord preached, fully believed that all these books were the compositions of the persons whose names they bear; and they would have had no difficulty in understanding our Lord, if He had told them they were mistaken in their belief on those heads.

Let it be understood that I have no intention of entering into a controversy on any of the above points. I confine myself entirely to the question of our Lord's assertions respecting them. Men may prove to their own satisfaction, on other grounds, that Moses' authorship is either altogether a vague tradition, or that his writings have undergone so total a reconstruction and have been so enlarged and supplemented, that it would be impossible,

¹ St. John, xvii. 8.

⁴ *Ibid.*, xiv. 6.

⁷ St. Matt. iv. 4.

² *Ibid.*, vi. 63.

⁵ *Ibid.*, xiv. 1.

⁸ St. John iii. 8.

³ *Ibid.*, viii. 12.

⁶ *Ibid.*, xiv. 26.

with any truth, to call him the author of the Pentateuch; they may prove to their own satisfaction that David did not write many of the Psalms traditionally attributed to him; that the Book of Jonah is the production of later times and embodies not historical fact, but allegory; that not Daniel, but some long subsequent writer, produced the prophecies which pass under his name. But how, in that case, are we to understand our Lord's statements on all these subjects? Suppose we deny altogether the authorship of Moses. But our Lord has said that "Moses wrote of Him,"¹ and when the Jews affirmed that Moses wrote unto them that "if a man should die leaving a wife who had borne no children, his brother should take the wife and raise up seed to his brother,"² our Lord answered—not that they were mistaken in supposing Moses to have written the passage, but only in the inference they drew from it. He quotes Exod. iii. 6 as being in *Moses' Book or writing*.³ How can we account for these sayings, if Moses did not write the passages in question? St. Luke records that on the journey to Emmaus, "beginning at Moses and the prophets He expounded unto them all the Scriptures."⁴ How could He do that, if Moses did not write any of them? Again certain critics deny that David wrote Psalm cx., "that psalm being manifestly post exilic." I do not criticise the grounds on which the psalm is said to be so, but I want to know how in that case our Lord could have said, as the Synoptic Evangelists agree in reporting Him to have said, "David *himself* said by the Holy Ghost, The Lord said unto my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool. David therefore *himself* calleth Him Lord. How is He then His Son?"⁵ Is not this in the first place as plain an assertion as ever was put into words, that David was the author of the words quoted? and in the second, is it not the special point of the passage that David and no one else spoke them? David, who wrote under special inspiration, and who was the ancestor, according to the flesh, of the Person of whom he wrote, must needs have known that the former was something more than merely his descendant, or he would not have called Him Lord. A man who did not write under inspiration and who was not the lineal ancestor of the Person in question, might have thought so, but David could not. Is not that and that only what our Lord meant? If, then, David was not the author of the passage, either our Lord knew that he was not, and took advantage of the ignorance of the Jews to establish an unsound conclusion, or He erroneously supposed David to be the author.

¹ St. John v. 46.² St. Mark xii. 19.³ *Ibid.*, xii. 26.⁴ St. Luke xxiv.⁵ St. Mark xii. 36.

Once more, some writers are convinced that the Book of Jonah is not history. They believe that it may be the work of the son of Amittai, but if so it is allegory, not narrative of fact; or, as is a more favourite opinion, its internal evidence shows it to have been composed many centuries after Jonah's time. But in that case the author must have committed to writing vague floating tradition; and to accept so startling and overwhelming a miracle on no better ground than that, would be repugnant to common sense. As in the former instances, I have neither time nor inclination to argue this question, but again, as in the former instances, I ask how are our Lord's words (St. Matt. xii. 40) to be reconciled with this view: "For as (*ὡσπερ*) Jonah was three days and three nights in the whale's belly, so (*οὕτως*) shall the Son of man be three days and three nights in the heart of the earth"? The adverb *ὡσπερ* introduces a comparison between two things to which *οὕτως* responds, implying that they resemble one another. Our Lord was to be in the heart of the earth, in the same way in which Jonah was in the belly of the whale. If Jonah was only, so to speak, allegorically in the belly of the whale, it might be argued that our Lord, too, was never really buried—that His presence in the grave was also allegorical, as, indeed, some heretics did affirm. But we know that His death and burial are matters of vital moment to the faith. "If Christ be not risen, then is our faith vain."¹ Equally vain would it be if He had not died and been buried. Well, then, supposing the critics to be right, was our Lord ignorant of the fact that the narrative of Jonah was an allegory, or did He know it to be one and wilfully teach untruth?

Lastly, there is the prophecy He quotes as that of Daniel: "When ye shall see the abomination of desolation spoken of by Daniel *the prophet*, stand in the holy place."² The words are to be found in the 9th chapter and 27th verse of the prophecies attributed to Daniel. But a school of writers declare this and other prophecies to have been delivered long after Daniel's time, and their application to be to the persecutions of Antiochus Epiphanes, not the overthrow of Jerusalem by Titus. Once more, if they are right, was our Lord in error as to the authorship of the prophecy and its interpretation, or did He wilfully misstate both facts?

Most probably the theorists in question would complain of this blunt mode of putting the matter; and would not commit themselves to either assertion. The great question, they would probably say, was the truth of the Holy Scriptures—not who might be the author of this or that passage—and the certainty of the death and resurrection of Christ, the incident of Jonah

¹ 1 Cor. xv.

² St. Matt. xxiv. 15.

being a mere illustration, and the like. It is not wise, they would urge, to push forward such issues so peremptorily; they were only seeking to search out the truth, and could not be accountable for any consequences which might result from honest inquiry. But if it should be found that our Lord's assertions could not in some instances be upheld, it must be remembered that He was fallible man as well as infallible God. Possibly they might add that the fact of His being occasionally in error does not in any degree shake their faith in His teaching.

Well, if it does not, they must be very exceptional people. For my part, if I had a journey to make of a highly dangerous character, and I learned that my guide—the only one who professed to know the way—was liable to make mistakes, and might mislead me, it would shake my faith in him very considerably. He might be full of goodwill and desire to benefit me, but it would be no great comfort, if I went astray under his direction.

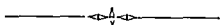
Let us look the thing boldly in the face. This distinction between the Divine and human teaching of our Lord is brought forward simply as a means of getting rid of the unpalatable fact that He does discredit, if He does not directly condemn, every one of the theories we have had under consideration; and if He had not done so, we should have heard very little about His human fallibility. Throughout He claims our absolute and invariable, not our partial and occasional, obedience. "Ye believe in God," He said to the disciples; "believe also in Me." With the same undiluted faith that they believed in the one they were to believe in the other. "He is the Light of the world, and he that followeth Him shall not walk in darkness." The whole difficulty has been created by the assumption that He ever taught except as in direct union with the Father. He lived as man on earth, but He taught as God, and God only.

And let us take note that this simple faith is the only one which God approves, and on which He bestows His blessing. Sorely tried and tempted, Job's exclamation was, "Though He slay me, yet will I trust Him." "Blessed are they," said our Lord to Thomas, "who have not seen and yet have believed"—the very opposite frame of mind to those who insist on the most positive proof of any dogma as a condition of belief. "Will ye also go away?" He asked of Peter, when the Apostles were subjected to a trial of their faith far greater than ever has been presented in modern times. Was not Peter's answer—"Lord, to whom shall we go? Thou hast the words of eternal life"—the only safe one which he or any man can make?

