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THE
CHURCHMAN

FEBRUARY, 1895.

ART. I.—THE CATHOLIC CHURCH—SCHISM.

“I BELIEVE one Catholic Church.” This is the Creed. I do not believe one Catholic *visible* Church; the word “visible” is not in the Creed; there is nothing in the context to justify the introduction of the word. The words “I believe,” as Ussher says, point to a Church which is not visible. Belief, or faith, is the confidence or evidence of things *not seen*. Therefore it is not a natural construction of the Creed to aver it has the same meaning as if the word visible had been used. It is illogical. However, albeit the Creed is silent, it may be alleged that Scripture declares that the one Catholic Church is visible or the contrary; or that our Churches of Ireland and England teach that this Church is visible, or the contrary; or perhaps that reason or the evidence of the senses prove that this Church is visible or the contrary. Such considerations do not affect the question, What is the natural construction of the words of the Creed? Nevertheless, it may be well to examine these considerations one by one, and see how the interpretation of the Creed is affected by Scripture, the teaching of our Churches, by reason and the evidence of the senses.

It is certain that in Scripture and the documents of our Churches the word Church (*Ecclesia*) has, amongst others, two distinct meanings. We read of the Church—the *one* Catholic Church. There can be only one Catholic Church. The idea of two Catholic or Universal Churches is self-destructive. Christ speaks of “*My* Church,” and St. Paul of *the* Church, the body of Christ—both using the singular and referring to the one Catholic Church; and so our Churches speak in the singular of “*one* Catholic Church”—“*the* holy Church universal,” “*an* Universal Church,” “*the* Universal Church,” etc. But in Scripture and the documents of our Churches we also read of a plurality of visible Churches—of many Churches of Christ—*e.g.*, St. Luke speaks of the Churches in Judea, Galilee, etc., so early as A.D. 35, and mentions the

ordination of presbyters in *every* Church A.D. 46. St. Paul writes of *all* the Churches—of “all Churches of the saints,” “of the Churches of God in Christ Jesus”—and in one chapter refers to the particular Church of the Thessalonians and also to the Churches of God; and we find St. John writing to the angels of the seven Churches in Asia epistles dictated by the Son of God. These local visible Churches were homogeneous, possessing all the characteristics of visible Churches of Christ—congregations of faithful men, with a mixture of men not faithful, to whom a pure gospel was preached and the sacraments duly ministered—subject, apparently, to the same system of government, but possessing self-contained and independent powers of discipline, including the power of excommunication and restoration to communion. During the first century we find no trace in history, in the New Testament or outside it, of schism in the sense of visible separation from a visible Church. Dissenting communions did not exist, and of course we find no reference to separated Churches in the New Testament. Our Churches, like Scripture, refer to several visible Churches—Churches in Asia, Africa, and Europe.¹

This difference in the signification of the word Church—one Catholic Church and many particular Churches—must not be lost sight of in discussing what we read in Scripture and the documents of our Churches on the subject of the Church. It will also assist our judgment on the moot question—if we can determine the composition of the one Catholic Church—who are the members of this one Church? Does Christ's Catholic Church include or exclude the blessed saints who have departed this life in His faith? Are the expressions “Christ's Church militant *here on earth*” and the “one Catholic Church” synonymous? Are they equivalents? Why did our Churches add “militant on earth” to the words “Christes Church” used in the first book of Edward VI.? In a little book “Prayers for the Dead and the Communion of Saints,” by an Anglican Priest, the writer, contending that room was left in our Book for Prayers for the Dead, says: “The prayer for the Church militant would be incomplete without a reference to its relation to *the Church in Paradise*. While in the prayer of oblation we distinctly plead for ourselves and the *whole Church*,” *i.e.*, for the whole Catholic Church and all its members quick and dead. Hitherto I have understood that it was the doctrine of Christian Churches that Christ's Catholic Church included the blessed saints, the

¹ These numerous homogeneous visible Churches may in their sum total be regarded as one Church, but it is not the mystical body of Christ. Hooker explains the distinction.

whole family in heaven and earth, and I shall not pursue the subject further.

Does Scripture declare—can it be proved from Scripture—that this one Catholic Church, universal and comprehending quick and dead, is visible? The words of our Lord are quoted, “I will *build* My Church.” I do not deny that “My Church” means the Catholic Church, but the primary sense of the Anglo-Saxon word “*build*” is not physical, it is *establish*, or confirm, words applicable to a spiritual and invisible body, and therefore the quotation does not suggest, much less prove, that this Church is visible. Again our Lord is quoted, “Tell it unto the Church.” Here the reference points to a visible Church, but not to the Catholic Church. A man is supposed to trespass against his brother: how could such a matter be complained of to the Universal Church? Where is any representative of the Catholic Church to be found to hear and to adjudicate, to acquit or to excommunicate? The Council of Jerusalem does not exist. An illustration of a proceeding pursuant to the direction “tell it unto the Church” is given in the history of the visible local Church at Corinth. Such is Bengel’s interpretation; the power of the keys is the independent act of the local Church to bind or excommunicate and loose or absolve the offender.

Scripture does not say that the Catholic Church is visible, nor can I find an expression which, upon a natural construction, indicates that this Church is visible; therefore the argument fails which professes to put the word visible into the Creed upon the authority of Scripture. On the contrary Scripture does contain expressions which indicate that the Catholic Church is invisible. St. Paul refers to the Catholic Church as the body of Christ; but the body of Christ is not visible, save to those who see Him in the form of a morsel of bread on a Roman altar. All visible Churches, like the seven of Asia, contain unfaithful men; but such is not the Catholic Church, the glorious Church, the Bride, which Christ will present to Himself, “not having spot or wrinkle or any such thing,” “but holy and without blemish.” This is the Catholic Church, and it is invisible. I do not understand how the descriptive words, “The general assembly and Church of the firstborn” can be applied to a visible body, but the Church of the firstborn is the Catholic Church.

Canon Hammond, of Truro, writes:¹ “There is a *soul* of the Church as well as the *body* of Christ’s Church. The soul of the Church consists of those devout believers who are known to God alone”; and this is what men *mean* when they talk

¹ “What does the Bible say about the Church?”

of the invisible Church. I agree, if the blessed dead are included. Again the Canon writes: "It has been affirmed that the Church consists, not of the christened, but of the Christlike; yes, the Church which we evolve out of our own consciousness, but not that of the Bible." What! will the holy Church, which Christ shall present unto Himself without spot or blemish, consist of the Christlike alone, or of the mere christened? Does not the Church of the firstborn consist of the Christlike? Does the mystical body of Christ, which is the Church, mean a visible physical institution or an invisible soul; the visible physical Church cannot include the blessed saints who are part of the Catholic Church. The invisible Church, for which Canon Hammond has invented the name "soul," includes all quick and dead who are disciples indeed. Who is the Bride of Christ of whom Canon Hammond speaks—a blemished Church?

It seems strange that a Canon of the Church of England, writing on such a subject, should prefer Mr. Gladstone as an authority to the documents of our Churches. Seven quotations from Mr. Gladstone are cited because the enemy of our Churches is "so much trusted by Nonconformists." The Canon, indeed, says, "Perhaps you will listen to the *Prayer-Book itself*;" but what is the document which he thus describes? It is not *the* Prayer-Book; it is *the first* Prayer-Book of Edward VI., rejected by our Churches. I do not think this reference is an improvement, even on quotations from Mr. Gladstone.

I, as a loyal Churchman, prefer to quote the very documents of our Church.

Do our Churches teach that the Catholic Church is visible? I cannot discover any such doctrine, but I find, on the contrary, indications and descriptions applicable to an invisible Church, not proper for a visible Church. Refer to the collect for All Saints' Day: "Thine elect"—"Knit together" by God "in one communion and fellowship in the mystical body of Christ"—and compare this with the prayer of oblation—"that we are very members incorporate in the mystical body of Thy Son, *which is the blessed company of all faithful people.*" All faithful people, quick and dead, and none but faithful people, "disciples indeed," are very members incorporate of Christ's body, of "His body, which is the Church."

I shall cite Hooker and Ussher, two great lights of our Churches, not as authority (I only recognise the authority of Scripture and our Church, outside, these *nullius addictus jurare in verba magistri*), but to show that I am not singular in my opinions—they are not novelties. "That Church of Christ," says Hooker, "which we properly term His body

mystical, can be but one, neither can that one be *sensibly* discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (albeit, their natural persons be visible) we do not discover under this property whereby they are truly and infallibly of that body—a body mystical—whatsoever we read in Scripture concerning the endless love and the saving mercy which God showeth towards His Church, the only subject thereof is *this Church*.”

This is the Catholic Church, for this is the only Church which comprehends all the members of Christ's body. A visible Church cannot be universal, for it cannot include the blessed saints. Hooker proceeds to speak of the visible Church as distinguished from the mystical Church. He says “It is a sensibly, known company, and this visible company in like sort, is but one, the unity of which visible body and Church of Christ consisteth in that uniformity which all several persons thereunto belonging have, by reason of that *one Lord*, whose servants they all profess themselves; that *one faith*, which they all acknowledge; and that *one baptism*, wherewith they are all initiated.” Hooker afterwards speaks of “all the Churches of the world,” the visible components of the one visible Church, one in ideal, of which he has given the essential notes of its oneness. But this, as we have seen, is not the Universal Church. So, also, our Church speaks of the visible Church, meaning the sum of visible Churches, and gives the notes essential to the character of a visible Church of Christ thus:

1. A (a=every) congregation of faithful men, *i.e.*, who acknowledge Hooker's one Lord and one faith. 2. In the which the pure Word of God is preached; and 3. “The Sacraments” (Hooker only mentions the sacrament of baptism) “be duly ministered according to Christ's ordinance in all things that of necessity are requisite to the service.”¹

Ussher writes, “The Church, that is, God's assembly, or congregation, which in the Scripture is likened to the spouse of Christ, and which *in the Creed* we profess to believe under the title of the Holy Catholic Church—and we say we believe that there is a Catholic Church, because that the Church of God cannot be always seen with the eyes of men—God in all places and of all sorts of men, had from the beginning, hath now, and ever will have, a holy Church, which, therefore, is called the Catholic Church, because it comprehendeth the whole multitude of those that have, do, or shall believe unto the world's end. And the whole number of believers and

¹ Cf. Notes of a true Church; Homily Whit-Sunday; Catechism Edw. VI.; Noel's Catechism: Discipline ignoring Episcopacy

saints by calling make one body; the head thereof is Christ Jesus."

3. I descend from Scripture, the Creed, and our Church to the light of reason and the evidence of the senses.

If the Catholic Church include the blessed saints, is not the notion of visibility excluded by these tests?

If the Catholic Church be visible, it must be material. I cannot see it, nor can I hear its voice. Where is the material Church? Rome replies, "I am the Catholic Church; behold me and hear the infallible voice of my Popes—all outsiders are schismatics and heretics." Perhaps we Anglicans are schismatics, or the children of schismatics, but we neither admit that the Roman is the Catholic Church, nor yet claim for ourselves, or even for the whole Anglican Communion, to be the one Catholic Church.

Is not reason entitled to demand an answer to the question, If there be a visible Catholic Church—a Church whose voice is sometimes said to be equal or superior to that of God's Word—how shall I hear or read the spoken or written utterances of that voice?

It has been said that St. Paul and St. John speak of *visible* separation as schism, and that St. Paul describes the *visible* organization of the Church and the conduct of members towards one another as the action of the limbs, etc., of a body of which Christ is the head, and thence it is argued that the Catholic Church is visible. The metaphor does not prove that the mystical body of Christ is visible, and I do not agree that St. Paul or St. John speak of visible separation as schism, or refer to separation. Schism has in theology and other subjects two senses: (1) separation, (2) division or disunion. The Greek word *σχίσμα* in St. Matthew is translated twice "rent," a tear in a garment; in St. John three times "division"; in 1 Cor. i. xi. "divisions." Division always meaning "*discedia animorum*" (Bengel), "divisions arising from diversity of sentiments and persuasion." "These divisions did not involve separations from the Church, but were dissensions that existed *within it*." Ellicott has "contentions." In 1 Cor. xii. only the word is translated "schism," or "disunion," as Ellicott says. The Apostle writes to the Corinthians that they should not make a schism in the body of Christ. If this meant the local organization of the Church of Christ at Corinth, schism did not denote physical separation, but want of union, or, rather, co-operation. Ellicott remarks, "The *τὸ αὐτό*, as its position implies, is emphatic." There should be no disunion in the body, but, *on the contrary*, the members should have common care one for another, as distinguished from the want of care (v. 21). The reference, indeed, may be

to the *mystical body* of Christ, and I may quote Bishop Ellicott's note: "ὁ χριστος is here probably used in its more mystical sense, as He in Whom all believers are united—the unifying personality. Compare Bishop Hall ('Christ Mystical'). The faithful are regarded as united with, and members of, Christ (v. 27), and as forming by that union one body, viz., His body, the Church." And when we know that at the times the New Testament was written there had not been a visible separation from Churches, nor any attempt to set up a separated Church, no Dissenters or Nonconformists, it is difficult to connect the word used by the Apostles with physical separation. There is no reason to suppose that the Church at Corinth, or even the Seven Churches of Asia, infested as they were with evil men, and worried as they were with unchristian disunion, were not still visible Churches of Christ, possessing all the notes of such, as they are to be found in Hooker—the Articles and Holy Scripture, with some of the additions made by the wisdom of good men.

So much on the question whether the Catholic Church is visible or invisible.

The subject of schism is, however, itself interesting and important. "Schismatic" is a term of reproach applied by many to those who have separated, or are separated, from that part of the visible Church which enjoys Episcopal government. I deplore the separation; but as we Episcopalians are not likely to abandon our Episcopacy, and as Nonconformists are not likely to accept it, inasmuch as it cannot be proved to be an essential to a Church of Christ, I think our hopes must be limited at present to candid recognition and Christian communion.

Those worthy objects cannot be realized so long as we upbraid Nonconformists as schismatics, and impute to them the *sin* of schism. Is it not mischievous mockery to speak of Christian love and personal respect for Ulster Presbyterians and members of the Established and orthodox Free Churches of Scotland, and in the same breath to stigmatize them as schismatics, guilty in their continual life of the sin of schism condemned by Scripture? Very respectable men, but still schismatics!

As regards the invisible Catholic Church, I suppose there can be no physical separation. Men are separated from this Church by heresy and idolatry, taking idolatry in a sense which includes with adoration of false gods and images the worship of the world, the flesh, and the devil. This view is, I think, consistent with Scripture and the documents of our Churches.

Well, as to schism and *the* visible Church, or the several

visible Churches, the sum total of which some call the visible Church, a physical schism is committed in a real and ecclesiastical sense by any person who separates himself from a congregation of faithful men where the Gospel is preached and the sacraments duly administered; *e.g.*, I am a schismatic because I have separated from my parish church. I do not think that I have committed in this the *sin* of schism; if not, physical separation, albeit schism, is not necessarily sinful schism.

When, then, is physical schism sinful? It is sinful when a man, *in opposition* to the voice of his conscience declaring to him the expedient and right, abandons any unit of the congregations which make up a visible Church of Christ, and resorts to another of those units. It is sinful when a man leaves a congregation, which is indeed such a unit, and joins a body which does not possess the marks and essential qualifications of a true Church of Christ. It is not sinful when a man, in obedience to the voice of his judgment and conscience, leaves one unit and joins another unit (both being visible Churches of Christ), being well persuaded that the latter provides for him a more excellent way for serving God in love, humility, and faith. Still less is it sinful when a man, member of an ecclesia which does not possess the notes of a visible Church of Christ, leaves that so-called Church, taking refuge in an assembly (*coetus*) to which the marks of a true Church are attached.

