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THE
CHURCHMAN

SEPTEMBER, 1897.

ART. I.—THE AUTHORSHIP OF THE PENTATEUCH.

No. X.

BEFORE proceeding further, I wish to supply an omission in my critical analysis of Gen. ix. In vers. 15-17 we have the mention of a covenant between God and "every living creature of all flesh." As, *ex hypothesi*, P is the writer who is specially charged with the task of emphasizing the distinction between the Jews and every other nation under heaven, it is not a little surprising to find these verses, insisting as they do on the contrary doctrine of the brotherhood of humanity, assigned to P. Here the linguistic and the theological *criteria* of the subjective school are entirely opposed to one another. בְּרֵה וְרַבָּה, לְאֵלֶּיךָ, שְׂרֵיץ, "everlasting covenant," and the like, are declared by Professor Driver ("Introduction," pp. 123, 124) to be clear indications of the style of P in chap. ix. But on p. 121 he points out how "in P the promises to the patriarchs are *limited to Israel itself*."¹ "The establishment of a covenant with" the "members" of "the Abrahamic clan" (p. 122) is, he adds, a special characteristic of P's teaching. "Utrum horum mavis accipe." Either P's style or his principles are at fault here. Either the author of P has forgotten the object for which he was writing, or the linguistic characteristics of P have been falsely attributed to him. Once more, therefore, the need of a closer and fuller investigation than is contained in the flimsy assertions made with so much confidence is demonstrated. It is unquestionable that the post-exilic period was that in which the distinction between Jew and Gentile was emphasized to its fullest extent. If P be the work of a separate author, and if this author wrote in post-exilic times, it is certain that it is

¹ The italics are his.

not to him that we should look for the special mention of a covenant between God and all mankind.

The description of the confusion of tongues, and its reason, in chap. xi. seems again to present strongly archaic features. Such a narrative was hardly likely to have been composed in the days of the early kings of Judah. Whether we regard it as historic, or as a legend invented to account for the origin of various languages, it is impossible for the scientific historic investigator to assign it to so late a date as this.¹ If history, it is of course authentic tradition; if legend, the form of the legend is distinctly that of a period anterior to such a civilization as that of the days of David and Solomon. But our principal business is with P. To this narrative vers. 10-27 are assigned. And if the Hiphil of לָרַב be indeed the characteristic sign of a special author, which I have given some reasons for believing was not the case,² the severance goes on so far "as merrily as marriage-bells." But those bells become a little "out of tune and harsh" by the sudden stoppage in ver. 28. The narrative here is flowing enough. "These are the generations of Terah. Terah begat Abram, Nahor, and Haran, and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees." *Primâ facie*, there is no sign of dislocation here; but the fiat has gone forth that vers. 28-30 are the work of JE.³ Once more, why? There are no linguistic features in the passage to indicate difference of authorship. The facts recorded are in harmony with the rest of the narrative. There are no theological reasons why a severance should be made. One singular fact may be noticed in passing. Sarai is said here (by JE, remember) to be "barren," to have "had no child." A similar statement in chap. xvi. is assigned to P, though the words which follow, "and she had a handmaid," etc., are assigned to JE, and this though they are in close and necessary connection with what precedes. To this passage, however, we shall return. Our present object is only to show the remarkable arbitrariness of the so-called criticism. Moreover, the redactor has here once more left out some portions of JE; for as the latter says that Haran "died before his father Terah in the land of his nativity, in Ur of the Chaldees," there must have been some mention of Terah in his narrative. Why has not the redactor

¹ Wellhausen ("Comp. des Hex.," p. 16) admits the composite character of JE here, and Kautzsch and Socin look on xi. 1-9 as forming part of an earlier source of J. Professor Driver is silent on this point.

² CHURCHMAN for 1896, pp. 343, 344; for 1897, p. 450.

³ It may be well to mention the portions of chaps. xi.-xiii. assigned to P. They are as follows: xi. 10-27, 31, 32; xii. 4b, 5; xiii. 6, 11b, 12a. But see next page, note.

given it? Why, moreover, has he patched this little piece of JE into the consecutive narrative of P (vers. 10-27, 31, 32)? No reason is or can be given which can bear a moment's investigation. We may further remark that here the redactor is in his exact and rational mood, for he never once speaks of Abram as Abraham, or Sarai as Sarah, until chap. xvii., which is entirely assigned to P. Nor does he ever afterwards call either of them by their original name. And from this a further conclusion follows, that either JE and P must each have recognised, and in all probability have narrated, the striking event recorded in chap. xvii.; or the "mere compiler," who inserts the history, and frequently makes no attempt to harmonize the most glaring contradictions, must have carefully written Sarah for Sarai all through the portions of JE he inserted after chap. xvii., or Sarai for Sarah in every mention of her *before* that chapter. Again, it is indifferent to us which hypothesis is adopted. It is difficult to say which of the two is the more improbable.¹