Nor can I conclude this article without pointing out how mercifully have many doubts that have at one time or another disturbed men's faith, been forestalled and resolved by Divine

wisdom. Why did our Lord, when He consecrated the Cup at the Paschal Feast, say, "Drink ye *all* of it"? He had not said the same of the Bread, but simply, "Take, eat." Who can doubt that the "all" was added because He knew that there would come a time when an attempt would be made to prevent "all" from partaking of it? Why did He attest the descent of all mankind from a single pair? It does not seem necessary to His immediate purpose. Why does He say that the Flood destroyed them *all*? Why does He say that "there is a sin which is forgiven, neither in this world, neither in the world to come"? Surely because He foreknew that erroneous and dangerous doctrines would be preached on all these points, against which He forewarned His children. Why did He attest the authorship and authority of Moses, of David, of Isaiah, of Daniel? Why did He declare the truth of Jonah's three days' stay in the fish's belly, and make I know not how many other declarations respecting other passages of the Old Testament, but because He sought to throw the shield of His protecting wisdom over feeble brethren who might be tempted to unbelief? How effectually He has done so may be seen by the fact that men, in order to disprove these statements of Scripture, must deny His infinite and perfect wisdom. Is not that fact enough to induce men to turn back from a path so dangerous?

H. C. ADAMS.



ART. VI.—THE ARCHBISHOP'S JUDGMENT.

FEW more important events have occurred in connection with our Church in past years than the judgment of the Archbishop's Court in the case of "Read and others *v.* the Bishop of Lincoln," which was delivered by the Primate on November 21st in last year. Whatever may be our individual notions as to the correctness of the judgment, and whatever treatment it may receive when the impending appeal against it is heard by the Judicial Committee of the Privy Council, there cannot be two opinions as to the conspicuous learning and ability displayed in it, and as to the labour and research which have been bestowed on its compilation. Whatever may be its legal fate, it will retain for all time a worthy place in the literary archives of our Church. It must surely also be a matter of general satisfaction that, with one small exception, it represents the unanimous opinion of the Archbishop himself and all his assessors—the Bishops of London, Hereford, Rochester,

Oxford, and Salisbury, and Sir James Parker Deane (Vicar-General of the Province of Canterbury). We are told that upon one of the conclusions of the judgment there was one dissentient among the assessors; but it has not transpired who this was, nor what was the particular on which he differed from the rest of the Court. We are left in ignorance as to whether the dissentient was for condemning the Bishop of Lincoln on a point on which the judgment is in his favour, or for acquitting him on a charge which the Court has found to be substantiated against him.

Looking at the judgment as a whole, it must undoubtedly be pronounced to be decidedly in favour of the Bishop of Lincoln, and adverse to his accusers. It is true that, on one method of calculation, he has been condemned on four and only acquitted on five out of the nine charges on which he was arraigned. But of the four points decided against him, two are practically identical, another had been already decided in the same sense by the Judicial Committee of the Privy Council, and the fourth is merely a portion of a charge, upon the rest of which he is acquitted. On the other hand, the importance of the decisions in his favour on the remaining five points is to be gauged by the fact that in four particulars they are directly in the teeth of the law as previously laid down by the highest Court which had made a pronouncement on the subject-matter—that Court being, in three instances out of the four, the Judicial Committee of the Privy Council. If, moreover, as has been popularly done, we describe the issues in the suit as six points instead of nine, Bishop King may be said to have virtually come off victorious in five out of the six. This will be apparent from the following tabular statement of the charges against him, with the previous legal decisions and the judgment of the Archbishop's Court upon them. The Roman numerals denote the classification of the charges under six heads, and the Arabic numbers their divisions into nine points:

CHARGE.	PREVIOUS DECISIONS.	JUDGMENT.
I.—1. Mixing of water in the chalice during service.	Condemned by Sir R. Phillimore and the Judicial Committee.	Condemned.
2. Administration of mixed chalice.	Condemned by the Judicial Committee though allowed by Sir R. Phillimore.	Allowed.
II.—3. Ablution of paten and chalice after service.	None.	Allowed.

CHARGE.	PREVIOUS DECISIONS.	JUDGMENT.
III.—4. Eastward position before Prayer of Consecration.	Condemned by Sir R. Phillimore and the Judicial Committee.	Allowed.
5. Hiding of manual acts.	Condemned by the Judicial Committee.	Condemned.
IV.—6. Singing of the "Agnus Dei" after Consecration.	Condemned by Sir R. Phillimore.	Allowed.
V.—7. Use of lighted candles in daylight.	Condemned by the Judicial Committee though allowed by Sir R. Phillimore.	Allowed.
VI.—8. Making the sign of the Cross during the Absolution.	[None actually on 8 and 9; though Sir R. Phillimore had condemned a similar act just before Consecration.]	Condemned.
9. Making the sign of the Cross during the Benediction.		Condemned.

In the judgment itself neither the sixfold nor the ninefold division is adopted, but the charges are discussed under eight heads, the two relating to the sign of the Cross being treated as one. With regard to each separate point two questions present themselves for consideration, namely, (*a*) what the law of our Church actually is, and (*b*) what it is expedient that the law should be. It will hardly be disputed that the latter is a perfectly legitimate question. For no one can seriously argue that any one of the controverted matters is in itself contrary to God's written Word, so as to be actually unlawful for the Church to ordain, as being outside the category of the rites and ceremonies which, according to our 20th Article, the Church has power to decree. And it is obvious that the two questions are entirely distinct, and that many cross-opinions may be held upon them. For instance, one of us may consider that the use of the mixed chalice is lawful, but that it ought not to be so; and another may believe that it is at present illegal, but that it ought to be legalized. It is of the utmost interest, as well as importance, to note the light which the Archbishop's judgment throws upon the two questions in reference to the various subjects of the litigation.

I.—1. (*a*) The ceremonial mixing of water with the wine during the Communion Service has been condemned by the Archbishop's Court, as it had been previously condemned by

Sir Robert Phillimore in the Court of Arches, as well as by the Judicial Committee of the Privy Council. The ground of its condemnation is that, whereas it was expressly directed in the first Prayer-Book of Edward VI., the direction has been omitted from subsequent Prayer-Books, and the omission must be taken as indicating an intention that it should be discontinued. It may be taken for granted that Bishop King will not appeal to the Judicial Committee on this or any other of the points which have been decided against him, and the Archbishop's judgment will, therefore, in any case stand unchallenged in this respect. It can scarcely be seriously argued that it is not in this particular perfectly sound law. (b) There is, moreover, every reason for contending that the law of the Church on the subject should remain as it is. This ceremonial mixing during the service has no warrant in the inspired accounts of the institution of the Lord's Supper. It is a mere human addition to the ceremonies recorded in connection with it. Nor can any continuous or general usage throughout Christendom be appealed to in support of it.