To illustrate these propositions, take the Reformation in Germany. Rome had ceased to be a visible Church of Christ, not because of the personal corruption of popes, bishops, monks, nuns, or laymen, but because the constitution of the Church itself was evil and untrue. The pure Word of God was not preached by her, the sacrament of the Lord's Supper was not duly ministered. Were the men who conscientiously, at the risk of their lives, separated themselves from her, guilty of the *sin* of schism? I think not.

I then take the case of Newman, Manning, and the host of men of cultivated intellect, with Bibles in their libraries, who first called themselves Anglican priests, and then separated from the visible Church of England, and submitted themselves to Rome and the Pope. Were not they indeed schismatics?

Were the Lollards of England evil schismatics?

Suppose a member of the Church of Scotland searched the Scriptures and found that Episcopacy was approved by Apostles, and then joined the Church of England, would he be an evil schismatic? and *vice versa*, if a member of the Episcopal Church in Scotland came to the conclusion that for Scotland Episcopacy was not the best form of Church govern-

ment in A.D. 1894, and for that reason and the sake of unity joined the Established Church of Scotland—ought such a man to be deemed an evil schismatic? I assume that the Church of Scotland is a congregation of faithful men, to whom the pure Word is preached and the sacraments duly administered. What right have we English or Irish Churchmen to put Episcopacy into Article XIX.? As loyal Churchmen we cherish Episcopacy. Let us as loyal Churchmen stand by our creeds as they are, and *our Articles as they are.*

Canon Hammond puts schism thus: The Church, the ancient Church, the Church of the country—the worse it is the more we must remain! That is, he says, so long as it is a Church, you must not leave *the historic Church of the place* as long as God has not left it. Whatever may be the corruptions of the Church, we are on no account to separate from it!

These are rather startling exaggerations. Note the implied admission of a plurality of Churches in the expression “the historic Church of the place.” But he confuses the corruption and sins of members of a Church with corruption of the Church itself. A Church is *itself* corrupt, and has no right any longer to call itself a Church of Christ, when it substitutes for the doctrine of the Word of God blasphemous fables, and when it does not duly minister the Lord’s Supper according to Christ’s ordinance; and, as Mr. Hammond knows, the cup ought to be ministered to all Christian men alike according to His ordinance. Such a Church, in Canon Hammond’s words, becomes no Church at all. Who are the offenders when men are driven out of such a body? Canon Hammond says that the strifes which do not lead to an open rupture are less evil than the factions which do. Suppose so, but the greater sin is that of the evil factions which drive their brethren into separation.

But passing to schism in the sense of disunion and divisions within a Church. These, as we have seen, were condemned by St. Paul, and I think it is against these that our Church prays both in the Litany and the prayer for unity. The prayer is against “*our unhappy divisions,*” not against dissent or dissenters.

Ah, these are the sad schisms which disgrace our Church! Every novelty introduced into our Church is an occasion of such schism, especially when these novelties are acts of disloyal rebellion and evasion of the laws of our Church; and what shall I say when these novelties are imported from Rome? Altars, incense, lights, vestures, prostrations, auricular confessions, crossings, lately condemned when practised by the Bishop of Lincoln, etc.

I find no just reason why I should withhold from the Church

of Scotland, and the Presbyterian and Wesleyan Churches of England and Ireland, the title of visible Churches of Christ as defined by the Churches of England and Ireland, or why I should dare to call their members schismatics.

It is not theologically true.

It is not ethically just.

It is not politically prudent thus to reproach them.

Locke, on toleration, writes :

“He that denies not anything that the Holy Scriptures teach in express words, nor makes a separation upon occasion of anything that is not manifestly contained in the sacred text, however he may be nicknamed by any sect of Christians, and declared by some or all of them to be utterly void of true Christianity, yet in deed and in truth this man cannot be either a heretick or schismatick.”

The editor of the *Guardian*, October 11, 1893, gives this note of warning to Churchmen :

“Churchmen should bear in mind that although unhappily there are schisms in abundance, it is possible, and even probable, that there are no schismatics. The guilt of schism, as of other sins, lies in the intention. It must be consciously committed. It is not committed where a man honestly believes that in belonging to such and such a religious body he is following the will of God and the mind of Christ. A Dissenter who became a Churchman to improve his professional or social position would be really a schismatic, whereas a Dissenter who remains where he is because in his judgment God means him to stay there is nothing of the kind. For every man the right place is that which his conscience tells him is the right place, and however strange it may seem to us that it should tell him so, we have only to acknowledge, not grudgingly or regretfully, but frankly and gladly, that in obeying his conscience he is doing his plain duty. When this is recognised we shall be very chary of throwing about hard words or of seeking moral explanations for what are really intellectual errors.”

I commend the suggestion as to *hard words* to Episcopalians who sincerely desire to cherish kind feelings and live in charity with Christian men, baptized Churchmen, albeit not Episcopalians.

ROBERT R. WARREN.



ART. II.—SCHOPENHAUER OR ST. JOHN?

THOUGHTS ON ST. JOHN I. 5.

“**I**N my younger days I was always pleased to hear a ring at the door. ‘Ah,’ thought I, ‘now for something pleasant!’ In my later life my feelings are rather described by the cry, ‘Heaven help me; what am I to do?’”

It is strange to observe with what different feelings men look out on the world. But perhaps some of our readers have found an echo in their hearts to this sentence of the apostle of pessimism. The splendid hopefulness of youth is seldom lasting. The “eyes which see all around, in gloom or glow, hues of their own fresh borrowed from the heart,” do not, as life advances, usually find the glow prevail over the gloom. “In childhood,” writes the author quoted, “life looks like the scenery of a theatre viewed from a distance; in advancing age it is like the same scenery when you come up close to it.”

One more quotation from this writer, who reflects, as a rule, all the more piteous parts of the Book of Ecclesiastes: “The later period of youth, as distinguished from childhood, is made miserable by the pursuit of happiness, as though there were no doubt it lay somewhere if only it could be found. . . . The chief feature of the earlier part of life is a never-satisfied longing for happiness. The latter is characterized particularly by the dread of misfortune.”

These quotations from the apostle of unhappiness may be looked upon as hopelessly one-sided, but it is not well to refuse our sympathy to those who cannot help feeling as he did. There is no doubt an increasing tendency among us, in our struggling and increasingly costly civilization, towards this pessimist view of life. We have had our eyes opened, not alone, as all ages have, to a view of our own want of rest and satisfaction; but the impression has for us been much deepened by the growth of sympathy with the misfortunes of others. We cannot ignore other men’s sorrows now, nor leave them out of account in our estimate of life. We cannot any longer hug our own comforts to our breast and let the world go on its sorrowful way. Personal doubts and fears, personal conflicts and disappointments, are not made less trying by this modern habit of recognising the brotherhood of our race.

The result of our increased civilization and of the growth of wealth has been to increase the cost of living, if not by raising the cost of necessaries, by adding largely to the number of things thought to be necessary. We cannot be content unless we have a number of luxuries which our fathers

happily did without. But if anyone asks, Are we happier than our forefathers? the answer must be at best a very dubious one, and most people would reply in the negative. Life seems less happy, though there are so many more things to enjoy, for the craving (which the Buddhists hold to be the great curse of life) goes on, and it is but commonplace to say that we are never satisfied. The daily struggle to be happy, with the inevitable daily failure to be satisfied, tends to make the world seem to many a perplexed and disjointed thing. We do not say that it is such, or that everybody finds it to be such, but we do say that to an increasing number of persons the result of their experience is a growing perplexity and difficulty of hopefulness, or even a sombre apathy which falls back on little bodily comforts and ease, as the best that can be had, when higher pleasures pall.

We are leaving out of consideration that fairly large class of optimists whom good health, light-heartedness, the possession of money in abundance, and a faith which, if not deep, is at least unclouded by doubts, guard against the habit of brooding on the ills of life. And we leave out also those happy souls who have "cast all their care on the Lord" and have found the rest denied to others.

We speak to those who are not protected either by prosperity or faith from taking their impression of life from contact with, and reflection on, its perplexities. Shadows fall on their path, and though shadows may be cast by very different objects, the result is the same if the sunshine be gone. It is a time of doubt, for example, when many cling only as drowning men to such spars as they find floating from what they imagine is the wreck of the old faith. They may be most foolish to imagine this, but they do imagine it, and feel that they have little left for faith to cling to; and so they are unhappy.

It is a time also for the breaking loose from old restraints. Once everything was called right or wrong, now a hundred things lie, like the question of Sunday observance, on the border-line, and people hesitate about duty because they no longer see plain commands and prohibitions. It is a time when social questions press for solution and a bloodless revolution is going on, and that which was above is going down, and that which was below is forcing its way up; and those who are destined to be the losers in this exchange are unhappy.

It is a time when the truth of a Divine Providence is questioned because men cannot understand the flood of misery which sometimes overwhelms the innocent.

The struggle for means of livelihood seems to grow more

intense, and there is an increased number of men who must always be out of work; and when idleness and want are enforced on those who are sober and willing to work, we feel there is something amiss in our civilization, and do not at all require to be told by the Socialists that "something ought to be done" which would make the wealth of the country bring happiness or comfort to a much wider circle of its inhabitants. But the difficulty of wisely apprehending what that "something" is does not lessen the pressure of the burden.

It is not necessary to go on collecting reasons to explain why a number of thoughtful people are feeling more oppressed than formerly with the burden of life, in spite of the many evils which have been remedied by philanthropy. There are irremediable evils, or such as seem irremediable—sin, sorrow, doubt, and care; overwork, nervous strain; divisions in the Church, controversies and self-will; and in the physical world, new epidemics, convulsions of nature, earthquake, fire and flood. Such evils seem to be forcing on our more thoughtful age a haunting fear that darkness and evil prevail over light and good. It is serious when we find even young people taking on their lips—not as a piece of fashionable cant, but with genuine pain—the cry of Solomon, "*All is vanity and a striving after wind!*"

Have we, in addition to manly and vigorous effort to remedy wrongs, any means of relief from all these troubled, pessimistic thoughts? Surely we have. If the Book of Ecclesiastes, written by one satiated but not satisfied, takes that tone, we come into quite another climate when we open the Gospels. Take, to go no further, the opening of St. John.

St. John's lifelong reflection did not leave out of deep consideration human sin and sorrow. Nevertheless, he was at rest. Years of life and of inspired apostleship had planted in his mind some certainties. These he notes down in a few crisp words. He does not argue up to them. He just states them and leaves them. He knows well, none better, how dark this world is with sin and suffering. But he starts from the pole exactly opposite to that of Solomon or Schopenhauer. He does not begin by dwelling on the darkness, and wondering whether there is anywhere a ray of light. He begins with light and life. He starts with the being of the eternal Word of God, the Creator, Life-giver, Enlightener. And when he has well placed this eternal, living brightness before us in a few words, almost all of which are monosyllables, he adds, showing how well aware he is of the awful contrasts and conflicts of life: "*And the light shineth in darkness, and the darkness comprehendeth it not.*"

These words have a wide and general application. You may

apply them to the darkness of sin, or of doubt, or of sorrow ; but, apply them as you will, they amount to the same thing. In St. John's view, the view of the aged Christian philosopher who had known Christ in the flesh, and in the spirit, there was an intimate contact between light and darkness ; but one of these two was to prevail. Which ?

According to many, perhaps a majority, of commentators, St. John means to teach that light failed to dissipate darkness. It was like the electric ray, which, dazzling though it be, is not able to pierce through a dense fog. The darkness was so great that it could not comprehend or receive or be conquered by the light.

But, in all probability, with due respect to the great names to be quoted in support of the view that St. John sorrowfully records the failure of the light, we submit that, on the contrary, he teaches the failure of the darkness. "The darkness overcame (*κατέλαβεν*) it not."¹ It is not that the darkness could not understand the light, but that it could not quench it. Side by side light and darkness must coexist during the whole life of man. Faith in Christ cannot in this life banish sin and sorrow ; but then, on the other hand, sin and sorrow need not, shall not, banish faith in Christ, and the more that faith is grasped by Christian hearts, the more inroads it will make on the darkness.

Nothing in the world can be more true than that the light of Christ's Incarnation and Atonement shines in darkness. Darkness shows but small promise of yielding. Take the diagram of the Church Missionary Society, graphically indicating the relative proportions of Christianity, Mahometanism, and heathenism. Take the diagrams of temperance societies, which show the comparative sums spent on the missionary work of the Church and on the support of the liquor traffic. Walk through the poorer streets of any city, study from a window the aspect of an East-End street on Sunday evening, listen to the cries of women in the hands of their drunken husbands, and there is no doubt that if Church, and Nonconformity, and philanthropy are spreading the light, it truly is shining in darkness.

Which wins ? The Apostle lived long ago. He could tell but of what had occurred up to his time. But he was well aware that the character of the conflict was permanent. The words he spoke were designed to be words of cheer. The

¹ Bishop Westcott, *in loc.*, has fully justified this interpretation, and refers to chap. xii. 35, and to an old reading of chap. vi. 17, in both which the words refer to darkness overtaking, or overcoming, or enwrapping men. The Bishop's note should be read at length.—St. John, "Speaker's Commentary."

darkness comprehended not the light. In the awful struggle light was not swallowed up by darkness. Light is the positive; darkness the negative or privative element. In the long run the besiegers must prevail against the besieged, the force of truth and light against the forces of falsehood and darkness.

The interpretation is full of promise. It grants to the full the terrible strength of the kingdom of darkness which seems to prevail everywhere. But it proclaims that it has no power to quench the light which Christ has brought, and which is shining in the midst of it still after nearly 2,000 years.

Now this is our confidence and our hope. The tendency to pessimism or a hopeless fear that everything is going wrong, that Churches are losing power, and God's Word is being enfeebled, and criticism is getting the upper hand, grows stronger, we fear, in the minds of many. Prayer loses its confidence, and zeal its force, under the influence of doubts. The relief of such a state of depression must depend on several things.

1. Trouble must be taken to learn what a vast development is visible in the work of Christian evangelization and philanthropy. Never for 2,000 years has so much money been spent and so many lives dedicated to Christian and humane work. And in proportion as the lives are devoted the success is achieved. Multiply this devotion and you multiply the success. If you are less zealous than the agents of evil, you are giving over the cause to the prince of darkness. The fault is not with the light, but with those to whom it is entrusted. Learn all this, and you will be braced up to join the ranks of workers, instead of those of the hopeless complainers who sell the pass.

2. Strength comes from the fact that the Holy Scripture everywhere witnesses that light and darkness will be in hostile contact till the coming of the kingdom of the glorified Redeemer. What we see, therefore, is a confirmation of the faith, because it is the fulfilment of prophecy.

3. Lastly, the light which alone can resist the devouring darkness must be the pure and unadulterated Gospel of Christ. His person and His work; His resurrection and ascension, and eternal priesthood. The purity of the light is essential to its piercing power.

For each clergyman and Church worker who complains that his work seems to be hopeless and unsuccessful this question should be a vital one: Am I in very deed causing to shine in word and life, through my ministry, the true Light of which St. John wrote, free from the adulterations which mediæval or modern times have mingled with it? Am I confident in the power of proclaiming Christ alone, the Light of the World?

G. R. WYNNE, D.D.

ART. III.—THE JEWISH SABBATH.

TWO institutions there are coeval with the creation of man—marriage and the Sabbath. If an objection should perchance be raised that the latter is recorded in a passage (Gen. ii. 1-3) forming part of a supposed Priestly Code so-called, made long centuries after Moses, by unscrupulous priests in Babylonia, we can but answer that it will be time enough to consider how far that affects our position, when the Wellhausen theory shall have passed from the realm of cloud-land to that of solid demonstrated fact. In the meantime, we will take our Bible as we find it.