Some other singular results follow from the compilation theory in this and the next chapter. It is necessary to explain that in chap. xii. only the latter part of ver. 4 as well as ver. 5 are assigned to P. Our first discovery is that on the compilation hypothesis JE never brings Abraham and his family into Canaan at all. They *are* there, but they never *get* there. It is not until P's history is published that we learn their destination, and some particulars of their journey. All JE tells us is that Jehovah said to Abraham that he was to go to "a land that I will show thee." Our next information from JE is that Abraham is already in "the land," and that "the Canaanite" was also there. Then we find P assuming, not narrating, the death of Haran (xi. 31; xii. 5). It is to be observed that he does this twice. Now, it is impossible that P can have failed to record the death of Haran. Therefore, the fact that his words are not inserted disposes of the idea that we have *the whole* of P embodied in the narrative. Consequently, all the arguments—and they are both numerous and important—founded on what P omits or does not contain are utterly beside the mark. For if the redactor does not insert the whole of his account, how can we possibly tell what he omits or takes no notice of? The same must be said of JE. But if this be true, a large portion of the argument in Professor Driver's "Intro-

¹ Wellhausen, however ("Comp. des Hex.," p. 4), attributes chap. xi. 17-32, save ver. 29, to Q (P). "This," he says, "is a complete, clear, and established connection." Nevertheless, Professor Driver, presumably following Kautzsch and Socin, departs from it without a single word of explanation. Truly the ways of the critics are inscrutable.

duction" collapses like a house of cards.¹ And we may also ask once more why that astonishing person, the redactor, has treated his authorities in this extremely eccentric fashion.

Another trifling point, yet not without significance, is the statement in P that Terah "took" Abram his son, as well as Sarai and Lot, to Haran. JE (in chap. xii. 1-4) says that this was on account of a revelation to Abram. If the narrative be homogeneous (and no sufficient argument has been adduced to the contrary), we have here, instead of a contradiction, a touching insight into the unity of sentiment prevailing in Terah's family at that time. Abram was undoubtedly the leading mind. To him were all the Divine communications made. But his family firmly believed them, and were all ready to act on them. The dissection theory destroys ruthlessly all the subtle touches which have made the history in Genesis so natural, so interesting, and so profitable to generation after generation of Jews and Christians. It does more. It makes the whole history of the migration of Abram, his father, and his family unintelligible.

But we now come to a more remarkable evidence of unity of authorship. We learn from P that Terah and his family arrived in Haran, and that after the death of Terah Abram (chap. xii. 5, 6) removed thence to Canaan. No mention of Nahor is made in either narrative.² Nor does JE refer to any stay at Haran. In chap. xxii. 20-24 (JE) we have a mention of Nahor's family, which included Bethuel. In xxiv. 10 (JE) we have a mention of the "city of Nahor." But in chap. xxvii. 43 (JE) we are further informed that this city was *Haran*, for Laban, Bethuel's son, was living there. Therefore Nahor stayed behind in Haran. Now, in the part of the narrative we are at present considering, it is remarkable that JE *never once mentions Haran*. The mention is *confined to P*. Therefore we have here a most striking undesigned confirmation on the part of JE of the accuracy of P's narrative, or, rather, in reality, a proof that there is in our narrative no such thing at all as a "mere compilation" of two separate histories by a redactor. Moreover, Professor Driver's argument about "Paddan-Aram" being a special characteristic of P also goes by the board. He contends ("Introduction," p. 128) that "J says Aram-naharaim." So he does in chap. xxiv. 10. But he also speaks there of the "city of Nahor." And he *calls this city Haran* in Gen. xxvii. 43.³ And so does P in

¹ I find Professor Hommel ("Ancient Hebrew Tradition," p. 290) using precisely the same expression of Wellhausen.

² It is necessary now and then to remind the reader that it is not admitted that there are two narratives. The point is only assumed for argument's sake.

³ So also in xxviii. 10; xxix. 4.