2. (a) The administration of a chalice in which water has been mixed with the wine previously to the service stands on an entirely different footing. It is true that in the undefended case of *Hebbert v. Purchas* (Law Reports, 3 Priv. Counc., 605) the Judicial Committee condemned the practice equally with the ceremonial mixing during the service. But in this respect they overruled the distinction between the two acts which had been drawn in the Court of Arches by Sir Robert Phillimore, who allowed the use of the mixed chalice, though he condemned the ceremonial mixing; and they undoubtedly made a mistake in supposing and in stating that the admixture of water with the wine in private before the service was a proceeding unknown in Christendom. It has been, in fact, from time immemorial the universal practice in the Eastern Church, except among the Armenians. The Archbishop's Court has now declared it lawful on the ground that there is no sufficient evidence to show that at the Reformation it was intended to change or abolish a primitive and prevalent custom. The Church Association, who are the real promoters of the suit against the Bishop of Lincoln, suggest that if the law and reasoning of the recent judgment is sound on this point, it follows that the use of the unmixed chalice—that is to say, of wine without water—is illegal. This suggestion does not appear to be warranted. The administration of the unmixed chalice has been now so long and so generally practised that, if challenged, it would unquestionably be held to have acquired legality by force of use. At the same time, the Archbishop's reasoning in favour of the opposite practice does not appear

absolutely conclusive, and it will no doubt be stoutly combated in the course of the pending appeal by the Church Association to the Judicial Committee on the points which have been decided in favour of Bishop King. (b) If we turn now to the question whether it is expedient that the use of wine mixed with water before the service should be legal in our Church or not, there seems to be only one possible answer. To contend against the admissibility of water in the cup would be to argue that it is not right to use in Holy Communion an ingredient which it is nearly certain that the Lord employed when He instituted the ordinance, and which it is absolutely certain that the ancient Church universally made use of from the earliest times of which we have any record. Every tyro in Greek and Roman literature knows that when wine is referred to in those languages as a beverage, it means a mixture of wine and water, and that a man who took undiluted wine was regarded as a barbarian, and was said to drink like a Scythian. Some took a larger and some a smaller quantity of water in their potations, but no one who had any regard for social decency ventured to forego it altogether. Our customs are different, and it would be most inexpedient to enjoin the mixture of water in the chalice as an obligation. But to forbid its use appears equally inexpedient, not merely for the reasons already stated, but also on account of the practical absurdities in which such a prohibition would land us. For if it is unlawful for the minister to use wine to which he has himself added water previously to the service, it must be equally unlawful for him to use wine to which water has been added by anyone else. In order, therefore, to avoid illegality, the whole manufacture and treatment of sacramental wine must be carefully watched from the time that the grapes are first crushed until the wine is brought into Church for use. Nay, it would almost seem necessary to pass an ecclesiastical law prescribing the precise quantity of proof alcohol which sacramental wine ought to contain. The strictest sticklers for uniformity would hardly press their views to these logical conclusions. But they would refuse to our converts in India and other countries the mode of partaking which the climate and their native habits suggest as the most convenient. They might even in some cases render the celebration of the Sacrament actually impossible. For in their eyes the missionary within the Arctic Circle committed a heinous offence who, from inability to procure properly made wine, administered a cup of melted snow, in which he had previously steeped a raisin.

II.—3. (a) The Bishop of Lincoln was acquitted on the charge of rinsing the paten and chalice after the service and consuming the water which had been used in the process, on the ground that these acts took place after the conclusion of the service,

and could not therefore be condemned as an unauthorized interpolation in it. At the same time, the Court held that if they had been performed during the service they would have been illegal. It is difficult to see how the Judicial Committee, on the appeal, can come to any other conclusion. (b) Is it, then, desirable that these acts should continue lawful? Much as many of us may dislike them, and much as our sense of propriety may revolt from them—particularly when the process involves the water passing over the fingers of the officiating minister—I do not think that we ought to demand that the liberty of our fellow-Churchmen should be interfered with in the matter. We may regard the practice as savouring of a degrading superstition, and as bordering on, if not actually tainted with, irreverence. But to them it denotes the extreme of reverence; in their eyes it is a strict compliance with the rubric, which directs that what remains of the consecrated elements at the close of the service shall be reverently consumed. So long as they do not seek to impose it upon us, we ought not to attempt to impose on them the obligation of refraining from it.

III.—4. (a) The judgment next acquits Bishop King in respect of standing to the west instead of to the north of the table from the commencement of the Communion Service down to the ordering of the bread and wine before the Prayer of Consecration. In the case of *Ridsdale v. Clifton* (Law Reports, 2 Prob. Div., 276) the Judicial Committee had laid down that the western attitude—or, as it is commonly called, from the direction in which the minister faces, the eastward position—is lawful during the Prayer of Consecration, provided the manual acts are not hid from the people. But the present judgment goes further and declares that this position is lawful during the whole preceding part of the service. The point is discussed in the judgment at greater length than any other, and with reason, for it required a long investigation and an elaborate chain of arguments to get over the plain direction at the commencement of the service, that “the Priest standing at the North side of the Table shall say the Lord’s Prayer,” etc. After an exhaustive historical review of the question, the Court came to the conclusion that this direction, forming as it does part of the rubric which prescribes that “the Table at the Communion-time . . . shall stand in the Body of the Church or in the Chancel, where Morning and Evening Prayer are appointed to be said,” is a survival from the time when the tables used to be moved for the Communion Service and placed with the sides towards the north and south and the ends towards the east and west. North side, it was affirmed, cannot mean north end; and therefore, now that the practice prevails of the table remaining

during the service with its ends towards the north and south and its sides towards the east and west, a literal compliance with the direction is impossible. The position at the north end of the table has unquestionably become legal by long usage, but the position facing eastwards, in the middle of what was, when the rubric was first framed, the north side, but is now the west side, is not illegal. This decision—being, as it is, contrary to the judgment both of Sir Robert Phillimore, in the Court of Arches, and of the Judicial Committee, in the *Purchas* case (Law Reports, 3 Adm. and Eccl., 66; 3 Priv. Counc., 605)—will be challenged before the Judicial Committee on the appeal, and it would be rash to express a confident opinion as to the view which that tribunal will take upon the matter.

(b) This, however, does not preclude individual Churchmen from forming and expressing an opinion as to the way in which it is expedient that the law should be settled. Personally, as one who am in favour of liberty rather than uniformity, and of permission to differ in non-essentials, I hope that the Archbishop's judgment may be upheld as the law of our Church. The judgment lays down that in this, as well as in the other matters in dispute, there is absolutely no question of doctrine involved. We may confidently predict that this statement will not be contradicted by the Judicial Committee, and we shall be bound, therefore, to accept it as an authoritative declaration. Consequently the whole contention resolves itself into a question of points of the compass, upon which it is worse than pitiable that fellow-Christians and fellow-Churchmen should quarrel. It may be questioned, moreover, whether the opponents of the eastward position themselves ever observe accurately the rubric on which they rely, in cases where two clergymen are at the table together, taking part in the Communion Service. In such circumstances it is almost, if not quite, the invariable rule for the Epistle to be read at the south of the table. Not unfrequently other parts of the service are read there also. But if the north-side rubric forbids the eastward position, it renders any such south-side administrations equally illegal.

5. (a) The concealment, even unintentionally, of the manual acts is condemned by the Archbishop's Court, who endorse in that respect the decision of the Judicial Committee in the *Ridsdale* case. It may be taken, therefore, that this is the law of the Church, in spite of the suggestion thrown out in the judgment, that the breaking of the bread "before the people" in the rubric before the Prayer of Consecration has reference to the act being done in the *presence* of the people, and not previously in the vestry, and does not necessarily point to the bread being broken in the *sight* of the congregation.

(b) Most Churchmen, however, will agree with the eloquent passage in the judgment which insists on the practical importance of the manual acts being witnessed by the intending communicants, and will heartily approve of the law as at present settled.