Dr. Sayce has called our attention ("Higher Criticism and the Monuments," pp. 74-77) to the fact that, like many other points in the early history of mankind, the idea of the Hebrew Sabbath can be strangely paralleled, *and as strangely contrasted*, with that of the Babylonian Sabbath. The two, we are firmly persuaded, are alike sprung from a primal revelation, the former preserved in essential purity, the latter distorted and corrupted. It is important for our point now to notice that the references to the Sabbath in the cuneiform inscriptions as a thoroughly established institution are in themselves evidence, if any were wanted, of very great antiquity; and that while the name Sabbath is genuinely Shemitic (Assyrian and Hebrew alike), yet the institution is referred back to pre-Shemitic times, and to the Sumerian régime. In fact (*op. cit.*, p. 74), Shemitic as is the word, the Assyrian scribes actually referred it to a Sumerian etymology, a proof of the antiquity they attached to the name.

With regard to the contrast between the Babylonian and Hebrew Sabbath, it may be noted that the former is closely associated with the idea of the new moon, and was kept on each seventh day of each lunar month, besides an unexplained Sabbath on the nineteenth day of the month. It thus was essentially bound up with Babylonian astronomy and the polytheism connected with the planets. The Hebrew Sabbath, on the other hand, has no connection with the lunar month, and, so far as the original statement goes, rests upon the fact that God "rested on the seventh day from all His work which He had made." It is true that the word "Sabbath" does not occur in this passage, but the Hebrew word translated "rest" is *Shabbath*, the root of the name.

Some surprise has occasionally been expressed at the strange paucity of allusions in the historical books of the Old Testament to so solemn and weighty an institution. It is, therefore, an important matter to be able to note that prominent as

is the Sabbath as a Babylonian institution, it seems that there is not one reference known to it in the historical inscriptions of Assyria (Sayce, p. 77). Moreover, anyone who will carefully notice the earliest allusion we possess, that in connection with the giving of the manna (Exod. xvi. 22 *sqq.*), will see that there is nothing in the narrative suggestive of a new departure invented by Moses. It is clear from verse 22 that the idea of the Sabbath was one thoroughly recognised by the people, even though, as was surely natural enough, some were found careless and neglectful of it (verse 27). This incident, it will be remembered, preceded the giving of the Law on Sinai, and there, in the Fourth Commandment, the law of the Sabbath is laid down, that each seventh day is to be a day of rest, following six days of work; based on the fact that God, after He had devoted six days to the creation of the heaven and the earth, rested upon the seventh day and hallowed it. Let it be noted that we are not dealing here with the ceremonial law; the recognition of the Sabbath meets us in the same category with the command to worship one God only, and to hallow His name. It is interesting to observe that in the later declaration of the Decalogue, set forth by Moses in the plains of Moab at the close of his life, we have the second ground put forward for the observance of the Sabbath: Israel was to remember that he had been "a servant in the land of Egypt," and that the Lord had brought him thence "through a mighty hand, and by a stretched out arm."

Into the question of the Sabbath, viewed on its ceremonial side, we do not propose at all to enter, except to say that the institutions of the Sabbatical year and the year of Jubilee are in themselves evidence of weight as to the sacred position occupied by the Sabbath. Of historic allusions other than these, there is but one solitary instance in the Pentateuch, the case of the man put to death for gathering sticks on the Sabbath-day (Numb. xv. 32 *sqq.*), where the punishment is recorded as due to a direct declaration of the will of Heaven. The case is paralleled by that of the man who was stoned for blasphemy (Lev. xxiv. 10 *sqq.*), in which case also the wrongdoer was put in ward till God's will was made known concerning him.

When we look at the course of the history, as set forth in the books of Joshua, Judges, Samuel and Kings, we find no allusions to the Sabbath at all, save a few of an incidental kind in the Second Book of Kings. And yet this very incidental character of the allusions is itself clear evidence of the fully established nature of the usage. Paradoxical as it may seem, the very paucity of allusion is, in its way, a kind of positive evidence.

Note, for example, the instances in the Second Book of Kings. When the Shunamite mother, craving for the help of God's prophet on the death of her child, seeks to go to him, her husband, ignorant of what had happened, asks in surprise why she wants to go, as it was "neither new moon nor Sabbath" (iv. 23). A world of familiarity of use is in those words. Again, in the account of the revolution in which Athaliah was overthrown (2 Kings xi.; 2 Chron. xxiii.), we have references as to the arrangement of the guard at the palace, and at the temple, on the Sabbath-day, as a well-recognised and established thing, and that, too, even during the supremacy of one who did not worship Jehovah. The Sabbath is spoken of simply as a matter of course. The above and the passing allusion to the "covert" for the Sabbath in 2 Kings xvi. 18, are all that we meet with in these books.

We do not propose here to dwell on the references in the prophets to the recognition of the Sabbath in their time, but it is sufficient to say that in their incidental character they do but prove all the more decisively how completely the institution was rooted. One example may suffice us. When Amos, one of the earliest, perhaps the earliest, of the prophets whose writings we possess, is inveighing against the evils of a corrupt and luxurious plutocracy, he puts into the mouth of the evil-doers words (viii. 5) which show that the institution of the Sabbath is too firmly rooted even for the false Israelites to disregard: business must be suspended on the Sabbath, and not till it is over will they venture to resume their fraudulent and oppressive practices.

The latest historical books of the Bible—Chronicles, Ezra and Nehemiah—were written after the return from captivity, and were markedly influenced by the spirit of their age. It is needless to dwell here on what has so often been described: the tremendous zeal which, after the return from exile, animated the Jews with regard to the externals of their religion; there is no relapsing into idolatry now, the danger is not so much a disregard of God's law as of too servile a following of the mere letter of it, the tendency is to a sort of deification¹ of the code itself; the Sabbath is thrown into

¹ If this phrase be thought too strong, we would call attention to a curious story in the Talmud, where Rabbis disputing on the Law obtain various miraculous signs in proof of definitely conflicting views. In this *impasse*, they appeal for a direct ruling from heaven, and a voice from heaven (*bath kol*) comes, deciding that R. Eliezer is in the right. Undaunted even by this, the opposing Rabbi, R. Joshua, maintained, on the strength of a passage in the Law, that not even Heaven is competent to intervene on a point where the Law has already ruled. "And the Holy One . . . laughed, and said, 'My children have prevailed over me; my children have prevailed over me'" ("Tal. Bab., Baba Metsia," f. 59b).

increased prominence, and the duty of observing it more and more emphasized in a rigid way. In Jeremiah xvii. the duty of the observance of the Sabbath is very stringently insisted on, but the ruling is essentially a negative one; the essence of it is, "Ye shall not bear burdens on the Sabbath-day," the matter which so much distressed Nehemiah, and in which he took such summary and decisive action.

The tendency continued and became more and more intensified to lay stress on this merely negative side of the idea of the Sabbath, and perhaps the climax was reached in the book of "Jubilees," whose date we cannot stay here to discuss, but which may probably be referred to a period not very remote from the Christian era, on one side or another. Here it is taught¹ that the Sabbath was observed in heaven before the creation of man, and that Israel was chosen specially in order to keep it.

If we now try to realize the idea attached to the Sabbath-day by the religious Jews of our Lord's time, so far as it is brought before us in the Gospels, the result is what we might have supposed from what has gone before. The whole tenor of the Pharisaic teaching is, "You must not do so-and-so on the Sabbath-day"—just that and nothing more. Our Lord is found fault with for healing on the Sabbath-day—healing is work, and work is forbidden; for the idea of the work being justified as a work of mercy is viewed as quite irrelevant. The disciples are found fault with for plucking ears of corn on the Sabbath—not, of course, that this was viewed as stealing, but that the plucking and rubbing were work, and work, even in the extremity of necessity, is forbidden.

The Saviour's teaching on the Sabbath is as plain and unmistakable as on other topics. As with other Commandments, so with the Fourth, it is reasserted, but with a fuller and broader meaning. There is no abrogation of the Sabbath as of some obsolete detail of a mere ceremonial law; it was a part of the very kernel of the code, stored up in the sacred receptacle of the Ark. In a word, we have in our Lord's teaching in such a passage as Mark ii. 27, 28 (the parallel passages in St. Matthew and St. Luke are less detailed), the same kind of exposition of the true meaning of the Fourth Commandment as we have of such Commandments as the Sixth and Seventh in the Sermon on the Mount. Our Lord elevates and broadens the whole conception, and turns the old, bare, negative idea into distinct positive teaching.

At this point it will be well to attempt to give increased vividness to the idea of the ancient Pharisaic Sabbath by

¹ c. 2.

giving a few illustrations from the "Mishnah." We have already made some remarks about this work in an earlier number of this magazine.¹ It will suffice here to say that it is the earliest attempt at a codifying of the Jewish oral law, and that it was formed near the end of the second century by R. Judah, the *nasi* or head of the great college at Tiberias. It of course contains many of the rulings of great Rabbis, who lived long before the time of its final redaction; Hillel, for example, and the Gamaliel at whose feet St. Paul sat, being among the best known.

One treatise is, as might be guessed, on the law of the Sabbath-day, and one who has read this will understand how oppressive and cruel such a code of laws could become. There is the constant attempt to "make a hedge for the law," by a multiplying of details and an almost bewildering hair-splitting of precepts, though side by side with this the attempt is made in two ways to relieve pressure, first, by the concession that if a forbidden thing be done conjointly by two persons, so that neither singly can be charged with the complete act, no harm is done; and, secondly, that a person may legitimately take advantage of an existing fact, though it would not be lawful to bring about the required conditions merely for the present need.

We shall now give examples on each of these points. The "making of a hedge for the law" shows itself in a minute subdividing and specializing of precepts, and in the attempt to be, as it were, on the safe side by having a margin, as in the well-known case of inflicting thirty-nine stripes, lest the authorized forty should be exceeded. Rules of a most wearisome kind are laid down as to the carrying of burdens on the Sabbath; where, it must be remembered, that the word "burden" may imply something exceedingly small, not being a part of the actual dress. Thus a woman must not go out on the Sabbath with "a needle that has an eye, nor a ring that has a seal on it . . . nor with a smelling-bottle" ("Mishn. Shabbath," vi. 3); she must not go out with a "frontlet and pendant, *unless sewn to her cap*" (vi. 1). This rule may press awkwardly sometimes, for we read (vi. 8) that "a cripple must not go out with his wooden leg"—anyhow, so says R. Jose, though R. Meir allows it.

As illustrations of keeping on the safe side, it is ruled that a tailor must not go out with his needle when it grows near to the dusk preceding the Sabbath, for he may forget that he has it with him, and so actually carry it during the Sabbath (i. 3). There are various rules which insist that when the Sabbath

¹ March, 1891.

draws near no work must be started, such as bleaching, dyeing, tanning, and the like, which cannot be finished before the Sabbath begins. So R. Simeon ben Gamaliel tells us (i. 9): "They were accustomed at my father's house to give white garments to the heathen laundress (strictly, washerman) three days before the Sabbath."

We shall refer next to the two ways of relieving the pressure, where most people will think that the wearisomeness of remembering the concessions is as bad as the rule itself. As a specimen of the former kind, we are told: "If a gazelle get into a house, and one man fasten it in, he is guilty; if two men fasten it in, they are absolved. If one man was unable to fasten it in, and therefore two men fasten it in, they are guilty" (xiii. 6). Or again, what of a mother teaching her child to walk on the Sabbath? It is laid down by R. Judah that she may do this, "if the child can lift up one foot as it puts the other down, but if it drags them along behind, she may not do so" (xviii. 2). We will give one more instance of this kind to show how even charity must on the Sabbath-day be ordered by very strict rules (i. 1). A beggar stands outside a house and the goodman of the house within his own doorway. If the goodman stretches his hand across the dividing line and puts money or food into the hand of the beggar, he has conveyed a thing from what the "Mishnah" calls a *reshuth* [a recognised division of space, private or public property] to another *reshuth*. The goodman then is guilty, though the beggar is clear. By throwing the initial action on to the beggar, the guilt can be put upon him, while the goodman is clear. Yet, in two ways, the prohibited action can be halved between the two men, so that both would be cleared. Either the beggar may put his hand into the house and the goodman place his gift in it, or the goodman may put his hand outside and the beggar take what is therein.

A second line of relief is, as we have said, to be found in taking advantage of an existing fact, though it is not permissible to take action directly in the matter. For example, "If a heathen has lighted a lamp, an Israelite may make use of the light thereof; but if it has been lighted for the sake of the Israelite, he is forbidden to use it. If a heathen has drawn water to give drink to his cattle, an Israelite may give drink to his own cattle after him, but if it has been drawn for the sake of the Israelite, he is forbidden to use it" (xvi. 8). Or again: "If a man's hand or foot has been sprained, he must not bathe it with cold water; but he may wash it *as he usually does*, and if he is healed, he is healed" (xxii. 6).

In the whole treatise there is very little regard to the Sabbath viewed in the light of men's need—"man is made

for the Sabbath." For a woman in childbirth the Sabbath may be violated, and certain concessions are made in the case of circumcision on the Sabbath.

When now we come to view the teaching of our Lord on the subject, we find not merely that He protests both by His teaching and His actions against the false ideas circulating round the Sabbath, but that He lays down positive teaching on the point, insisting on and re-enacting the central truth of the Fourth Commandment. The first of these was necessary in the age and country in which He lived; the miracles of healing on the Sabbath and the declarations accompanying them went to open men's eyes, and to free them from the chain of the Pharisaic code of the Sabbath. What had been God's own rest given to man, had been made by man and for man a galling yoke. But here our Lord's words come in decisively: "Man was not made for the Sabbath."

It is not our business here to discuss how and when and by what authority the Sabbath became the Christian Sunday. All we are concerned to maintain is that our Saviour, while absolutely rejecting by precept and example the false teaching which Pharisaism had grafted on to the Divine code, does not confine Himself merely to the negative, "Man was not made for the Sabbath." He reasserts and gives His full authority to the idea of the Sabbath, maintaining its Divine character and beneficent intention, and therefore indicating its obligation—an obligation which requires, indeed, a careful defining in the light of Christ's words, but still is an obligation. "The Sabbath was made for man," here is the positive side. Good men may indeed differ in details as to the manner of best utilizing the Sabbath (for that Sunday is the Sabbath in nobler form and with a doubled glorifying, we cannot here pause to maintain), yet of the essential Divinity of the institution they may not doubt. Our Lord's words are unmistakable. "The Sabbath was made for man." It was made, therefore, by God, and made for man's use—a beneficent purpose in the Divine intention.

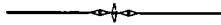
There is no danger in the nineteenth century of any disregard of the negative part of the teaching. There is no defilement of the Sabbath now, no maintaining that a thing which God has appointed for man's good is a higher and holier thing than he for whom it was appointed.

Yet it might seem as if, even in Christian England, there was in too many quarters an ignoring of the words which come to us on so paramount an authority, "The Sabbath was made for man." The essence of the Sabbath, as the word itself tells us, is rest—rest and refreshment and recuperation of body and soul. If this twofold end be attained, we may admit of

wide diversity of opinion as to many details. We may in some cases come to take a broader view of things than that of the good men of earlier generations; we may refuse to judge those to whom Sunday gives the only chance of a sight of green fields and flowers and trees, which God made so fair. The contemplation, with the fullest enjoyment, yet with reverence, of the beauties of nature is in itself a worship, and our worship in God's house is quickened, not checked, by such innocent enjoyments.

Yet the Sunday "recreation" (often how falsely so called, if the true meaning of the word be regarded) is too often becoming one which entails heavy work, and needless work, on others, is an amusement which is in no sense a true rest, an amusement in which it is impossible to see at all how God is glorified. The bad example set by too many in high places cannot be too urgently deplored; it is mere selfish disregard of a God-given privilege; it is a practical denial of any Divine intention of a day of rest at all.

ROBERT SINKER.



ART. IV.—EVOLUTION AND THE DIVINE FATHERHOOD.

(*Professor Drummond's "Ascent of Man."*)

"WHICH was the son of Adam, which was the son of God." With this impressive declaration St. Luke at once concludes and crowns his genealogy. If the statement be regarded as a revelation with respect to the origin of man as a spiritual being, it settles finally and incontrovertibly the great doctrine of the universal Fatherhood of God. No subsequent moral catastrophe, no doctrine of the "fall," however strongly conceived, can neutralize this fundamental fact, that every human being is descended from a Divine Parent, and that there is, therefore, a "vital spark of heavenly flame" in every human breast.

The attention called to this great fact has been one of the most remarkable theological features of the period, and there is no doubt that the general acceptance of the truth thus strongly witnessed to has borne fruit in a very widespread modification of view on other subjects. Particularly it has affected our eschatology. Thoughtful men of every school have learnt to feel sure that, whatever may be the true theory of future retribution, no theory can be true that ignores altogether this primary eternal relationship between God and man. Hence the doctrine of future punishment, whatever form it

may assume (whether "orthodox" or otherwise), is seldom now presented by intelligent Christians as it used to be during the earlier part of the century.

One would naturally expect to find this belief in the Divine Fatherhood exercising a very considerable influence on the attitude of Christian men towards the scientific theories and speculations of our day. No doubt it has done so, and perhaps will do so even more, when the bearings of these theories have been more fully recognised. But I confess that to my own mind the state of the case in this respect is not without its surprises. The doctrine of the Fatherhood of God has occupied in the teaching of the Broad Church school a place quite as prominent as was assigned to "justification by faith" in the Evangelical system, or to "Sacramental grace" by High Churchmen. One might have supposed, therefore, that those who represent that school would have been even unduly biased against any theory of the origin of our race that might seem inconsistent with this great central truth to which they have borne such forcible and eloquent witness.

As a matter of fact, however, be the explanation what it may, it is not in this quarter that any intellectual or moral resentment has been displayed against the evolutionary theory; and it is quite a common thing to meet with teachers of that school, who hold with equal strength of conviction the doctrine of our descent from God and the theory of our ascent from protoplasm; who regard man as an improved animal, while at the same time they invest him with an inherent and indefeasible immortality, and would scarcely admit that he is adequately described by Coleridge as

Sister spirit to the Seraphim.

It is a curious coincidence that the strong enunciation of the doctrine of the Divine Fatherhood by the leaders of the Broad Church party should have synchronized so closely with the propounding of the evolutionary theory; but I believe that I am right in saying that the most important works of F. D. Maurice and Frederick Robertson's "Sermons" appeared in the same decade that gave to the world Darwin's "Origin of Species." Within that period voices eloquent and influential in no ordinary degree bade us recognise the Divine element in man, and endeavour to waken in every human heart a proper sense of its native dignity; while yet another voice from a high priest of science, claiming to speak as the exponent and interpreter of the inmost secrets of nature, bade us recognise our exceeding lowly origin, and suggested, if it did not affirm, the conclusion, "Dust thou art, and unto dust thou shalt return!"

Does it not seem passing strange that these two views of man did not almost at once come into fierce collision with each other, and that we should not have been called upon to make our choice between conclusions so mutually exclusive as to what man is? "You are a son of God, however degraded!" exclaims the one voice, representing the most advanced *theological* thought of the day. "You are an improved ape, however exalted!" exclaims the other voice, representing the most advanced *scientific* thought of the day. Can there be even a truce between these two positions? is it not to affirm the one to deny the other?

But for the strong views that Evangelical Christians usually entertain with regard to inspiration, it would have seemed much more possible for them to accept the new revelation of science. Believing strongly in the necessity of a spiritual regeneration, necessarily productive of very marked moral as well as spiritual results, it would not have been difficult for them on abstract grounds to conclude that probably the naturalist was right, and the new-fangled theology wrong. Even to this day there are many excellent Evangelicals who, because they rightly discern a higher sonship to which man may rise by faith in his risen Lord, wholly ignore and refuse to admit that primary relationship to which St. Paul in speaking to a heathen audience bears witness when he exclaims, "We are all His offspring!" Thirty-five years ago it was a rare thing to meet with anyone belonging to this school who would not have denied that any such relationship existed.

Such a position as this is at any rate capable of being reconciled with the theory of evolution, for the new birth which makes the man a child of God may not unreasonably be regarded as raising him above mere animalism, and as investing him with immortality; but if we are all from our very birth children of God, while our forefathers were anthropoid apes of arboreal habits, well may we ask when, where, how, and in whom was this Divine element first introduced into our nature? Yet, as a matter of fact, it is in the Evangelical school that the most determined hostility to the Darwinian theory has been exhibited.

I am not, however, writing either as the critic nor as the apologist of the Broad Churchmen of our day. Possibly they may believe that they have discovered some solution of the problem; or, indeed, if they are inconsistent in this matter, they can by no means claim a monopoly of inconsistency. We meet with it everywhere in the religious world, and often feel devoutly thankful for it, where we find men so much better than their systems. Nor is it my purpose to discuss either the great theme of the Divine Fatherhood, or the truth of "the

evolution theory." My object is to inquire whether these two views are mutually compatible. If they can be so regarded, it will be all the easier for a Christian to accept conclusions, which have commended themselves to, probably, a majority of the scientific men of the time; if, on the other hand, they cannot be reconciled, it will become necessary for each to endeavour to determine for himself which of the two the love of truth compels him to sacrifice.

A most fascinating book has recently appeared from the pen of one who is at once an earnest and spiritually-minded Christian man and an ardent evolutionist. Professor Drummond does not claim for his latest work that it offers any fresh information to the scientific specialist, or any instruction to the theologian. So far as it has a theological purpose, it would appear mainly to consist in an attempt to show that the evolutionary theory detracts neither from the glory of God nor from the dignity of man.

The first of these conclusions may surely be admitted without much hesitation. We need not pit creation against evolution, as if they represented two opposing theories of the origin of all things. We must cease to be Christians, and, indeed, to be theists, altogether, if we abandon the fundamental truth that God is the Creator, that "all things were made by Him, and without Him was not anything made that was made." The conflict does not lie between a theory of creation and a theory of evolution, but (for the Christian, at any rate) between one theory of Creation and another. Whether God created all things by the slow and sure operation of natural forces, acting in accordance with fixed laws, or whether, by a directly personal intervention in the ordinary sequence of phenomena up to that time, He called into existence forms of being altogether new and self-complete from the first, that which has been produced, at any rate, is His work, in whatever way He may have seen fit to produce it.

When we pass to the second proposition, however, that there is nothing derogatory to the dignity of man in the theory of evolution, the case is different. I should perhaps be wrong in saying that Professor Drummond affirms in so many words that the dignity of man "moults no feather" owing to this account of his origin; but this, it may fairly be said, is implied in his treatment of his subject. Now, here everything must depend on the possibility of our being able to reconcile the theory with the Divine Fatherhood, for, failing this, it is hardly too much to say that Ichabod is inscribed on the front of humanity, "The glory is indeed departed."

Whether or no Professor Drummond himself believes in the Divine Fatherhood of man, I have no means of knowing; he

does not refer to the subject, nor does he drop any word to show that the difficulty has occurred to him. On the other hand, in a specially vigorous passage, he inveighs against the mental attitude of those who seem to find particular gratification in discovering "gaps" in the evolutionary chain which seem to call for the special intervention of Deity. "As if," he exclaims almost indignantly, "God lived in gaps!" . . . "If God is only to be left to the gaps of our knowledge, where shall we be when these gaps are filled up? And if they are never to be filled up, is God only to be found in the disorders of the world? . . . If God appears periodically, He disappears periodically; if He comes on the scene at special crises, He is absent from the scene in the intervals."

All this sounds forcible, but when we examine it closely do we not discover, under the brilliancy of epigrammatic phrase, an unconscious and doubtless unintentional *ignoratio elenchi*? The real point in dispute, between the sceptical scientist and the scientific believer, is this: Granted that God does work out His will by the operation of natural forces working according to fixed laws, does He or does He not reserve to Himself, and occasionally exercise the right of, direct personal intervention? If thoughtful Christian men are conscious of a certain feeling of gratification in discovering "gaps" in a process of evolution which science cannot span, and does not seem likely ever to be able to span, it is not because they do not discern the Divine element in the natural process, but because a direct supernatural intervention witnesses to the Divine Personality in a way that nothing else can.

There is surely a misapprehension here of the position that comes under our author's censure. If science draws a hard and fast line between the organic and the inorganic, and affirms that not-life can never under existing conditions produce life, the believer hails the conclusion, not as a proof that "God lives in gaps," but as an indication of His possessing those characteristics which we associate with the idea of personality. The laws of Nature proclaim the existence of Intelligence—a Divine interposition assures us that this Intelligence is Personal.

Whether or not this belief in a Divine intervention, however, is justified in other respects, clearly it must be an admitted necessity in that which we are now considering. Not less than this is contained in the idea of Fatherhood. When I affirm that God is the Father of man, I am stating something altogether different from the fact that God is the Maker of man. I may not be able to define with any approach to accuracy or completeness what I mean by the words, but I employ the words specially to convey the idea of a relation

subsisting between God and man distinct *in kind* from that which subsists between God and any being of which He is not Father, but only Creator. I imply that something Divine has in some mysterious way passed from God to me, and that I am, what I am not in virtue of a development, under the influence of a favourable environment of capacities originally inherent in me, or in my progenitors (at any rate potentially), but in virtue of some act, on the part of God, similar to, or at any rate analogous to, that which rendered me the child of an earthly parent.

The "anthropoid ape," from whom I am supposed to be descended, was no more a child of God than the gorilla or the chimpanzee, with whom he may have associated or contended; I stand beside him born into the world a child of the great Father. Here is indeed a "gap" where God must directly and personally interpose, or the thing cannot be. Did He thus interpose, or am I not His child?

Let this issue be kept well in view, clearly and sharply defined, if we are to be saved from endless confusion of thought and ambiguities of language. To begin with, the recognition of this will keep us from the mistake of supposing that this relationship can be established by any sort of moral process of development. The change that we are considering in the relations between the Creator and the creature is metaphysical, not moral; it is a change of being, not a mere improvement of character. Of course moral results may be expected to flow from it; but to confuse these with it is to fail to distinguish between effect and cause. Moral development is, of course, measured by degrees, but the filial relationship towards God admits of no degrees. It is impossible for one being to be partially a child of God, while another is a little more a child of God, and a third more than half a child of God, and so forth. To deny this is to turn the supposed relationship into a mere metaphor, and a metaphorical fatherhood is no fatherhood at all.

If this utterly untenable idea of a moral development of this relationship be excluded, as in all reason it must be, what is there left for the evolutionist, who does believe in the Divine Fatherhood, but to reply, "You must not credit us with attributing to evolution what obviously cannot belong to it. It can build up the body, it can even develop the mind, and perhaps it can bring about the formation of moral ideas and sentiments; but besides all this there is in man a spirit-nature which is different from everything earthly in kind, not in degree. Hence we believe it was imparted to the human race at some point in its evolution, and, as a communication from that God who is a Spirit, it constitutes man God's child."

But if he makes this answer (and I fail to see that, for such an one, any other answer is possible) we must first call attention to the fact that here we have an evolutionist not only proclaiming a "gap" and a Divine interposition to bridge it over, but practically resting the true dignity and spiritual capacity of the human race upon this "disorder," as, apparently, Mr. Drummond would call it. For once, at least, God has broken in upon the fixed order of the evolutionary process, and originated a new series of phenomena by a directly personal act.

But, further, this intervention has been of the most amazing and, I would almost say, inconceivable, character. Imagine the world to be already peopled with some millions of "missing-links" (a moderate estimate, considering that evolution demands the multiplication of individuals as one of its conditions!), of whom, oddly enough, no trace has been preserved to us. "In the fulness of times" one of these four things takes place: Either, first, in a moment, in the twinkling of an eye, all these, old and young, are the subjects of a metaphysical transformation, by virtue of which they all become possessed of a spirit nature, and are thus constituted sons of God; or, second, from a certain date all infants born into the world from these ambiguous parents are endowed from their birth with this spirit nature and its Divine affinities—and this process continues until all the existing race becomes human; or, third, at some particular point in the evolution of the race an election takes place, whether of a single couple or of a larger number of individuals, and these become, either in themselves or in their progeny, the sons of God; or, fourth, this election and adoption began at some definite date, and has been going on in what would seem a desultory fashion for ages. These four hypotheses seem to me practically to exhaust the possibilities of the case.

The first of them, as it is the most repulsive, so it would seem the least probable; yet it must be admitted that it is not open to certain objections, of which I shall have to speak in a moment, which seem to me fatal to the others. But does it not stand self-condemned? We are often told that Creation is unthinkable, but what shall be said of this? Surely the most crude and bald presentation of the narrative of Genesis would be distinctly less hard to be received. Let us picture to ourselves, if we can, this sudden transformation of "a wilderness of monkeys"—this elevation of some millions of savage beasts, half human, half simian—by a sudden and supernatural intervention of Divine power to an altogether higher plane of being; the sudden inrushing into their nature of new desires and aspirations; the sudden conscious-

ness of new capacities; the sudden enjoyment of new experiences; the sudden recognition of God without and of their own Divinely-begotten spirit within. No; the claim upon our imagination is too excessive; indeed there is something in it that repels our moral sense and seems to savour of irreverence and impiety. There is nothing here that seems to accord with what we know of the Divine method; it shocks all our spiritual sensibilities to attempt to conceive such a combination of the Divine with the brutal. We cannot accept it.

But if, feeling ourselves repelled by this, we fall back upon any one of the other three conceivable solutions of the problem, we stand face to face with this difficulty: How could the Divine seed be preserved distinct from the mere animals with whom they would naturally associate? If these were not so kept distinct, would the spirit element be indefinitely transmitted throughout a race of hybrids. For, in the natural course of events, the result of the adoption of such a method on the part of the Supreme Being would be that, just as there are in the world of to-day white races and black races, and also mulattoes and quadroons and octoroons; so in that embryonic world there would have been human beings, and "missing-links," and hybrids between these, some of whom might boast the half of human spirit while others would have to be content with the fiftieth part. To put the thing plainly, could a Divine parentage be claimed for a being who, by the ordinary reckonings of descent, was one part man as against one hundred parts "missing-link"? Furthermore, side by side with these human beings owning a Divine parentage there would be flourishing, according to the second and third hypotheses, a much larger population of beings identical in every other respect save the inward absence of this spiritual principle. How, then, could the one class be distinguished from the other; and, therefore, who can be sure to-day that he possesses any Divine element in his composition whatever?

The second hypothesis would not be open to this particular objection, for according to it, from a certain particular time, all new-born infants would by a Divine decree be the recipients of this spiritual endowment. It is exposed, however, to other objections hardly less fatal. It suggests a breach of continuity not less repulsive to the mind of an evolutionist than incredible, on other grounds, to the Christian. The elevation of a race in a single generation *per saltum*, is so unlike all that evolution has prepared us for that to accept such a theory is practically to abandon evolution.

Furthermore, if evolution teaches one thing more clearly than another, surely it is that the degrees of progress in any one species are by no means uniform the wide world over.

These must necessarily vary according to the influence of environment. It would follow, then, that although all previous existence of the nascent human species had been designed to prepare the recipient for this unique endowment, some individuals would be much better prepared than others. Is it to be supposed, then, that this supreme gift was thrust upon all these beings, whether morally and intellectually fitted to receive it or not at one and at the same period? If we cannot believe that this could have been wisely and consistently done, we are forced back upon our fourth hypothesis, with all the fatal objections to which I have shown that, in common with the second, it is exposed.