IV.—6. (a) The Archbishop's Court declined to convict the Bishop of illegality on the ground that during the distribution of the elements the choir, with his sanction, sang in English the hymn or anthem "O Lamb of God, that takest away the sins of the world, have mercy upon us," which is commonly known as the "Agnus." The charge against the Bishop was that he had permitted this hymn to be sung immediately after the Prayer of Consecration, and *before* the reception of the elements. But the facts were so presented to the Court as to lead to the decision being given on the legality of singing the hymn *before* the reception *was concluded*. The difference between the charge as originally made and as adjudicated upon is of considerable importance. In fact, it not improbably turned the scale between condemnation and acquittal. In the first Prayer-Book of Edward VI. the hymn in question was directed to be sung while the distribution was taking place. This direction was omitted from the second Prayer-Book of Edward VI., and has never been subsequently restored. In this respect, therefore, the "Agnus" appears at first sight to stand upon the same footing as the ceremonial mixing of the chalice, which has been already referred to. And in the *Purchas* and *Mackonochie* cases (Law Reports, 3 Adm. and Eccl., 66; 4 Adm. and Eccl., 279) Sir Robert Phillimore held the hymn to be illegal whether sung before or during the distribution of the elements, on the ground that it was an unauthorized addition to the service. The point has never yet come before the Judicial Committee; but the recent judgment has reversed the decision of the late Dean of Arches so far as respects the singing *during* reception.

The reasons given for the reversal are shortly these: (i.) The direction as to the use of the hymn was omitted from the second Prayer-Book of Edward VI., and has since remained unrestored, not on any doctrinal ground, but simply because after the transfer of the "Gloria in Excelsis" from the commencement of the service to its close, which was effected in Edward VI.'s second Prayer-Book, the singing of the "Agnus" during the distribution became inexpedient in view of the repetition of the same words so soon afterwards in the transferred hymn. (ii.) The use of hymns, however, during Divine service was early sanctioned by authority, and has since become legitimized by continuous practice, provided that due regard is paid to the principle that no part of the service shall be hindered or omitted in consequence of their use. (iii.) The practice of

singing a hymn of some sort during the reception of the elements is not inappropriate, and has in fact from time to time been actually adopted in different English parishes. (iv.) If the singing of hymns at all is permissible at this point of the service, the particular hymn called the "Agnus" cannot be pronounced objectionable. The mere fact that the words are repeated again so soon afterwards is not a sufficient ground for declaring it illegal.

What the decision of the Judicial Committee will be on this point, when it comes before them on appeal, it is not easy to forecast. One thing, however, seems clear. They will either endorse the recent judgment and legalize the "Agnus," or else condemn the singing of any hymn whatever at this period of the service. Assuming, however, that it is lawful to sing the "Agnus" during the reception of the elements, it by no means follows that the singing of it so as to delay the distribution is also lawful. The Archbishop's Court has distinctly affirmed the contrary; and the remarks in the judgment upon the inadmissibility of hymns which hinder or delay the due progress of the service appear conclusive as to the present illegality of the practice.

(b) On the question of what the law of the Church on the subject ought to be, impartial Churchmen will probably be unanimous in deprecating the existence of any legal restriction on the liberty of singing a hymn or hymns during the distribution of the elements in churches where a desire is felt to adopt that practice; and they will agree that if any hymns are permitted, the "Agnus" cannot with any show of reason be prohibited. The further point, however, whether the singing of the "Agnus" *before* distribution ought to be permitted, has, unhappily, been rendered one of greater difficulty by the manner in which the practice is carried on. The solemn chanting of it immediately after the Prayer of Consecration, while the whole congregation remain on bended knees, suggests, and is admittedly intended by those who adopt the practice to denote, prayer to the Saviour, Who, by virtue of the words of consecration, has just become present on the altar under the forms of the bread and wine. At the same time, the Archbishop's Court has most distinctly declared that no such signification can legitimately be attached to it. We are, therefore, again recalled from the particular to the general. Is it expedient that any hymn-singing should be permitted *between* the consecration and the reception of the elements? In the Prayer-Book of the Protestant Episcopal Church of America there is an express direction that such singing shall take place. Without desiring the insertion of a similar direction in our own Prayer-Book, it would seem right to permit singing to take place where it is

agreeable to local sentiment, in spite of the fact that the general permission must, of necessity, involve liberty to chant the "Agnus."

V.—7. (a) In reference to lighted candles on the Communion-table, the Archbishop's Court has again ventured to pronounce counter to several previous decisions, both of the Court of Arches and of the Judicial Committee. Both of these tribunals have condemned the use of lighted candles on or near the Communion-table in broad daylight, whether they be lighted before or during the service. The legality of lighting candles in the course of the service has not been in question in the Bishop of Lincoln's case. He was only accused of performing the Communion Service in broad daylight while candles were burning, which had been lighted before the service began. It may be taken as settled that to light the candles under such circumstances *during* the service is an unlawful ceremony. But what about using candles which have been lighted beforehand? This had been hitherto declared illegal on the ground that candles burning, otherwise than for the purpose of giving light, fall under the category either of ceremonies or of ornaments. If they are ceremonies they are illegal under the Act of Uniformity of the first year of Queen Elizabeth, while if they are ornaments they are hit by the Ornaments Rubric, since they are not ornaments of the Church which were in use in the Church of England by the authority of Parliament in the second year of Edward VI. The recent judgment ignores this reasoning. The conclusion in favour of the legality of the lights is based (i.) on the fact that two altar-lights were authorized by the injunctions of Edward VI. in 1547, and have never since been expressly prohibited; (ii.) on instances of their use down to the middle of the eighteenth century; and (iii.) on their being, in fact, neither ceremonies nor ornaments (in the technical sense in which that word is used in the Ornaments Rubric), but mere decorations, like the cross and vases of flowers which are now so commonly seen at the back of the Communion-table. Whether this view will stand the test of the pending appeal is very doubtful. The best chance of its being upheld is upon the ground that the candlesticks and candles are merely decorations, like the flower-vases by the side of which they are placed, and that the presence of a flame on the wick of the candles does not make them more or less than decorations, just as the insertion of newly-cut and living flowers into the vases is not regarded as altering their ecclesiastical or non-ecclesiastical character.

(b) The burning of two candles in broad daylight is open to exception as a childish and wanton proceeding. At the same time, if there are persons who really derive satisfaction from

the practice, it seems equally childish and wanton to interfere with their doing it. It would appear best that the law should treat candles, whether lit or unlit, as neither ceremonies nor ceremonial ornaments, but simply as decorations.

VI.—8, 9. (*a, b*) Little need be said on the signing of the Cross during the Absolution and Benediction. The Archbishop's Court has condemned the practice, and it is well that the law on the subject should remain as it has been now laid down.

Few disinterested persons can have risen from a perusal of this remarkable judgment without heartily sympathizing with the Court in the feeling to which it has given utterance, as to the incongruity of minute questionings and disputations in great and sacred subjects, and as to the extent to which time and attention are diverted thereby from the Church's real contest with evil and building up of good, both by those who give and by those who take offence unadvisedly in such matters. To many of us the only redeeming feature in the suit against Bishop King will appear to have been the opportunity which it has given to such a weighty Court as that which has recently sat at Lambeth, to make authoritative declarations that not one of the practices of the Bishop which the judgment has pronounced legal is to be regarded as the expression of any anti-Protestant doctrine. As has been already observed, whatever else the Judicial Committee may do, there is no prospect of their impugning these declarations. Loyal Churchmen are, therefore, bound to accept them, and to reject, in the light of them, all unauthorized assertions which Ritualists may make to the contrary. The truth, however, which is expressed in these declarations only intensifies our sense of the mistake made in the institution of the suit which has evoked them. The suit is now seen to have been brought in respect of matters of mere form; and, to borrow the language of a Nonconformist critic, the infinite littleness of the whole proceeding is made apparent. The promoters of the suit and their friends are themselves guilty of numerous breaches of the regulations of the Prayer-Book. They have, however, always maintained that these breaches are of too microscopic a character to be even capable of being regarded as motes in comparison with the Ritualistic beams; and, when challenged to distinguish between the delinquencies of themselves and their opponents, their reply has been that the doctrinal significance of their opponents' transgressions creates an immeasurable difference between those transgressions and their own. This plea, however, will no longer avail; and the Church is entitled in the future to demand from the supporters of the Church Association that when they seek to pin others to a strict interpretation of the Acts of Uniformity they shall conform to that interpretation themselves.

Unfortunately, however, we have not yet heard the end of the present suit. The Church Association will appeal to the Judicial Committee upon every one of the points which have been decided in favour of Bishop King. Much as the appeal is to be deplored, it is easy to see that from their point of view it is inevitable. They might have abstained from prosecuting the Bishop; but, having commenced proceedings, they can hardly be expected to rest satisfied with his acquittal on points which have previously been declared unlawful by the Final Court of Appeal. At the same time it is permissible to hope that their appeal will fail all along the line. In the present impossibility of obtaining any new legislation on the points in dispute, it is only in that way that the law can become settled in the manner in which it has been the endeavour of the foregoing remarks to show that it ought to be settled. Moreover, it is only from such a result that peace can be anticipated for the Church in the future. For if the promoters of the suit succeed in their appeal, there is only too much reason to fear that they will be encouraged by their victory to persevere in their litigious career. Such a course cannot but be injurious to the Church at large; but its injurious effects will be felt most by what is known as the Evangelical section of the Church. It is impossible to estimate the damage which has resulted to this section, and the gain which has accrued to the High Church side, from the prosecutions which have already taken place; but these gains are as yet small in comparison with what they are likely to become if the litigious policy is still further persisted in. We Evangelicals can afford, perhaps, to lose the countenance of the religious Gallios of our time, but we cannot afford to be deserted by the young and ardent spirits who are disgusted when they see personal holiness and devoted work for Christ held, as it appears to them, of no account in comparison with a few outward forms or decorations, and note that in the task of conducting the arguments respecting these forms and decorations the aid of lawyers is invoked who have not given reason for supposing that they have any special personal interest in the doctrines or work of the Church. A frank recognition on our part of the points now decided in the Bishop of Lincoln's favour as lawful would probably lead on the other side to an equally frank recognition of the truth enforced towards the close of the judgment—that they are not therefore necessarily expedient. We might then hope, by God's blessing, to arrive at a time when both parties would be ready to concede the demand, which, as the judgment says, the Church has a right to make, that her congregations may not be divided either by needless pursuance or by exaggerated suspicion of practices not in themselves illegal.

PHILIP VERNON SMITH.

Notes on Bible Words.

No. IV.—“PASSION.”

THE word “passion” in our time generally means “anger”; agitation or excitement as the result of injury.¹ In the Bible, and in the Prayer-Book, the word (from *passio*) means “suffering.”

In Acts i. 3: “To whom He showed Himself alive after His *passion*,” i.e., after He had *suffered*. In the Apostles’ Creed, “Suffered (*passus*) under P.P.” Nicene: “He suffered and was buried.” Athan.: “Suffered for our salvation.” In the Litany: “By Thy Cross and Passion.” So the expression “*Passion Week*.”

For dying on the cross, see Acts i. 3, *μετὰ τὸ παθεῖν*; iii. 18: *παθεῖν τὸν Χριστὸν* (“should suffer”); see also xxvi. 23 (Vulg. *passibilis*). Luke xxii. 15: *πρὸ τοῦ με παθεῖν*, “before I suffer”; see also xxiv. 46. 1 Pet. ii. 21: *Χριστὸς ἑπαθεν*, *suffered*; see also iv. 1. Heb. xiii. 12: *ἐπαθεν*, “suffered without the gate.” See ix. 26: “He must often (*πολλάκις*) have suffered,” on which Dean Vaughan writes: “If Christ is to *present Himself* again and again He must *suffer* again and again. The annual presentation of the blood on the holy of holies followed upon this annual sacrifice on the brazen altar. So must it be on the antitype. If the *προσφέρειν* in heaven is to be repeated, so must the *πάσχειν* on Calvary.”

In the preceding passages “suffering” is dying on the Cross. The verb elsewhere in the New Testament several times means to *suffer*, to be afflicted—have *painful* experiences.

Next to “passion,” a concordance (A.V.) shows “passions”: (1) Acts xiv. 15 and (2) Jas. v. 17: the Greek is *ὁμοιοπαθῆς*, *suffering the like* with.

(1) “We also are men of like passions with you”: mortals, liable to the suffering of death, like yourselves.—Bishop Jacobson. “The heathen mythology made the gods themselves subject to passions and appetites, and exempted them from nothing but death and old age.”—Bentley.²

(2) “A man subject to like passions (sufferings) as we are,” “of like nature,” R.V., *marg.*

Humanity of the Bible. The Bible is largely biographical; tells about human beings; and the most eminent saints are men and women “of like nature”: not beyond the reach of imitation or outside the pale of sympathy. St. James teaches patience: how? He first exhorts, and then points to Job as an example for any and all. He teaches the power of prayer: how? He adds to the

¹ “The common people confine it only to anger.”—Watts.

² “The heathen were only too ready to ascribe to their gods like passions, revenge, lust, envy, with their own . . . Translate, ‘We also are men who suffer like things with yourselves.’ The Vulgate, ‘Et nos *mortales* sumus,’ is on the right track; and Tyndale, ‘We are *mortal men* like unto you.’—Archbishop Trench.

precept (ver. 16) the example (ver. 17) : a man of like nature, subject to the same sufferings as you are, prayed—see what his prayer *did!* But everywhere in the Bible, practice photographed, so to say (having the master charm of reality), is that of a human being with wants and feelings like our own.

Review.

The Finding of the Cross. Part I. The Atonement. Edited by the Rev. JOHN WAKEFORD. Simpkin, Marshall and Co.

IN this small treatise there is manifest a spirit of earnest and reverent inquiry which is much to be commended. Assuming, as it would seem, that the "Protestant" view of the atonement has suffered damage from the assaults of modern thought, the writer evidently desires to propound another view, which will be defensible against the force of all the battering-rams of sceptical investigation. We cannot feel surprised that he should be dissatisfied with the attempts made by some recent writers who have been labouring in the same field. Of these one after another has been sensible, apparently, that there was something unsatisfactory in the theories connected with previous efforts in the same direction. And we think there has been in consequence something of a gradually nearer approach among these theologians to the Scriptural doctrine of reconciliation. The essay edited by Mr. Wakeford appears to be the newest phase of this process. And accordingly we welcome in it what we hope we do right in regarding as the nearest approximation to the truth.

Nevertheless, we cannot regard the work as satisfactory. There is a simplicity in the Scriptural doctrine of atonement which is certainly not to be found in this treatise. If we mistake not, most readers will rise from the perusal with very confused notions as to what Mr. Wakeford's view really is. Some, we believe, after studying it with some care, will question whether Mr. Wakeford himself quite clearly apprehends the doctrine which he desires to set before us.