One last desperate resource remains for him who still clings to the doctrine of the Divine Fatherhood, while he feels himself warned off by inexorable logic from any one of the four hypotheses that I have mentioned. He may assume a direct supernatural intervention in each particular case, and affirm that descent has nothing to do with it. At every human birth, or even before it, he may assert that a fresh miracle occurs, and a Divine element is infused into the thing of clay that evolution has produced, even as Genesis represents a similar transmission of the Divine to have occurred in the case of Adam. Is it so, then, that there is a "gap" where the Divine comes in, not once in the history of a planet, but constantly, in the beginning of every human career. The Professor is great at embryology, and finds in the small process to which each individual owes his existence an analogue of that vast process to which the race is similarly indebted. But where is the analogue here? We begin by excluding the special Divine intervention in the story of the race, only that we may end by introducing a special Divine intervention into every human life. To such shifts are we driven by attempting to cling to two incompatible positions.

W. HAY M. H. AITKEN.

(To be continued.)

ART. V.—MEN'S SERVICES.¹

HOW many clergy have to ask the question, "Where are the great mass of the men of the parish?" In a parish of ten or twelve thousand population one enters a church on a Sunday evening and finds twenty to fifty men, and if the number

¹ A paper on "Men's Services," read at a meeting of the Home Clergy Union on December 3, 1894, at the Chapter House, the Archdeacon of London presiding.

reaches to one hundred, how one is apt to express surprise, and say, "What a large proportion of the congregation are men!" And if on hurrying from the church one takes one's stand at the door of the chapel near by, we see the same kind of procession—four women to one man. What a sad commentary on the boasted Christianity of England is the fact that in her chief city, in the very centre of the Christian influence of the world, there are, it is estimated, some three millions of people who are never found in either church or chapel on the Lord's Day! London, the home of the British and Foreign Bible Society and the great missionary societies; London, counting among her citizens more wealthy Christians than any other city in the world; London, towards which the greatest, most eloquent and talented ministers of all denominations seem to be drawn; London, thus equipped with financial hopes and talent unsurpassed, with three millions of people outside her churches and chapels! Why is it? What is the reason? Whilst acknowledging the intensely earnest and self-denying labours of thousands of devoted men and women for the cause of Christ, and not for one moment admitting that Christianity is a failure even in London, is it not a fact that the present condition of the vast mass of the population is one calling for serious thought, inquiry, and prayerful examination on the part of all workers for God? I have hitherto spoken of London, but from experience and observation the same cry of "Men missing!" comes from north, south, east, and west, whether we turn to large manufacturing towns or to agricultural hamlets, for even where there is seemingly a flourishing church, we often find that the proportion of men in connection therewith is but five, ten, or at best twenty, per cent. of the *adult* male population of the parish. Why are the other fifty, seventy, or eighty per cent. of the men, surrounded by churches or chapels, not reached?

Many and varied are the causes which operate largely against Christian work amongst men, but here let me say I am firmly convinced that absolute atheism has not the hold on the great mass of working men which is supposed by many. Indifference there is, deep and real, but downright atheism very little. The man in the street may airily talk "atheism," and the novice in visiting may be frightened by some cheap claptrap gleaned from some mate who takes in the *Freethinker*; but this, nine times out of ten, is a mere blind to keep a troublesome visitor from getting to close quarters. I never argue (except on very rare and special occasions) in visiting. It scarcely ever does good. No; atheism, even nominally, is at a very low ebb, especially since the death of Mr. Bradlaugh and the "conversion" of Mrs. Besant to Theosophy. Agnos-

ticism may be, and probably is, increasing among the higher and upper middle classes, but it is a joyful matter to relate that, being in touch weekly with hundreds of typical London working men, I find that atheism has not as yet any strong hold on the hardy sons of toil. A proof of this might be adduced from the fact that at the recent School Board election not a single candidate was elected *as* a secularist. Then, why do not men yield to the influence of the Church? The reasons for this may be placed under two heads: (1) The action of clergy and churchgoers, and (2) the lives and surroundings of the men themselves.

First. The action of clergy and churchgoers. Here let me be guarded. I would not for one moment seem to sit in judgment upon my brethren, but the fact remains that generally speaking clergy and ministers are not popular among working men unless they forsake their high calling and turn stump-orator in a Hyde Park demonstration. As a working man said to me two years ago, on being asked to come to church, "If there's one thing I hates it's a parson!" (he now is a regular churchgoer). I fear he is by no means alone. Why is this? Briefly we may name some causes which arouse this veiled or unveiled antagonism between clergy and the working men. First, they don't understand each other. Think for one moment of the difference and training and bringing up. The one well clothed, educated probably at a public school and university, the other, as it were, simply pulled up. Now, far from being a hindrance, a university course is a great advantage if *one knows how to use it*. If the clergy and working men never see each other excepting on the other side of the street, is it any wonder that they continue to live in their own mental atmospheres, the one of Cambridge, and the other of Whitechapel or Spitalfields, although living in the same parish? To break down prejudice, to learn that respect for each other, to say nothing of love, which gives the true clergyman such influence and renders the man such a power for good, there must be *close* intercourse. How is this to be got? You say time is so fully taken up in a parish that a clergyman cannot visit. But how is it taken up? By serving tables and by the holding of meetings, which do not pay, in the highest sense, half so much as visiting from house to house would do. If our clergy could just drop half their meetings during the winter, and visit at least three times a week from seven to ten o'clock at night! Visit from house to house, yet making a special point of the corners near our public-houses, where scores of men are to be congregated—men never to be spoken to at church, for they are never there, and rarely in their homes for a similar reason, and yet men who *need* the attention of their parish minister more than the

twenty or thirty who are to be found at the Wednesday evening service. I do think we clergy want a sermon preaching to us from "leaveth the ninety and nine, and goeth," etc. Are not we oftener with the saint than the sinner? oftener with the righteous than going after the lost sheep? Again, how often we relieve a wife and her children, but never seek to remove the cause of their distress—a drinking husband. Let us go through our relief-books for a year, and note the cases where we have gone after the lost sheep of a husband until we have found him. How many wives relieved with grocery tickets, and how many husbands won to God by patient prayer and effort? I fancy the result would be extraordinary. *I lay stress on this, for it appears that we want the centre of gravity moved for a time from our congregation to our parishioners.* It would yield results that would surprise many.

But if we would do good in this work we must sink the parson in the man—go as man to man. The working man of to-day has little respect for the mere holder of the office, but he soon respects a man.

Other causes may be mentioned whereby the Church itself hinders the work amongst men, such as seating, services and sermons unsuited for the locality, services in which a man from the corner is utterly lost, and the sermon one that would have to be carefully translated before he could understand a sentence, and delivered often in a singing tone that carries neither meaning nor conviction to his heart.

But the clergy are not all to blame, for there is a lack of sympathy shown to strangers by numbers of congregations. A case in point: A man who for years had not entered a church, by a sudden impulse went to service. No one at the door to receive him, but, anxious to get in and be out of sight, he slipped into the nearest pew he could find. A few minutes after a sidesman, of all men, appears. "This is my pew. You must come out!" Out he comes, and out of the church he goes. Can we wonder that man cannot be got to enter church again? Another point: How do we treat our intelligent working man when we have got hold of him? If he is a trades unionist he may get elected on the County Council or given a seat in the House of Commons to legislate for the Church; but we—how do we treat him? Send him out on a cold night to visit some of our worst streets, or possibly, with a great show of condescension, make him a sidesman. Why don't we have more working men churchwardens, more on our Ruridecanal Conferences? Do we clergy believe that God is no respecter of persons? The working man is often made to feel and to say that if God is not, the clergy are. A great

mistake is made in not paying more attention to the porches of our churches. How many come and go, names and addresses unknown to either clergy or people! Sidesmen or others should be trained to receive people, and also to attend to the porches *after* service, to speak to strangers, noting names, etc., for future use.

Space will not permit me to mention the dire results of the inconsistent living of professing Christians, or, again, of the difficulties which have arisen by Churchmen who, having risen in the world, have gone to live in the suburbs.

It is this wholesale exodus of the best families from a parish which has crippled many a Church and its work. The suburban Christian cannot shake off his responsibility concerning the parish where he has made and probably is making his money. But now let us look at the hindrance to work amongst men as viewed from the standpoint of the average working man and his surroundings.

1. His home life. The terrible overcrowding in our large cities, four to six families in a house, destroys all decency and morality, and has a most debasing tendency, being the cause of many of the prevalent evils of the day. Nearly a hundred thousand families in London occupy one room for all purposes. What wonder a man, after his day's labour, goes anywhere but to his home! High house-rent has much to answer for. Again, the frequent removals consequent on frequent changes of work and inability to pay arrears of rent are a great hindrance to successful work.

One has just got on a friendly footing with a man, maybe induced him to come to church, when work falls slack and away he goes, perhaps to a parish where either high ritual would at once repel him, or where drowsiness and deadness, however Evangelical (thank God, becoming less and less known), would not even look him up if a note were sent giving his new address.

2. The hard work, long hours, and necessary (?) Sunday labour, which makes Sunday either a day of work or of mere animal rest. What a huge Sunday labour army we have, the liquor traffic alone being responsible for nearly half a million being employed on the Lord's Day (what an argument for Sunday closing!). Railways another quarter of a million. Post-Office some twenty-five thousand, besides the large number engaged on cabs, trams, buses, boats, besides others following their calling, as costers, milkmen, etc. It is computed that one in every eight of the adult male population are at work on the Day of Rest.

Whilst on this point one must deplore the recent efforts of the National Sunday League in running cheap excursions,

which are already proving a great hindrance to Christian effort.

3. To the foregoing must be added the terrible temptations to sin, carelessness and indifference amidst which many live. Temptations to drink; and lastly to gamble. Go into some of our streets, and if you find two or three nominal Christians, think of the rest. What is there to elevate amidst much to debase? Even the cheap literature that abounds—what an engine of destruction, for where purity is most needed, there lowness and coarseness at a cheap rate are supplied.

These are some of the difficulties of work amongst men. Many others, peculiar to certain districts, as Spitalfields and Whitechapel, might be mentioned. Surely these are great and numerous, and, one is tempted to say, impossible to surmount. But that is only when one looks at the long, narrow street, filled with its sin; for when one looks up, and sees the sun in the heaven pouring its ray of light even on the road of squalor and misery, one says, "But with God all things are possible." To look down is to see sin, ruin, despair; to look up is to see God, life, hope, for God Himself has set His hand to the salvation of man, and He cannot fail.

But by what methods are we to get the men into church? May I, in answering this question, illustrate by referring to St. Peter's men's service, Highgate Hill?

This parish, despite its name, is very poor, and most difficult to work. For twenty years the present vicar, the Rev. J. F. Osborne, has unceasingly laboured, and had much to depress, but with many tokens of good results. Ever since I was appointed his curate in 1891 he has, whilst giving me a perfectly free hand, rendered help by kindly advice and practical sympathy, without which the movement could not have been successful. When I looked round the parish, I saw at once that to ask the men to attend the ordinary services would be, nine times out of ten, useless. It was a step too great to be taken all at once. If asked to come to church, you simply got from them a shrug of the shoulders, with a "Me go to church, not I!" with an emphasis that drove all hope away. But how would a special service do? One that would enable me to say, "Come to the men's service," and without bringing in that dreadful word "church," get them into the church, all the same—a service bright, hearty, and homely. We have special services for children and mothers, meetings for women; why not services for men? If children and women each require special treatment, most certainly do men. Besides, they soon regard such a service as their own; and if they, as many at first do, like a Sunday rest, they feel more at home than if they were in a mixed audience. There is also a great

gain in freedom and brotherliness, which is not possible or desirable in an open service. These, to be useful, should be held weekly, and *not* monthly; a month is so long that impressions wear off, and one wishes to get men in the *habit* of regular Sunday observance.

Accordingly, we arranged for the service to be held every Sunday afternoon at 3.30 in church, excepting the first Sunday in the month, when it is held in the schoolroom, owing to the church being occupied by the Sunday scholars. The first service was held on Sunday, October 9, 1892.

But what ought such a service to be like? Surely bright and happy, not too conventional, yet thoroughly earnest, devotional, and in the highest sense reverent and religious. Here let me say, although opinions differ, that I do not like the name "Pleasant Sunday Afternoons," for it appears to suggest what the National Sunday League is only too busily engaged in circulating, that the chief idea and aim is to make the Day of Rest "pleasant," and thus tending, directly and indirectly, to lower the ideal Sunday as a day of worship, praise, and prayer. The aim and object of the service ought to be to lead men through Christ to a higher, purer, noble life in God, and to prove that Christianity is not a failure, but the one thing that can make a true man—yes, a gentleman in the highest sense, being all that he ought to be in himself and doing all that he ought to do for his brothers. If this is to be done, the service must begin, continue, and end as a religious service ought. It must be of a strictly congregational nature—one in which all can join and thoroughly enjoy. Great attention must be given to the music. We have a special men's service choir which now numbers forty, and the singing is accompanied by the organ and an orchestra. This last caused me some trouble. I was determined that it should not be of a professional character, but that it should serve the double purpose of leading the singing and of getting men with instruments to church. So all the violins, flutes, etc., in the parish, many of which had been laid by—some of them for years—were hunted up and dusted. Others I got out of pawn. Well, all these were brought, with the result that we had—well, we had an orchestra of instruments, if not of players. This, however, time and patience have rectified, and the orchestra is now a really efficient one, and numbers over thirty. They, however, never play during the service, excepting to accompany the hymns, but play a voluntary as the men assemble and disperse. We use Sankey's Enlarged Hymn-book, for the simple reason that I do not know any other, numbering 730 hymns, containing at once so many good old Church hymns, combined with hymns of a perhaps less

musical and theological turn, which, nevertheless, go with a swing, which so many men enjoy. One hymn is sung as a solo, generally with a chorus, which is always keenly enjoyed. Let me say I never advertise the solo or any musical part of the service, excepting the orchestra at 3.15, as great care ought to be exercised lest the idea is given of holding a sacred concert or entertainment in our church. Notwithstanding orchestra and choir, the men are, after all, the choir in themselves.

A lesson selected is read by the committee in turn. As for the liturgy, it was felt unadvisable to use the Prayer-Book in full. It is, to my mind, too great to be used as a *first* book. I have often wished we could have a kind of graduated Prayer-Book. We have hitherto used Aitken's "Mission Liturgy," price 1d., published by Shaw and Co., but now that the service has become permanent, a change was felt to be necessary, and, in the absence of anything of its kind, I am about to submit to the Bishop a shortened form for approval. In any case, each man has a copy on entering the church, and the hearty and reverent manner in which the men join is most encouraging.

But what of the sermon? Not so much a sermon as a plain, homely talk, strictly of a Gospel character, bearing upon everyday life. Its object ought to be to show working men that the Church of Christ has a message for them of a Saviour and Gospel powerful enough to help them under all the circumstances of life. There must not be any sickly sentimentalism, but Christ must be preached—not merely Christ crucified and dead, but Christ living and active in the life of men now in 1894.

I am more and more convinced it is the Gospel that must be preached; it is the Gospel men need—the pure, simple Gospel, as told by our Lord in the streets and lanes of Palestine; not the Gospel in the language of the schoolmen, but in the language of Him about Whom we teach. Would that we could tell stories like He did! Simplicity without being childish; wisdom without being obscure. Men don't want politics in the house of God, nor yet do they want what is known as social questions constantly brought before them. It is true that religion ought to be, and is, connected with these things, but surely what ought to be our greatest aim is to bring the claims of Christ to bear on men individually, on their life and heart. Further, let positive truth be taught. Among large numbers of men it is never wise to attack other churches, whether Roman or Nonconformist. One of our men was confirmed a short time ago who had been a prominent Roman Catholic worker. Now, if when he first came to the service I had been anathematizing the Pope and all his works, the man's back would have been set up at once, and no good

would have resulted. Men want the truth preached. Preach the truth, and it must prevail.

I have tried to make the subjects as attractive as possible. "Jonah on the Down-grade;" "Jonah on the Up-grade;" "Why am I a Christian?" "Idols Up and Idols Down;" "The Man amongst the Trees;" "The Man under a Tree;" "The Man up a Tree;" "The Man with a Temper;" "Long odds, or 400 to 1;" "Gambling;" "Purity;" "England Sober—shall it be?" "The Man with a Swift Tongue and Slow Feet." These may give some idea of the style adopted. The only sensational thing about the addresses is their titles, but women have told me of their husbands who, to their astonishment, have spent hours over their Bible, trying to find out what the clergyman was going to talk about next Sunday. One word before I leave this. I do wish someone in authority would get all the clergy together and preach a sermon to us. If I had to give a text it would be, "Peter opened his mouth and said." For, however excellent a sermon may be in its matter, if men can't hear it, well— And if I may add, may I suggest there are commas and colons in the Church prayers? I may be wrong, but I always understood they were meant to be read, not gabbled. Uneducated men can't follow as fast as we can read.

This is the kind of service held every Sunday, excepting the first in the month, when, as I have said, we are compelled to hold it in the schoolroom. The men don't like this—neither do I.

I don't like mission-halls or schools. If possible get men into church. It breaks the ice; it revives early memories; it gives a Church as distinct from an undenominational tone, for I have often noticed that if a mission hall is a success, it becomes in reality a Congregational Chapel, with a semi-liturgy, and does not feed the Church at all. On this first Sunday the service is varied; answers are given to questions bearing on Scriptural difficulties or Christian evidences. The questions can be placed in a box at the door any Sunday. There is also a box at the door for contributions towards the expenses; these have been sufficient to meet the expenses, and last year we raised £77 for church and charitable objects.

So much for the service itself. Nothing, as will be seen, of a very special character. Then wherein lies its success? In unity, prayer, effort. The men's hearts are in it. They really love it, and work for it. Here is the crux of the whole matter! It has been our constant effort to let the men realize that it is *their* service. The great difficulty was, of course, at first. I don't know, for I have never asked him, what my Vicar thought of me the first six or seven months I was at

St. Peter's, for beyond the ordinary Church service I did practically nothing, except this: take stock, and get to know the men. I at that time rarely mentioned religion, and still more rarely mentioned church. My object was to get to know and be known as a man. If a man was fond of his bull-dog, I talked about bull-dogs; if of flowers, of flowers. One needs to temper zeal with discretion. I often think of the story of a man who, on hearing an impressive sermon, determined to try and do good to someone each day. While dressing next morning he made up his mind to speak to the first person he should see respecting his soul. Going downstairs, he entered his shop, for he was a hairdresser. A man came to be shaved. While lathering the barber tried to fulfil his vow, but could not. Then, after sharpening his razor, he approached his customer, and as he bent over him, razor in hand, he said: "My friend, are you prepared to die?" His customer, amazed, and thinking he had a madman to deal with, jumped up, knocked the barber down, and ran into the street. There we have a sample of zeal without discretion. Surely, in this work of reaching men we need to be as wise as serpents. Then, when the time was ripe, and the reserve and suspicion, which so often hinders one, was to some extent removed, the service was commenced. We have striven to keep the official element out of sight, and the organization is democratic. All matters pertaining to the service, and the many societies and clubs in connection with it, are managed by a committee, which now numbers sixty-two, of whom forty, two years ago, were not doing any Church work. A large committee, but essentially a working one, over forty being frequently present. This is again divided into sub-committees having charge of different branches of the work. In turn they occupy various positions at the service itself, reading in turn the lesson, giving out and collecting books, acting as sidesmen—in fact, we create as many offices as possible in order that more men may be at work. Every care is taken that every man has a welcome. I invariably go down to the door of the church after each service and shake hands with the men. This gives me an opportunity of noting fresh faces, those absent, and giving a word of encouragement to men who are present for the first time. But, important as is the work *in* the church, it would be sadly deficient and useless if there was none outside. We have over thirty men visitors; every house in the parish is visited every week by a man. These visitors forward to me weekly lists noting removals, sickness, distress, or need of a special visit. Further, another band visits the public-houses on Saturday night, and on Sunday between two and three o'clock, with the double result that many men are induced to attend, and also that

instead of arousing the hostility of the publicans, we frequently have four or five present at the services. But work is not confined to the committee. In the provinces, where men are engaged by firms employing hundreds of men whose homes are all close together, men may be reached in gangs, but in London, where men in a hundred houses work for a hundred firms far apart, and where the man downstairs frequently does not know the man upstairs, the work is very different, and men must be gathered one by one. It is therefore a cardinal principle with us that as soon as a man is reached, he must be set to reach someone else. The men work in different ways. One, unknown to me, has bought a rubber-stamp, and buys tracts which he stamps with a notice announcing the services, which he distributes week by week. Others, carpenters, have made boards, which are taken and hung outside the houses all over the parish, displaying bills announcing the service, for we believe in wise and systematic advertising. The old policy of bygone days of building churches costing £10,000 and then objecting to spend £50 in endeavouring to fill them, has been as ruinous as was the policy of those in days gone by who built porches at Bethesda, and then left a man for thirty-eight years without anyone to help him into the pool. Two other methods of work should be here noticed. We have tried by different means to reach every man in the parish. Perhaps once a quarter we have addressed envelopes containing invitations to every man in the parish, the names having been got by our own and the committee visiting, or by our excellent Scripture-reader, Mr. Herman. In special cases special letters are written. Usually I write fifty a week myself, and these have done much good. A point I strongly urge upon the men is—never give any man up. Another method used is that I announce that I shall be "at home" from 5.30 to 7.30 on Saturday evening for any man to visit me who may desire to do so. In some cases from twenty to twenty-five men have accepted this invitation, and have come seeking advice on mental and spiritual difficulties, so that two rooms have to be in use, as waiting and consulting-rooms. These visits have been most encouraging in their results.

Auxiliary Helps.—If one wishes to do real work amongst men he must be prepared to take notice of their leisure, and to help them in their daily life. A great mistake is, however, to form societies and give entertainments without forming a connecting-link between them and the Church's life. They are worse than useless unless this is done. The moment any such ceases to be a stepping-stone to higher things it ought to be abandoned. We have endeavoured to avoid doing anything of that nature. Another mode we have discarded: we

have used no bribes, given no gifts, so that no man came for what he could get. Such methods do more harm than good.

What is the result of all this? In connection with the service, and under the management of its committee, we have a Bible-class for men on Tuesday nights. Notwithstanding their late hours and distance from work, this has been well attended. We have also lately commenced an old-fashioned adult school for men on Sunday morning at a quarter to nine. These are exceedingly useful as giving a greater opportunity for distinctly biblical exposition than is possible at the service itself. Thrift and providence have not been forgotten. We have in existence three distinct clubs for this purpose—a sick and burial society, a thrift society, and a Christmas club. These have nearly 600 members, and nearly £500 has been paid in during the past year. We try to teach men that a good way to be all right financially when sickness comes, and when out of work, is to prepare for such when in health and work.

The social side is not forgotten. We have cricket and football clubs, rambler's club, orchestral classes, weekly entertainments on Saturday night as a counter-attraction to the public-house, admission by programme, one penny. Each evening is arranged for by some member of the committee, submitting the programme to me previously, so as to avoid anything of an objectionable nature being rendered.

May I add that a great drawback to the work is the want of a reading-room and library? This we hope to remedy.

Well, these are some of our methods of work, but with what result? No one can count real conversions. They are always uncountable. But some things can be noted. We have now a regular congregation on Sunday afternoons of between *five and six hundred men*, mounting up to *eight, ten and eleven hundred* on special occasions, scores of whom had never for years entered a place of worship before; and even this attendance does not reveal all, owing to the alternate Sunday duty which many of the men have to perform. What effect has this had on the parish? We can see and hear, from testimony of publican and visitor alike, that Sunday drinking in the parish is decreased fully one-third.

We also note the fact that scarcely a week passes but we hear from some woman's lips: "Our Jim is altered;" "Our home is different. It's like now what we were when first we were married." This testimony from the wives is borne out by the altered appearance of the men themselves, both in dress and character. But what has it done for the Church? It has certainly broken down prejudice. A man, a shoemaker, whom I tried and tried again to get hold of, always met me with the

remark: "How is it that the Archbishop of Canterbury gets £15,000 a year?" We got him to the service, and the last time I called to see him I found he had the Archbishop's photograph put up in his workshop. The Church has been kept in the background and Christ put forward, with the result that always follows, that the Church is stronger than ever it was. The men have interested themselves in all that is going on. As I have already stated, they have raised £77 for Church and charitable objects during the last year, in addition to paying nearly £100, the expenses of the service and its auxiliaries. On Hospital Sunday 1,148 coins, or £10 ls. 6½d. was raised; over 900 coins, or £7, for the Uganda Mission. The attendance at the ordinary services of the church has greatly increased, especially in the evening, when we can see men not only coming themselves, but bringing their wives with them. Here let me say the women have not been forgotten. Last February we commenced a companion service on Tuesday afternoons in church for women only. These have been largely attended, and have proved highly beneficial.

Many men have been confirmed; many others who had lapsed, or who had never joined at the table of the Lord, although confirmed, are now regular and frequent in their attendance. Last year what did our church records show? The largest numbers ever known in the history of the church—communicants, confirmees, baptisms, marriages, offertories. Surely these, together with the unreckonable results of change of heart, are such as to justify the existence of this special movement.

In conclusion, let me say that all this we believe to be in answer to earnest, persevering prayer, and to God would all those who have been engaged in the work ascribe all the glory.

As to how far in other parishes these methods may be available it is not for me to say. Each parish has its own peculiarities, but I think there is a remedy for every peculiarity if we diligently seek it. But in all cases I believe men in these days can only be won in large numbers by: Firstly trusting them with local self-government, with a wise exercise of the right of veto, and by getting the men each to feel that it is his work, and he must do it.

Secondly, the clergyman who has the work in hand must mean business, as much as the head of a department in Maple's or Whiteley's. Always hopeful—never be satisfied. If you get fifty men, never rest till a hundred be reached. A spirit of rest and be thankful is, in God's work, a sure sign of delay and weakness. You should always be accessible, always sympathetic, a true manly man of God.

Thirdly, in addition to this, there must be steady, firm reliance day by day on the Holy Spirit. Without this, this work, as all other, must fail in reaching the only end which is the justification of any and all our methods—the salvation of men, or, as Dr. Arnold said, the making of earth like heaven and every man like God. Men-fishing is most difficult work, but He who bade us go has likewise said, “I am with you always.” In our weakness He is our strength. In our ignorance He is our wisdom, our all in all. Then let us go forth, living, working, preaching, as if we believed it true what He said, “If I be lifted up, I will draw all men unto Me.”

Lift up Christ. Never mind one’s self. Never mind the Church (He will take care of that); and then men shall be won to holiness, righteousness, God, and in His great day we shall not appear empty-handed, but bringing as sheaves to lay at His feet the souls of men for whom He died and for whom His blood was shed.

J. E. WATTS-DITCHFIELD.

Reviews.

The Supernatural in Christianity; with special reference to statements in the recent Gifford Lectures. By Principal RAINY, D.D., Professor J. ORR, D.D., and Professor MARCUS DODS. Edinburgh: T. and T. Clark. Price 2s.

THE recent Gifford Lectures of the Berlin Professor, Dr. Otto Pfeiderer, delivered at Edinburgh, raised no small storm among Christian teachers and students of every sort. It was felt—not without good reason—that an unfair advantage had been taken by the professor, upon the strength of his position as lecturer on the Gifford foundation, to attack the records of the Christian faith; and a strong resolve was made that something should be done publicly to counteract the effect of the attack. Hence this little book, which contains three lectures by well-known writers, each an undoubted authority in his own line. Though it numbers scarcely more than one hundred pages, we doubt whether a better and more efficacious counterfoil could have been dealt even in a book a dozen times the size. In particular, Professor James Orr’s contribution to the question is, in its way, a masterpiece in little. Weighty in argument, thoroughly considered in the position it takes up, and temperate in tone, the volume deserves to be studied far and wide.

E. H. BLAKENEY.

Lux Naturæ. DAVID SINCLAIR. London: Elliot Stock.

Mr. Sinclair has here brought before us a very fascinating study, and his book will doubtless interest and instruct many. The nerve system of the universe is clearly demonstrated as having an almost exact parallel in the nerve system of the human body, and corporal nerves are shown to perform the same functions for the body as the so-called etheric chords do for the universe. In fact, from our perusal of the book, we are

inclined to observe that Nature is the brain, so to speak, of the universe, and therefore feels every action or movement that is contrary to her governing laws in precisely the same way that the sensitive power of corporal nerves is supplied from the brain when any part of the human anatomy is hurt. And throughout the whole book we are taught that the light of Nature must be before our eyes in every phase of our existence as natural beings; and, furthermore, we must live according to Nature—the Divine organ that God Almighty has appointed to guide the course of our lives—and not in complete antagonism with her, or else we shall be found to fight against God. This is a very thoughtful work, and one that in itself suggests thought.

W. A. PURTON.

Psalm Mosaics. By the Rev. A. SAUNDERS-DYER, M.A., Chaplain to H.M. Indian Service. London: Elliot Stock.

Talks with Young People on the Psalms. By C. H. PERRY. London: Elliot Stock.

We noticed lately a book on the Psalms, issued by the same house, that in its own domain might aptly be termed brilliant. We refer to Mr. Marson's "The Psalms at Work." No less praise may be given to Mr. Dyer's "Psalm Mosaics." The two will form a complete dovetail, and prove an almost indispensable addition to the clergyman's library.

The peculiar quaintness and freshness of "The Psalms at Work" is balanced by the deep sympathy and rich appreciation of the volume now under notice, which, moreover, has itself gathered informing details from many sources. For instance, a note on Ps. xxii. 14—"all my bones are out of joint"—runs:

In the literal meaning these words have given rise to some of those long and patient disquisitions which have inquired into the component parts of the cross, and the nature of our Lord's sufferings there. The Eastern Church, as well as some particular doctors of the West, has always held that, besides the cross and the nails, our Lord was supported by a smaller transverse bar beneath His feet; and that, in the convulsions of death, this became slightly displaced, so as to present the form which surmounts all Oriental churches.

Again, regarding Ps. cxxi., quotations, which are really full and interesting—not mere tags—are made from twelve sources, which are as widely apart as Keble's "Psalter in English Verse" and the "Midsummer Night's Dream," the life of Fenélon and of Hanington. We naturally find a number of references on the first and sixth verses of Ps. xxxi. to the numerous saints of all times and of all characters who have been comforted by them. Amongst others, a long extract is given from that singularly beautiful life of young Henri Perreyve, which Père Gratry, himself so single-minded and childlike, wrote. The commentary on Ps. xlii. is also full of touching references, e.g., one to St. Francis de Sales when dying at his beautiful old town in Haute Savoie, Annecy. Indeed, every page nearly is enriched with quotations, verse and prose, and anecdotes, that are by no means trite and hackneyed, but gathered with a discriminating and widely-searching hand. How curious it is, for instance, to find next door to a long account of an episcopal consecration this quotation from Spurgeon on Ps. xlviii. 3:

No sooner together than scattered! What! have they so suddenly fled? Even thus shall the haters of the Church vanish from the field. Papists, ritualists, Arians, sceptics, they shall each have their day, and pass on to the limbo of forgetfulness.

This is a book that should certainly find a place on the shelves of lovers of the Psalms.

The "Talks with Young People on the Psalms" is a little book admirably adapted for its purpose.