There is recognised, no doubt, an objective reality in the atonement effected by Christ's death, and we are thankful to see the statement of the truth of Christ's going into the depths *instead of many* (p. 63, see also p. 38). Yet there seems to be sometimes a want of clear distinction between the atonement itself as the object of faith, and the effects of the atonement as the subjective results of that faith. And there is certainly not a clear view of the important distinction between the incarnation and the atonement.

Both these errors (from our point of view) Mr. Wakeford, or the author, will doubtless regard as essential elements in the "Catholic view" of the atonement. He draws a sharp distinction between the Catholic doctrine which he considers himself as upholding, and the Protestant doctrine for which he has something of a feeble apology, indeed, in p. 53, but some very severe words also.

We presume that the teaching of a *pœna vicaria* is the Protestant dogma which he rejects as "revolting to morality, contemptible to reason, and degrading to the spirit" (p. 53). But if death is the penalty of sin, and if Christ died for our sins according to the Scriptures, we find it hard to

reconcile this rejection with the testimony of God's Word. And though the term "Catholic" is of very elastic signification, we can scarcely in any sense acknowledge *that* as Catholic teaching, which rejects a doctrine so clearly enunciated (in substance) by, *e.g.*, such Patristic authorities as Chrysostom and Augustin, and so distinctly asserted by one of the most Popish of Popes (Innocent III.), and so firmly upheld by the most Romish of scholastic theologians (Thomas Aquinas), and not less clearly taught by Eastern divines.

We venture, too, to ask what Catholic doctor will be found to support the assertion, "Had Judas repented of his treason, had the chief priests shrunk from judicial murder . . . had Satan shrunk from his last infamy, God's will of conquering evil had been gained without the Cross . . . in either case for Christ a victory" ? (p. 34). Mr. Wakeford will find, indeed, abundant teaching that God could, by His almighty power, have rescued the sinner, man, from the power of the Evil One without the death of Christ, but he will find it constantly asserted or implied that this would have involved a sacrifice of Divine justice.

God had pronounced His sentence—the sentence of death upon sin—the sentence of judgment "according to *truth*" (Rom. ii. 2). And His plan of restoration is not by putting aside and dishonouring His sentence of death, but by triumphing over the death of the sentence.

Mr. Wakeford says : "It was always of God and in God to forgive His creatures on repentance" (p. 30). But repentance just in proportion as it approaches true and perfect repentance, feels and knows that forgiveness is *utterly undeserved*, and that repentance cannot justify—that the sinner repented of *ought not by rights*, ought not according to *truth and justice*, to be forgiven without penalty endured.

And here we regret to find ourselves coming across another view of Mr. Wakeford, or the author, from which we are compelled to express our dissent. He fails to recognise in the atonement of Christ's death anything which affects conflicting attributes of the Deity in their relation to man. So, at least, we think we must understand him. He says : "You cannot separate the Divine attributes so that love should pay what justice demanded" (p. 25, see also p. 52). To see God's justice satisfied by the righteous-making *effects* of the Atonement *in us* will never satisfy the teaching of either the Scripture or the Fathers on this point.

This brings us to another matter. We are in agreement with Mr. Wakeford in his desire to rescue from contempt the teaching of the Fathers generally on the subject of the *λύτρον* as having been, in some sense, taken by Satan. But what was it that put mankind under the holding and dominion of Satan—under the power and reign of death and of Hades, and so gave Satan a claim to receive a *λύτρον* ? What but the righteous condemnation of the Holy God, whose condemning law is holy and just and good ? And what, then, is it that delivers from death and from him that hath the power of death, that is, the devil, but that which takes away our condemnation and makes satisfaction to the law of God, and to the God of the law ; in other words, satisfies the justice of a justly condemning God ?

Mr. Wakeford will find that, according to the teaching of the Fathers, the death of Christ is *therefore* Satan's *λύτρον*, because it is the sinner's reconciliation to God, and because Satan's claim and hold upon us are the claim and hold which he has as the executioner of the penal justice of God. Mr. Wakeford himself says "the devil is God's gaoler" (p. 25). In taking Christ's life Satan took that which is the price of our release, because the death of Christ is the *pæna vicaria* of our sin. Thus the teaching of the scholastic divines that the ransom was paid to God and not to Satan, if we are disposed to call it more accurate than that of some of

the Fathers, was, in truth, the manifestation of a verbal rather than a real antagonism to the "Catholic" doctrine which had preceded it.

There are other points in this treatise which we think open to criticism. But it must suffice to have indicated the most prominent features of the teaching which seems to us to be erroneous and misleading.

We will add that the book contains not a little which is truly said and well said, and very ably said. The following quotations are by no means the only passages well worthy of attention in connection with the subject of redemption :

"From the beginning the end was present to Him whose knowledge is not as ours, and between whose word and deed there is no pause or difference" (p. 7). "The incarnation, the atonement, the body of Christ, are seen before the foundations of any worlds are laid. . . . There can be no creation with no thought of Christ in view" (p. 8). "The whole series of attacks on the atonement as the substitution of an innocent victim falls to the ground if we view it from the standpoint of eternity" (p. 47). "The knowledge of the cross comes to us in the fulness of time. It was present to Father, Son and Spirit from the beginning" (p. 48). "Those who cavil at the atonement, who say that the God of Truth in it declares the guilty innocent, and the innocent guilty, shut their eyes to the mystery of the Person of Christ" (p. 49).

N. D.

Short Notices.

In the Court of the Archbishop of Canterbury. Read and others v. the Lord Bishop of Lincoln. Judgment, Nov. 21, 1890. Pp. 122. Macmillan and Co.

THIS judgment has been perused, no doubt, by all our readers, and by some of them studied, and perhaps keenly criticised. Whatever else may be said, it will be admitted on all sides to be a most interesting and valuable summary of facts and opinions, and a singularly able historical argument, while certain passages are deeply impressive.

Monasticism in England before the Reformation. A Lecture, By LEWIS T. DIBDIN, M.A., of Lincoln's Inn, Chancellor of the Dioceses of Exeter and Rochester. London: W. Gordon, 1, Red Lion Court, E.C.

This is by far the best thing, so far as we know, about English monasticism, and certainly in many respects it stands quite alone. It is a little book, but wonderfully full; readable from beginning to end; fresh, liberal, and incisive. What makes it so emphatically a book for the day is the concluding passage. We quote as follows:

"Men were taught that there was a higher life possible for men than that which the Creator inaugurated in Eden. A new ideal was preached. It was a very different thing from mere self-sacrifice, from the use of the world without its abuse, which was taught. Holy men formed a lofty conception of human life divorced once for all from the entanglements and cares of the world, and devoted wholly to the worship and service of God. This conception was recommended to mankind by its

"realization, with no small measure of success, in the lives of saints who acted as patterns and advocates of the system. Immediately *the* religious life, as it was called, was raised on to a pinnacle far above the family life, which, by the side of the ascetic ideal, looked poor and carnal and self-pleasing. But remember, and let us say it with all simplicity, God made the family, while man made the monk. Thus monasticism was first a rebellion, well meant, but none the less a rebellion, against God's ordinances for the government of His creatures; and, secondly, it was an exaltation of the human device above God's plan, as something holier and purer and nobler.