W. A. PURTON.

Inspiration, and other Lectures. By T. G. ROOKE, B.A., late President of Rawdon College. Edinburgh: T. and T. Clark.

These lectures are published as a memorial of their author, and it is easy to see that such is the case from the varied nature of the subjects. Roughly, the book falls into three divisions—lectures on Psychology, on the Authority of Scripture, and on Pastoral Theology, the pastors in this case being Baptist ministers, for Rawdon College is of that denomination. To some extent this heterogeneous nature of the contents diminishes its value for the general reader; yet we can imagine that the inner ring of the author's friends and pupils will read it with eagerness and profit, for he was a man of varied parts and saintly life. The lectures on Psychology, which occupy more than a third of the book, do not convey any fresh ideas or theories, but afford a clear *resumé* of the main truths of Psychology, especially in their bearings with religion. They are the work of an able and devout man. The lectures on the authority and inspiration of Scripture treat the matter, on the whole, from a conservative standpoint, and would prove of great value to any student, or anyone who wishes to go over the evidence for and against inspiration in these "critical" times. The lectures on pastoral theology are marked by a broad, loving, and tolerant spirit, are at the same time full of shrewd sense, and cannot but have been profitable to those who heard, or will read, them. We quote from a passage on the relations of the young Baptist minister to the clergy (premising that our author is strong for Disestablishment, and, we grieve to add, for Disendowment):

"It is possible that you may be brought into close and friendly relations with clergymen of the Established Church—clergymen who may be expected to belong to the Low Church or Evangelical school; for it is rare, indeed, for a High Churchman to give a Dissenting minister the chance of meeting him on a common official platform. Sometimes, also, there are private houses where the notabilities of Church and Dissent are brought together with studious intent; and in such gatherings a new Dissenting pastor's character for amiability and good breeding is often established or ruined in one momentous hour, and through circumstances the most trivial and insufficient. Hence there is perhaps more urgent need for care and discretion when the young Baptist minister meets the State Church clergyman, and, still more, the clergyman's wife and daughters, in a drawing-room, or across a private dining-table, than there is when a public platform is the scene of their encounter."

W. A. PURTON.

Short Notices.

How to Read the Prophets—Part IV., Ezekiel. By BUCHANAN BLAKE, B.D. Edinburgh: T. and T. Clark.

THIS book should prove very useful to those studying the prophet Ezekiel, and will, no doubt, secure the popularity it deserves. The text of Ezekiel is clearly divided up under explanatory headings, which constitutes the first division of the book. The second division treats of "the prophecies in their historical setting," and in a very interesting and

instructive manner shows the surroundings and conditions under which Ezekiel prophesied. The third division is chiefly taken up with the religious conceptions of Ezekiel, which are briefly summed up in this, that he conceived of God as the Almighty and the Absolute. A chronological table and glossary of names closes the book, which may be cordially recommended to all Bible students.

Essays on Vegetarianism. By A. P. HILLS. Vegetarian Publishing Office, E.C.

Vegetarianism may be all very well as an occasional experiment, but to claim for it absolute supremacy over animal food is taking a decided step in the wrong direction. God never meant this to be the case, otherwise the destruction of animal life and the consumption of animal food would have been prohibited from the very earliest times. We easily learn from the Bible that the destruction of animals for food is allowable, and therefore this conspiracy to overthrow our present dietetic system, by means of the third-rate asceticism which Mr. Hills advocates, is manifestly defeated. Apart from this, why should one branch of God's good gifts be set up as orthodox and legal more than another? Nay, rather, let us take full advantage of the bounty of Him, who has given us all things richly to enjoy.

The Spiritual Grasp of the Epistles. By the Rev. C. A. FOX, B.A. Partridge and Co.

This is an admirable little book, and all students of the Epistles will find it helpful to have it in their possession. Its style and language are such that all are enabled to obtain a spiritual grasp of the Epistles, and so the object of the book will be attained.

The Lord's Supper—its Form, Meaning, and Purpose according to the Apostle Paul. By WILLIAM ROBSON. London: Elliot Stock.

This little volume is written at such an obviously different standpoint from that of a Churchman that criticism is out of place.

The Government of God. By WILLIAM WOODS SMYTH. London: Elliot Stock.

This is a new and revised edition of a very well-known and valuable work. The text of the earlier edition appears almost intact. Where new matter is added it is enclosed in brackets. A painful interest attaches to the preface, in which distinct charges of plagiarism are brought against a certain popular writer on kindred subjects.

Searchings in the Silence. A series of devotional meditations. By the Rev. G. MATHESON, Minister of St. Bernard's, Edinburgh. London: Cassell and Co.

There are many really beautiful passages in this book, many fine thoughts, and many epigrammatic phrases. In all there are ninety-five meditations, each founded on a text, and elaborating its underlying ideas. We are convinced that the author's hope that the meditations may prove useful to preachers is fully justified, and for that reason we wish that an index of the texts selected had been given.

Outlines of Messiah's Kingdom. By the Rev. A. BARING-GOULD. London: Gilbert and Rivington.

We are glad to see that Mr. Baring-Gould's valuable little work has now attained its second edition. It is mainly a reprint of the first, but with certain additional explanatory notes. No doubt many friends of missions, and not of the C. M. S. alone, will read this little book on the Second Advent.

Monthly Notes of the Bible and Prayer Union. By the Rev. THOMAS RICHARDSON. Pp. 156. Bagster and Co.

These papers give suggestions and helps to the portions arranged for daily reading. The Union works now in Argentina, Australia, Ceylon, China, Denmark, Finland, Germany, India, New Zealand, Persia, South Sea Islands, Sweden, Switzerland, Syria, Tasmania, and United States. A penny stamp sent to the Editor secures a card for the year.

Our High Priest in Heaven. 2nd Edition. By ARCHDEACON PEROWNE. Pp. 114. Elliot Stock.

This little book ought to be in the hands of every Churchman, as it completely exposes the mischievous fiction invented for the support of an earthly propitiatory priesthood, that our Lord is perpetually engaged in offering Himself in heaven, and that His priests do the same on earth.

Lessons for Christian Workers. By CHARLES YATMAN. Pp. 66. Elliot Stock.

This is a new and tasteful edition of a useful manual, with a preface by Mr. Hay-Aitken. It contains 39 lessons on Your Bible, Your God, and Men, their distinctions and characteristics, and the way to approach them.

Luther Anecdotes. By Dr. MACAULAY. Pp. 189. Price 6d. R. T. S.

This is a delightful little biography of the great Reformer in the form of anecdotes. The able and popular author is in deep sympathy with his subject.

Bible Reading in Many Lands. By the Rev. THOMAS RICHARDSON. Pp. 70. Office of the Bible and Prayer Union.

This is an interesting record of Mr. Richardson's world-wide enterprise. As a beginning to the re-establishment of family prayer in the homes of the people, there could not be a greater help. It is a good plan to begin with the boys and girls in the day or Sunday-school, and then induce the parents to read the passages at home with their children.

Bible-Class Primers. Edinburgh: T. and T. Clark—

The Sabbath. By Professor SALMOND. Pp. 110. Price 6d.

The Kingdom of God. By HERBERT STEAD—

Part I. In Israel. Pp. 79. Price 6d.

Part II. In the Synoptic Sayings of Jesus. Pp. 78. Price 6d.

Part III. In Apostolic Times. Pp. 94. Price 6d.

These primers, edited by Professor Salmond, of Aberdeen, are written on scientific principles by men of learning and thought. Seldom has more suggestive matter been arranged in so small a space.

What is the Gospel? Pp. 92. Price 2s. Home Words Office.

It occurred to Mr. Bullock, the editor of the *News*, to ask ten different evangelical writers to give their views in answer to this all-important question. Amongst the writers are Archdeacons Howell and Sinclair, Canons Bell and Christopher, Principal Moule, P. B. Power, Henry Sutton, Walter Senior, William Odom, and George Everard. This book ought to be very helpful to young clergymen, and also to thoughtful readers who desire quiet meditation on the central truths of Christianity.

Five Years' Course of Bible and Prayer-Book Teaching. Second Year. Pp. 157. Price 2s. Church of England Sunday-School Institute.

Fifty-two lessons, those on the Old and New Testament being interspersed at intervals with explanations of different parts of the Prayer-Book. The first year's lessons have already been noticed, and the new volume is a fresh proof of the ceaseless good work done by the Institute.

Melchior's Dream, and other Tales. Pp. 250. Price 2s. 6d. S.P.C.K.

Mrs. Overtheway's Remembrances. Pp. 278. Price 2s. 6d. S.P.C.K.

These are the first two volumes of the new uniform edition of Mrs. Ewing's delightful works. The first contains seven stories, besides that which provides the title. No modern writer has a greater charm than Mrs. Ewing; and this complete re-issue of her works will receive the warmest possible welcome.

Men of the Bible and Church Seasons. (2nd Series, New Testament.) Pp. 127. Price 1s. 4d. Church of England Sunday-School Institute.

This is a convenient issue of Mr. Reskar's excellent addition to the repertory of the Sunday-School Institute.

Christian Creeds and Confessions. By Professor GÜMLICH. Translated by Mr. L. A. Wheatley. Pp. 136. Norgate and Co.

This little book is most useful and opportune. It is divided into three parts—Church Creeds, Doctrines of the Creeds, and Doctrines of the most important sects. Part I. contains an account of the Æcumenical Creeds, the Oriental, the Roman, the Lutheran, the Reformed, the Church of England, and the Church of Scotland. The second part discriminates very ably between the characteristic doctrines of these different communions; and the third part gives the doctrines of the chief sects which sprang from the main Churches.

The Church Worker. Annual vol. for 1894. Pp. 192. Price 2s. 4d. Church of England Sunday-School Institute.

This volume contains an important series of fifty-two Sunday-school lessons on "Men of the Bible" and "The Church Seasons." Another interesting feature is "Notes and Comments." The volume would be useful in all family schoolrooms, private schools, and middle-class schools, as well as to the Sunday-school teacher.

The Boy's and Girl's Companion. Annual vol. for 1894. Pp. 192. Church of England Sunday-School Institute.

The Bible Questions and the Bible Reading Union Papers are valuable features of this publication. There are also stories, poetry, and information of a suitable character.

Album of Twenty-four English and Welsh Cathedrals. Church Bells Office.

This agreeable book is a reprint of engravings and letterpress from *Church Bells*.

A Gift of Peace. By ROSE PORTER. Pp. 233. Price 2s. Sunday-School Union.

This tastefully-printed book has 365 texts on peace, coupled with well-chosen quotations in prose and verse.

The Characters of William Law. Second edition. Pp. 328. Price 9s. Hodder and Stoughton.

The book is so clever, original, and suggestive that there is no room for surprise at the first edition being exhausted before all the editor's copies were sent off.

William Law's Defence of Church Principles. Pp. 344. Price 2s. 6d. Griffith, Farran and Co.

Law wrote against Hoadley, Bishop of Bangor, from a strongly sacerdotal point of view. He afterwards greatly modified his opinions in an Evangelical direction.

William Law's Spirit of Prayer. Pp. 143. Price 1s. Griffith and Farran.
William Law's Spirit of Love. Pp. 185. Price 1s. Griffith and Farran.

These two devotional works ought to be in every Christian's library. Their publication at so low a cost is most fortunate.

My First Sermon. Pp. 92. Clarke and Co.

Mr. Atkins (editor of the *Young Man*) asked nine clergymen, of different denominations, to give him their recollections of their first sermons. Among them are Archdeacon Farrar, Dr. Berry, Dr. Horton, Dr. Clifford, Dr. Parker, W. J. Dawson, Hugh Price Hughes, and Silas K. Hocking. An excellent portrait accompanies each sketch.

The Pilgrim's Progress. Pp. 233. Elliot Stock.

This is a beautifully-printed facsimile of the first edition of Bunyan's immortal work.

The Christian Church in these Islands before the coming of Augustine. By Canon BROWNE. Pp. 156. Price 1s. S.P.C.K.

This little volume contains Canon Browne's three lectures at St. Paul's on British Christianity. Canon Browne is so well known as a lecturer and antiquary that his writings need no recommendation. He has carefully collected and weighed all the evidence about these early times, the records of which were so largely obliterated by the Saxon invasion, and gives the results in his usual pleasant style. He rejects the tradition of King Lucius, which he thinks was an invention at Rome to increase the influence of that see.

The Imitation of Christ. Pp. 267. Bagster.

This beautifully-printed little book is one of Bagster's Christian classics, and is directly translated from the original.

Fast-day Cookery. By GRACE JOHNSON. Pp. 96. Price 1s. 6d. Griffith, Farran and Co.

It is characteristic of our times that we should here have 30 soups, 20 sauces, 30 dishes of fish, 15 treatments of eggs, 20 dishes of lentils, rice, and macaroni, 30 vegetables, 6 salads, and 30 puddings, for those members of the Church of England who object to eating meat on days of fasting and abstinence.

The Fireside. Annual vol. for 1894. Pp. 858. Price 7s. 6d. Home Words Office.

Mr. Bullock's annual volume has its usual varied attractions. Dr. James contributes a series of chatty, modern parables, called "*Æsop in England*"; A. J. Symington has "*Chats about Authors and Books*," in twelve papers. There are the "*Sunday Readings*" and "*Present Day Topics*." The biographical sketches are always entertaining and instructive.

Hand and Heart. Annual vol. for 1894. Pp. 188. Price 2s. Home Words Office.

This is of the same character as the larger volume, but is intended mainly for younger readers. Among the London parishes of which accounts are given are St. James's, Hatcham; St. Stephen's, North Bow; and All Saints', Plumstead. There is a series of seven interesting addresses on Temperance, and another useful set on Business.

The Dawn of Day. Annual vol. for 1894. Pp. 286. S.P.C.K.

This well-known and useful volume maintains its high character. The principal story is by Manville Fenn.

The Child's Pictorial. Annual vol. for 1894. Pp. 192. S.P.C.K.

The numerous coloured illustrations in this charming little volume are of the most attractive character.

The Church of England Hymnal. By C. D. BELL, H. E. FOX, and Dr. A. H. MANN. Price 4s. to 7s. 6d. Hodder and Stoughton.

This admirable manual contains 623 hymns and nearly 1,000 tunes. The collection is distinctly Evangelical. Canon Bell is himself a poet, and competent from his knowledge and taste for the task he has undertaken. There is no supporter of Reformation principles whose judgment in point of doctrine could be more careful than Mr. Fox, of Durham, and the book has been equally fortunate in its musical editor, Dr. Mann, the organist of King's College, Cambridge. There is a very long list of obligations to other writers of hymns and tunes, which, with the exception of tunes peculiar to Hymns Ancient and Modern, seem to have been freely granted. Dr. Mann himself is responsible for sixty new tunes, many of which are notably melodious. The book is divided into forty-five different subjects, according to the Christian year, and numerous important occasions when special hymns are required. The collection has been most carefully made, and is in every respect admirable. It will be widely welcomed both for use at home and in church.

Carols for Use in Church. By R. R. CHOPE, and others. Pp. 390. Price from 1s. 6d. to 4s. Clowes and Sons.

This is a collection of 215 carols. Ninety-three are for Christmas, and others are for St. Stephen, St. John, Holy Innocents, Circumcision, New Year, Epiphany, Purification, Easter, Whitsuntide, Trinity, and Harvest. The book has a certain tendency to mediæval sentiment, as might perhaps be expected from the association of carol-singing. Such an expression as "Mother of our God," which is the last line of several verses in No. 155, needs careful handling, as it is not the exact equivalent of the compound Greek word which it represents. Although many well-known carol-tunes are necessarily absent, as they belong to other collections, the book will be a popular addition to this section of church music. Whether much used in church or not, it will afford a variety for Sunday evening in the family. The music is edited by H. S. Irons and A. H. Brown, and there is a very interesting historical introduction by S. Baring-Gould.