"Can you wonder, now, at failure? Is not the mystery explained? The good of monasticism has been accepted, for it has enshrined the life-long service of thousands of holy men. The system has failed because it has been in arrogant competition with the laws of God. Some explanation is a matter of first-rate importance for two reasons. As Christian men our faith must be tried, and we cannot feel easy until we have found a solution which shall be consistent with our Father's never-failing care over His children; and, secondly, it nearly concerns burning questions in our own day. For human nature is ever the same. The laws of nature are still the laws of God, and if we try to set them aside in favour of our own ideals, we are no wiser than our forefathers. If we will not learn by their example, we cannot hope to escape the tragedy of their fall."

Hazell's Annual for 1891. A Cyclopædic Record of Men and Topics of the Day. Sixth year of issue. Hazell, Watson, and Viney.

As we said last year, this is wonderfully full (so far as we can see, accurate and posted up to date) and cheap.

The Sisters. Reminiscences and Records of Active Work and Patient Suffering. By CHARLES BULLOCK, B.D. Pp. 220. "Home Words" Publishing Office.

A very pleasing and instructive volume. The "Sisters" are Frances Ridley and Maria V. G. Havergal. The verse quoted on the title-page is a key-note of the esteemed author's meditations:

All the lessons He shall send
Are the sweetest;
And His training in the end
Is completest.

Once Hindu: now Christian. The early life of Babia Padmanji. Edited by J. MURRAY MITCHELL, LL.D. Nisbet and Co.

The autobiography, of which we have here a translation, was published, Dr. Mitchell says, in the Marathi language at Bombay, two years ago. Mr. Padmanji's descriptions of Hindu life, he adds, are singularly graphic.

The Duke's Page; or, "In the Days of Luther." A Story for Boys. From the German by SARAH M. S. CLARKE, with sixteen illustrations. Pp. 400. Nisbet and Co.

A well-written historical Tale, with a handsome cover; will be an acceptable gift-book to those boys—fond of the chronicle style—who really like what so many boys call dry.

My Third Campaign in East Africa. By W. SALTER PRICE, F.R.G.S., Founder of Frere Town, and late Director of the C. M. S.'s Mission in Eastern Equatorial Africa. Pp. 330. William Hunt and Co.

Of this well-written and informing work we are unable to give at present a worthy review, but we are unwilling to lose the earliest opportunity of recommending it. We should add that the book is very well printed, and has some good illustrations.

In Darkest England and the Way Out. By GENERAL BOOTH. London: International Headquarters of the Salvation Army, 101, Queen Victoria Street, E.C. Pp. 300.

This work comes before the public at the right moment, and it is full of interesting, *painfully* interesting, information, given in a striking or sensational way. Many persons who never read the reports of such societies as the C. P. Aid and the London Scripture Readers, or the parochial and other reports of devoted Church workers in "East End" districts, may be stirred up by the statements of General Booth.

The Historical Character of the Old Testament, being the substance of a paper read before the Handsworth Clerical Society, May 13, 1890. By J. ECKERSLEY, M.A., Vicar of Wednesbury. London: Society for Promoting Christian Knowledge.

A weighty pamphlet. At the present moment it should be made well known. We quote a specimen passage as follows:

We might possibly spare ourselves the serious criticism of a theory so far-fetched as that of the extreme school, but that, so far as can be gathered from recent utterances, certain of our English professors cherish a hope that ultimately we may be led to adopt them. This does not, indeed, appear on the surface. Ostensibly we are only asked to accept the composite authorship of the Hexateuch. But we cannot fail to observe certain expressions which seem designed to lead us further than this. Canon Driver reminds us that those who accept Wellhausen's position may still hold that the rules of the Priestly Code arose out of the earlier practice, and had in some way a Mosaic basis. "What is questioned," he says, "by Wellhausen is whether the earlier prophets, and even D and Ezekiel suppose the *completed* PC, whether in truth they do not suppose the non-existence of *parts* of it."¹ It would perhaps be unfair to fix a definite meaning to such a conglomeration of negatives, but this certainly appears to be a mild statement when compared with all that (as we have seen) Wellhausen does say; and we cannot resist the impression that the intention is to speak a good word for a theory that is not likely to meet with acceptance if placed before us in its native harshness. Canon Cheyne seems to plead only for the reception of the composite authorship theory; yet, in another place, after referring to the theory of Kuenen and Wellhausen, he exclaims: "Smite it, if thou canst, O master critic yet unborn."² Without lingering to observe the strange assumption of the prophetic spirit in such a connection, we may be permitted to remark that, "on psychological grounds," we must conclude that, when a man writes thus, he really means that the theory is invulnerable, and that he himself has yielded up his arms to its superincumbent weight. Again, towards the close of the same article, he appeals to clergymen "not to treat Genesis as a collection of immensely ancient family records, when it is nothing of the kind, not to tell people of Isaiah predicting this or that event, or announcing this or that Christian doctrine in far-off ages when he did nothing of the kind." And this after mentioning for our guidance the orthodox German school of Delitzsch, König, and Tholuck. We naturally feel bewildered, like poor old Isaac, and are tempted to say with him, "The voice is Jacob's voice, but the hands are the hands of Esau." Nor is it easy to see why almost all the Psalms, among them the 110th, have been relegated to the Maccabean period, unless it is desired to reconcile their references to the sacrifices and ceremonies of the Priestly Code with the exigencies of the theory of the destructive school. The philological argument is admitted to be against this displacement;

¹ *Contemp. Rev.*, Feb., 1890.

² Article in *Contemp. Rev.*, Aug., 1889.

and the more recent work of an able Hebrew scholar shows the still greater improbability of so late a date for this classical style of Hebrew writings; the late date must therefore have been assigned for the purpose of harmonizing them with a preconceived theory. If we look into Mr. Gore's essay in *Lux Mundi* we are pained to see what appear to be traces of the same character. Certainly it does not behove us to deal harshly with a work that is intended to remove difficulties out of the way of those who desire to believe Christian truth; and the less so as emendations of certain obnoxious phrases have been made, and further corrections are said to be in course of preparation. But is it too much to say that the emendations as yet published have merely removed some of the painful phrases while leaving untouched conclusions that rest on the assumption that the most advanced theories must ultimately be accepted? We may be thankful that, at this severe crisis, there have not been wanting those who were willing to risk censure and put aside personal feeling by protesting with no uncertain voice against these dangerous utterances, and not less thankful that he who wrote them has had the grace of meekness to reconsider and then withdraw some of those expressions. At this juncture it was partly amusing, partly sad, certainly interesting, to observe the comedy of controversial warfare, when many stout champions were still fighting blindly on the field for the flag which their supposed leader had already furled and withdrawn. In the same way, it is to be feared that, in spite of any forthcoming corrections, the first edition will remain the one most known, and that the objectionable expressions will maintain their hold on the public mind.

Straight On, by the Rev. F. Bourdillon, gives valuable "directions, encouragements, and warnings," especially to young men who have set out on the way to eternal life. An excellent little book. (S.P.C.K.)

How London Lives, by Mr. W. J. Gordon, is a good specimen of the new volumes of the "Leisure Hour Library, new series."

New Notes for Bible Readings (J. E. Hawkins and Co.), by the late Mr. S. R. Briggs, will be found helpful, no doubt, by many students and teachers. A brief memoir is given by Dr. J. H. Brookes.

No better, brighter books, either to give or to put into parish and other lending libraries, can be had than the Annuals published by Messrs. S. W. Partridge and Co., old friends and good. Before us are the *Friendly Visitor*, the *Family Friend*, the *Infants' Magazine*, and the *Children's Friend*, very attractive, and remarkably cheap. A special word must be given to the *Mothers' Companion* (vol. iv.). The *Band of Hope* and *British Workman* are as usual excellent.

The fourth edition of Miss Rigden's "Daily Thoughts on Christ Alone," we note with pleasure, is now issued, cheap and in large print, by Mr. G. Stoneman. The Annual of *Sunshine*, edited by Dr. Whittemore, also comes from Mr. Stoneman.

A right good story, with incident, and life, and wisely given instruction in homely language, is *A Silver Teapot*. Few story books are likely to be more popular with our young men or their fathers. The type is clear; the illustrations are capital.

We are pleased to commend *Fine Gold*, a well-told story, by Mrs. Marshall, well illustrated (S. W. Partridge and Co.).

Eastward Ho! is a story "for girls," by a lady to whom "girls" owe much. It is about both "west" and "east." Mrs. Marshall's refined and informing stories are always acceptable (J. Nisbet and Co.).

To the annual volumes of *The Fireside*, *Day of Days*, and *Home Words*, we are pleased once more to invite the attention of our readers. Each

volume is full of good things. These magazines, as we have often said, merit hearty support from Church people.

The fourteenth volume of *Hand and Heart*, "A Family, Social, and Temperance Journal," edited by the Rev. Charles Bullock, B. D., is a very cheap present (7, Paternoster Square, E.C.).

We have received from Messrs. T. and T. Clark the second volume of Delitzsch's *Commentary on Isaiah*, the new edition to which we recently invited attention, and the second volume of Schürer's *Jewish People in the Time of Christ*.

Part XV. of Dr. Geikie's *The Holy Land* (Cassell and Co.) is as attractive as usual. Another fifteen monthly numbers will complete the illustrated edition of a noble work.

In *Light and Truth* (S. W. Partridge and Co.) appears an account of the opening of the church in Villarscusa, received at the office of the Spanish Church Aid Society (8, Adam Street, Adelphi, W.C.) from an English engineer, resident in Salamanca. It contains also an appeal from Archbishop Plunket about the proposed buildings in Madrid.

We heartily recommend Mr. Ballantyne's new stories, in one volume, viz., *The Garret and the Garden*, pictures of slum life, and *Jeff Benson*, or "The Young Coastguardsman" (Nisbet).

Under the title "Wine and Oil from Immanuel's Land," the Rev. James Ormiston has published a series of expository "narratives" of his travels in Palestine. The Bishop of Liverpool gives a preface (Simpkin, Marshall, and Co.).

We gladly invite the attention of our readers to the first number of a new C.M.S. periodical, *Awake!* Two other Magazines of this grand Society, the *Intelligencer* and *Instructor*, are to be enlarged, we learn, and the latter is to appear as the *Children's World*. Specially designed for cottagers, factory hands, and the "working classes" generally, *Awake!* will have, we trust, an increasingly large circulation.

THE MONTH.

THE judgment of the Archbishop in the Lincoln case has been discussed, on the whole, in a manner which is satisfactory and of good promise. For ourselves, we speak of it (as from the first we have spoken of the Court) with sincere respect. The most important portion of it, we think, is that which relates to the "manual acts."

The *Guardian* (Nov. 26) said:

In its character and manner—let it be frankly and thankfully acknowledged—the judgment leaves very little to be desired. It is a document which may hold a high place among the records of ecclesiastical judicature; it is conceived and worked out in a way which brings new hope into the aspect of affairs. In an age when hesitation and faint-heartedness are apt to take the place of statesmanship, the Archbishop of Canterbury has done a more courageous thing than any prelate has even attempted for many years. In an age of hasty talk and general impressions he has taken ample time to consider and elaborate his decision, and the judgment which he read on Friday last shows how well the time has been employed. In thorough and exact inquiry, in care for detail, in justice of thought, in clearness of statement, in candour and ability and force, it is a work of rare excellence; while there is no room for reasonable doubt as to the reality of the freedom with which the evidence is examined and the verdict formed on each successive point. The judgment is genuinely and plainly the judgment of the Archbishop and his assessors; substantially it might have stood as it is had no other Court attempted to deal with any of the questions at issue.

The *Record* says :

The judgment, as a great work of patient, astute, and scrupulously fair historical inquiry and criticism, has already excited, and is pretty sure to retain, the admiration of all impartial readers. No such exhaustive treatment of the questions has been achieved before, and it is not too much to say that in all probability the Archbishop's judgment will be the last word on the subject, as far as history is concerned, for a long time to come. But while it is more than likely that the Privy Council and every other Court will in the future accept the help of the Archbishop's judgment so far as subjects are involved in which its authors are experts and ordinary judges are not, it is a totally different matter whether the Archbishop and his assessors have rightly or wrongly applied legal principles and rules to the results of their historical and liturgical research. This is the point where the authority of the Archbishop's Court sinks into comparative insignificance, and where the need of a court of properly trained judges is very much felt.

The *Record* adds :

The lawyers have decided one way. The Archbishop, who is not a lawyer, has decided the other way. It is of the highest consequence to the Church itself that this doubt should be as speedily and thoroughly removed by one or other of these antagonistic opinions being definitely adopted by authority. The only way to do this—a way not free from embarrassment or drawback—is that the appeal, which is inevitable, whatever Evangelical Churchmen say or do, should be prosecuted and disposed of. Let the legal Judges of the Privy Council review the work of the historical Judges of Lambeth, so that the Church of England may have the assistance of both. . . . In other words, we regard an appeal to the Final Court as the inevitable sequel to the Archbishop's marked disagreement with the previous decisions of that tribunal.

The Bishop of Lincoln, as was expected, will conform to the judgment. Will his example be followed?

The Session was an unexpected success. The Tithe Bill and the Land Purchase Bill (Ireland) passed a second reading by large majorities, after brief debate. The committee stage of the Tithe Bill was fixed for January 23.

The split in the Parnellite ranks is serious. Mr. Parnell is still, in a way, leader of the party, but at the head of only 25 out of 85 Members. The Roman Catholic Bishops of Ireland, after a delay which invited comment, pronounced against his leadership.¹

The great Unionist victory in the Bassetlaw election is a heavy blow to Mr. Gladstone, and has already led to hints in English Gladstonian newspapers that, considering the state of things in Ireland, Home Rule had better be "dropped."

General Booth's plan has been very sharply criticised.

Prebendary Walsh, the able and devoted secretary of the London D.H. Mission, has accepted the See of Mauritius. Canon Creighton is appointed to the stall vacant at Windsor, and the Rev. T. Teignmouth Shore succeeds him at Worcester.

¹ Some priests are helping Mr. Parnell, though the majority support the Anti-Parnellite speakers. The aid of the priests (the *National Observer* says) is of immense service in an Irish quarrel like this. But what must concern the Protestant onlooker is that the Romish Church as a corporate body should publicly assume to command and direct a political movement of which disruption is the manifest purpose. Disruption, we say, in deference to the Modern Spirit which calls boycotting "exclusive dealing." But the right word is *treason*; and it is quite clear that the only difference between Mr. Parnell and his friends on the one hand, and the new Irish faction and the old Romish Church on the other, is as to the better way of compassing the common end. All disguise having dropped from that purpose, it is of small importance for any sensible Englishman whether the Catholic priesthood should declare for one faction or the other. Both intend the same thing, and what they intend is not likely to become more tolerable—in other words, Home Rule cannot appear more attractive to Englishmen—when it is seen that the Roman Catholic Bishops openly direct the course of the conspiracy.