Lyrics of a Long Life. By NEWMAN HALL. Pp. 256. Price 3s. 6d. Nisbet and Co.

The able and beloved author has poetical gifts of a very high order. The sonnets are beautiful studies of musical language; and the hymns and other lyrics breathe pure and earnest devotion, literary culture, and rich experience. The hymn, "To Thee, O Christ, we sing," reaches a very high level of exultant fervour. It is probable that many of these hymns will be included in future collections for Congregational worship.

Sermons on the Church's Duty to the People of England. Pp. 230. Price 3s. 6d. Elliot Stock.

The scope of this book is indicated by the Bishop of Rochester in the preface: "'Religious instruction,' says Adam Smith, 'is a species of instruction of which the object is not so much to render people good citizens of this world, as to prepare them for another and a better world in the life to come.' Utterly to eradicate that notion, 'to shrivel the falsehood from the souls of men,' and to supplant it by a truer conception of the Gospel of Christ, is, as it seems to me, the special office of the Church of England at the present moment in our national life."

There are twenty-one sermons and preachers, amongst whom are Chancellor P. V. Smith, Dr. Cunningham of Cambridge, J. W. Horsley, Professor Shuttleworth, Father Ignatius, Mr. Hay-Aitken, Canon Trench, Canon Rhodes-Bristow, Prebendary Shelford, the late Prebendary Grier, A. F. Winnington-Ingram, and R. R. Dolling. Among the subjects are

Undogmatic Religious Teaching ; the Education of Parents ; Sacredness of Property ; the Housing of the Poor ; Young People in Shops and Warehouses ; Labourers on Public Works ; the New Criticism ; Parochial Missions ; Restoring the Churches to the People ; Legislation ; the Classes and the Masses ; Democracy ; Justice and Charity ; Spiritual and Social Ideals ; Labour, Leisure, and Religion ; Monopolies. Art's Aid to Religion, by Mr. Arundell Whatton, is a difficult subject, thoughtfully and cautiously treated, and should be well considered by the artistic profession.

Pictures from Bohemia. By JAMES BAKER. Pp. 192. R.T.S.

The R.T.S. have added to their charming series of the different countries of Europe an interesting volume on Bohemia, admirably illustrated. The romantic country of John Huss is little known to Englishmen, and this will be a very pleasant and instructive introduction.

John Drummond Fraser. By PHILALETHES. Cheap Edition. Pp. 343. Price 1s. 6d. Cassell and Co.

This capital story of the relation between the mediæval movement in the Church of England and the secret and basilisk force in the Church of Rome has been published in a cheap edition, and should have a wide circulation.



THE MONTH.

IT is announced that the Bishop-designate of Colchester (Archdeacon Johnson) has accepted the Archdeaconry of Colchester, and that Canon Stevens, Vicar of St. John's, Stratford, has accepted the Archdeaconry of Essex. Canon Stevens (says the "Essex County Chronicle") is a man who has done yeoman service for the Church in London-over-the-Border. His own parish contains an enormous population. "The 'Essex Almanac' returns the value of the living at £250, but as a matter of fact the whole endowment of the parish is only £50 a year and a house. All else is precarious. Since Canon Stevens has been Vicar he has needed and has had at least three curates to assist him, and one in addition at Trinity [College, Oxford] Mission. The last number of the parish magazine contains the names of no fewer than six curates, while there are three paid women workers constantly engaged in visiting. The amount required annually to give a minimum living wage to the clergy working in the parish is more than ten times that of the endowment; while to take one branch of the work alone, the Stratford Refuge, founded by Mrs. Raymond Pelly, over £500 a year has to be raised. Practically, therefore, nearly all the work of this populous parish depends on voluntary effort."

The Crown living of Rector of Andreas and Archdeacon of Man, vacant by the resignation of Dr. Joshua Hughes-Games, who has been appointed Vicar of Holy Trinity, Hull, has been conferred upon the Rev. Hugh Stowell Gill, Vicar of Malew. Mr. Gill is a born Manxman, and the oldest beneficed clergyman in the island. For many years he has taken deep interest in poor-relief, and was a stern supporter of the old Manx voluntary system of relief. He graduated at Trinity College, Dublin, in 1853, and was ordained the same year to the chaplaincy of St. Luke's, Baldwin. He was Vicar of Rushen from 1859 to 1872, when he became Vicar of Malew. He served as diocesan inspector 1879-81, and is chaplain to the present Bishop, serving in a similar capacity to Bishop Bardsley. He is Rural Dean of Castletown, and one of the secretaries of the diocesan conference.

The "Times" states that the Rev. G. O. Vance, D.D., incumbent of Holy Trinity, Kew, Victoria, and Canon of St. Paul's, Melbourne, has been elected Dean of Melbourne in succession to the late Very Rev. H. B. Macartney. Dr. Vance was a scholar of Lincoln, Oxford, and took his degree with a Second in the Final Classical Schools in 1850. The degree of D.D. was conferred upon him in 1886. He was ordained by the Bishop of Adelaide in 1853, and the whole of his ministerial life has been passed in Australia.

Dr. Vaughan preached in Llandaff Cathedral, for the first time since his illness, on Christmas Day.

The "National Church" for January gives its usual analysis of the amount contributed on Hospital Sunday, according to the official report just received. The Church contributions are both absolutely and relatively higher than last year :

	£	s.	d.
Church of England... ..	28,528	3	7
Congregationalists	1,500	6	5
Jews	1,135	3	10
Presbyterians	1,064	9	2
Wesleyans	978	14	11
Baptists	835	14	10
Roman Catholics	484	0	6
Unitarians	277	12	2
Society of Friends	126	6	1
Greek Church	99	4	8
German Lutherans	91	15	3
Church of Scotland	84	10	0
Foreign Protestants	80	7	1
Catholic Apostolic	65	0	9
Reformed Episcopal Church	57	6	3
Methodist (Welsh Calvinistic)	39	19	3
Swedenborgians	25	1	10
Methodists (United Free Church)	20	18	3
Methodists (Primitive)	20	8	11
Free Church of England	10	15	7
Countess of Huntingdon's Connexion	4	15	3
Moravians	2	3	7
Methodists (New Connexion)	1	0	0
Various	397	15	9
	£35,931	13	11

St. Michael's, Chester Square, again heads the list with a collection of £1,202 15s.; Christ Church, Lancaster Gate, stands second with £1,059 12s. 8d.; St. Jude's, South Kensington, third with £770 10s. 9d.

The "Liverpool Post" is enabled to give the following statistics in reference to the work carried on in the diocese of Liverpool during the year just closed: There have been 85 Confirmation services conducted at different centres, the totals being: males 3,322, and females 5,323; together, 8,645—fully 600 above the numbers confirmed in 1893. It is further interesting to note the gradual and steady increase in these figures, which commenced in the first year of Bishop Ryle's episcopacy with a total of 4,719. At the Trinity and Advent Ordinations there were presented separately—deacons, 33, and priests, 31, making a total of 64 candidates ordained. The new church at Huyton was consecrated last year, bringing up the number of churches consecrated since the formation of the diocese to 37; and, in addition to this increasing accommodation, the progress of mission-hall and parish-room extension has continued steadily. The population of the diocese now reaches 1,200,000,

which is divided into 10 rural deaneries, with 204 incumbents and 203 curates, aided by a prominent staff of Scripture-readers, teachers, and other lay-workers.

The Year-book for 1895 of the Episcopal Church in Scotland gives the following statistics compiled from the synod clerks' returns made up to June 30 last: Working clergy, 303; incumbencies and missions, 314; parsonages, 128; Church population, 105,027; communicants, 39,831; baptized during the year, 7,827; confirmed during the year, 3,530; marriages during the year, 801; day schools, 80; day scholars, 15,037; Sunday scholars, 17,450. The contributions to the principal funds administered by the Representative Church Council during the year amounted to £22,052.

The statistics of the Welsh Nonconformists for last year show that in Wales (including Monmouthshire) the Congregationalists have 1,118 places of worship, with accommodation for 388,148 persons. This gives an increase of ten places of worship for the year. There are 748 Welsh ministers, of whom, however, ninety are described as "without pastoral charge." There are eighty-eight students in the Welsh Colleges. The Baptists in the Principality have 859 places of worship, with accommodation for 321,334 persons, and 100,534 communicants. This is an increase of 9,730 sittings and of 2,412 communicants. In the Sunday-schools there are 9,883 teachers (an increase of 376) and 106,820 scholars (an increase of 4,559). There are 476 pastors with charges and sixty-seven students in the theological colleges. The sum of £12,321 has been given for the reduction of chapel debts, and £9,447 for the enlargement of old or the erection of new buildings. The Calvinistic Methodists include in their returns all their churches (whether Welsh or English) that are in England. The total number of churches in the entire denomination is 1,294 (an increase of twelve), with a united membership of 141,964 (an increase for the year of 2,316). In the Sunday-schools, inclusive of teachers, there are 192,911, an increase of 745, while the number of "adherents," who are not communicants, has, it is said, increased by 9,342. The number of ordained ministers is 705, and the amount of chapel debts is £284,671, though last year the sum of £53,829 was raised for debt liquidations.—*Times*.

At the adjourned quarterly meeting of the Council of the Bishop of St. Albans Fund for East London-over-the-Border, Canon Procter, hon. sec., announced that there was a deficiency on the special church and mission-room building fund of £850 and an available balance on the general fund of £1,967. In consideration of the anxiety which the clergy would feel if there was an uncertainty about the continuance of their grants, it was resolved to renew for six months the grants for the stipends of the 120 living agents and for the rents of the eighteen mission-rooms at a cost of £4,518. This left a deficiency on the general fund of £2,551, which it was hoped would be reduced by fresh contributions coming in before the accounts of 1894 were finally closed for audit.

The Bishop of London's Fund has received a New Year's gift of £1,200.

Miss Mary Smith, of Watford-Field, Watford, Herts, who died on the 20th of October last, leaving personalty to the amount of over £18,000, has bequeathed £2,500 to the vicar and churchwardens of Watford Town Hamlet, Herts, to be invested, and the income applied in the payment of 5s. per week each to the inmates of the almshouses at Watford erected

by her, and in keeping the almshouses in repair; £100 to the Cottage Hospital, Maidenhead; £100 to the vicar and churchwardens of Bushey, Herts, the income to be applied by them in the purchase of clothes, to be distributed among poor people not resident in any almshouse; £50 each to the Church of England Watford Sunday-schools, the coffee-tavern, High-street, Watford, and the public library, Queen-street, Watford.

The honorary secretaries of the Bristol Bishopric Society have just received £500 from a donor, who wishes to be described as "Franciscus," towards the re-endowment of the See of Bristol. A similar amount was anonymously subscribed a few weeks ago by a lady who had intended to leave it as a legacy for the purpose. The sum raised since the Bishop of Truro's sermon in October, on the occasion of the anniversary of the society, is £2,754. There remains to be subscribed or guaranteed such an amount as will, at the expiration of five years, produce an annual income of £220, before an Order in Council can be made re-establishing the Bishopric.

The Church Pastoral Aid Society has received a legacy of £2,000 under the will of the late Miss Mary Blissett.

An anonymous contributor "in the Master's name" has sent to the Additional Curates' Society £150, "to be repeated, D.V., for the next four years," in order to provide one curate.

A lady at Basingstoke, who does not wish her name to be disclosed, has given £1,500 towards the erection of new Church Sunday-schools in that town.

The East London Church Fund has during the past week received £100 from the Marquis of Salisbury and £400 from Mr. Charles Morrison.

The Salters' Company have made a grant of fifty guineas to the building fund of the Church House.

In response to the appeal made to the Corporation and the City Companies to assist in bringing the work of restoration of St. Bartholomew-the-Great, West Smithfield, to a conclusion by completing the lady chapel and crypt, the following bodies have already subscribed: The Corporation, 50 guineas (second donation); the Skinners' Company, 100 guineas (second donation); the Grocers' Company, £50 (fourth donation); the Clothworkers' Company, £50 (fourth donation); the Mercers' Company, £25 (fifth donation); the Goldsmiths' Company, £25 (fifth donation); the Salters' Company, 20 guineas. Other companies have promised to consider the matter in the new year. If liberal support is given the £1,300 still required should enable the lady chapel as well as the crypt to be completed for opening next summer.

Dr. Bruce, the Persian missionary, has resigned. Dr. Bruce joined the C.M.S. missionary staff in 1858, when he was appointed to the Punjab, but his name is more intimately associated with missionary work in Persia. It was in 1869 that he visited the country on his way back to India. Finding the Moslems of Ispahan and its neighbourhood not unwilling to discuss religious subjects, he took up his abode there and gathered round him some few of these and a considerable number of Armenian Christians who were dissatisfied with their form of worship. Schools were opened in 1875, when the society formally adopted his work as one of its missions.

Obituary.



JAMES ATLAY, 93rd Bishop of Hereford, a kindly and fatherly prelate of the High Church school, was Scholar of St. John's College, Cambridge, Bell's University Scholar, Senior Optime and First Class Classical Tripos (1840), Fellow of St. John's (1842-59), Curate of Warsop, Notts (1842-46), Vicar of Madingley, Cambridge (1847-52), Whitehall Preacher (1856-58), Vicar of Leeds (1859-68), Canon Residentiary of Ripon (1861-68), Margaret Preacher at Cambridge (1859 and 1887), Select Preacher (1858, '62, '70, '73, and '90), Bishop of Hereford, 1868. The diocese is almost purely agricultural, and has a population of 217,699. It was founded in 676, and the first Bishop was Putta. There are 21 Rural Deaneries, 36 Benefices, 93 Curates, and 97,845 church sittings. The income is £4,200. It is an ideal diocese for one who could, by precept and example, establish peace in every village between Churchmen and Nonconformists.

Miss Frances Mary Buss, who died on Christmas Eve at the age of sixty-seven, was the eldest child and only surviving daughter of the late Mr. R. W. Buss, painter-etcher, and one of the illustrators of the "Pickwick Papers." In 1850 she and her mother opened a school in Camden Town, which was ultimately placed on a public foundation, endowed by the Brewers' and Clothworkers' Companies, and grew into the great educational establishment known as the North London Collegiate and Camden Schools for Girls, with their thousand pupils and their brilliant record of University successes. At one time a third of the members of Ripon College were said to have passed through "North London." It may be added that when the Girls' Public Day-school Company began its work of establishing first-grade girls' schools throughout the country the school over which Miss Buss so ably presided was recommended as the model to be studied at the outset by newly appointed head-mistresses. Miss Buss took a prominent part in much other work connected with education, as in the formation of the Head Mistresses' Association, the Teachers' Guild, and the Cambridge training College for Women Teachers, opened in 1886. In 1873 she became a Fellow of the College of Preceptors.

Miss Christina Georgina Rossetti has succumbed to cancer after five months of terrible suffering. She passed away quietly and peacefully in her sixty-fifth year. She was a poet of no mean order, and was a worthy member of the distinguished family of her name. Her poems were often of a very tender and pathetic character, but she could also write excellent verse breathing the spirit of joy and gladness. The devotional element had been conspicuous in Miss Rossetti's earliest poetical works, and it was further exemplified in 1874 by a work exclusively devotional, "Annus Domini: A Prayer for each Day of the Year, founded on a Text of Holy Scripture." But, as the Rev. E. Maclure, of the S.P.C.K., reminds us, one of her latest, largest, and perhaps the most representative of her peculiar genius, is "The Face of the Deep; a Devotional Commentary on the Apocalypse," which was first published in May, 1892. It is not a commentary in any ordinary sense, but a collection of "pearls," in prose and verse, which she discovered in her reading of the Revelation of St. John.—*Record.*