Gen. xi. 31; xii. 4, 5.¹ So we see that full and careful examination of the facts tends to disclose a good many things in the Pentateuch which are unknown to Professor Driver's philosophy. Assertions have been made pretty freely on this subject, and the assertions have a very imposing look until they are subjected to criticism. There are many other assertions which have seemed irrefragable to those who have made them and to their docile disciples, which will also disappear when subjected to rigorous investigation. Some have been remarked upon already. Others will receive notice in due time. The truth is that nothing is easier than first of all to make your assumptions in regard to the phrases characteristic of the authors into which you have divided your history, and then to proceed to your severance according to your assumptions. And the thing, no doubt, has been most cleverly, laboriously, and thoroughly done—done so as to make the task of refutation extremely difficult.² But our German neighbours, unfortunately for themselves, have carried out their work of dissection, not by a careful study of the history, but too often by the help of a Hebrew concordance. And this time it has misled them. It could not be otherwise. However completely the scheme may be contrived, awkward little gaps must necessarily be left here and there through which the spear of the genuine critic can penetrate. And one of the most awkward is the one we are now considering. It is extremely irritating, no doubt, for "Paddan-Aram" had been so carefully marked off throughout as a special characteristic of P, and Haran, as well as Aram-naharaim, as belonging to JE. But

"The best laid schemes of mice and men
Gang aft agley."

So I am afraid the analytic critics will have to go to work again. Let them take my advice, and boldly assign Gen. xi. 31, 32, and xii. 4, 5, to JE. There is no reason whatever why they should not do so—no reason whatever, in fact, why these verses should be assigned to any one author rather than another. And then Professor Driver can continue triumphantly to assert that "Paddan-Aram" is an invariable

¹ It is to be remarked that while Gen. xxviii. 1-9, where Laban's dwelling is said to be at Paddan-Aram, is assigned to P, the rest of the chapter, for no particular reason, except that Laban's home is said to be Haran in *ver.* 11, is assigned to JE! Half of chap. xxxi. 18 is assigned to P in the midst of a narrative assigned to JE, because *Paddan-Aram occurs in it!* The same is done in xxxiii. 18. In xlvi. 7, Paddan is assigned by Kautzsch and Socin to the redactor!

² This assumes that the critics are agreed down to the minutest detail. But they are not. And the very slightest difference, as may be seen here, may involve the most important consequences. Unless this kind of criticism be absolutely infallible, it is almost absolutely worthless.

characteristic of P, and Haran and Aram-naharaim of JE, and nobody can contradict him! Perhaps such a course might hardly be consistent with the great principle of the infallibility of the critics. But I am afraid it is the only way out of rather a serious difficulty. And so easy a mode of escape is it, that though extremely merciful, it is perhaps a little injudicious on my part to suggest it.¹

Another singular conclusion of the modern critics is that which assigns to JE *all the three* stories which represent Abraham and Isaac as passing off Sarah and Rebekah respectively as their sisters, under the pressure of extreme danger. If ever there were a circumstance which displays the capricious temper of the modern critic in its strongest colours, it is this. If ever there were an instance in the Pentateuch of the embodying into one history accounts from different sources, it is here. Yet two of these stories are assigned to J and one to E, the latter of which, by hypothesis, or, rather, by extorted and reluctant admission, has been incorporated with the former by a later editor.

The whole of chap. xiii., with the exception of ver. 6, and vers. 11b and 12a, is attributed to JE. One special feature of the chapter is the prominence assigned to Lot. This falls in well enough with the theory of unity of authorship of Genesis. But if we accept the modern critic's hypothesis, it is strange that only the most casual mention of Lot is found previously in JE (xii. 4). It is the so-called P which takes pains to indicate the important part Lot is to play in the subsequent history. As in the case of Noah, so here, the historian takes care to give a fitting introduction to one of his more prominent characters. Lot is first of all (xi. 27) mentioned in the genealogy (P) as the son of Haran. Then he is mentioned as having accompanied Terah and Abram to Haran (P), and afterwards as having accompanied Abram to Canaan. The modern critic (1) deprives the history of all its little artistic touches, (2) it makes JE take only the slightest notice beforehand of a person of whom it has many important details to record, and (3) it represents P as marking adequately the importance in the subsequent history of a person of whom it has nothing to say; for the only mention of Lot in P after this chapter is to be found in chap. xix. 29. The latest critics increase this improbability by striking out the words, "and Lot went with him" from JE, and assigning them to the redactor.²

¹ Professor Hommel (p. 206) thinks that the country came to bear the name Paddan-Aram between the period of Abraham and that of Jacob.

² For my readers' sake, I will give P's history of Lot subsequent to its mention of him in xi. 31, 32, and xii. 4b, 5: "And the land was not able to bear them [whom?] that they might dwell together, for their substance was great, so that they could not dwell together. And they separated

When we come to the supposed insertion of a verse from P between vers. 5 and 7 (JE), we are struck (1) with the fact that it is required in order to explain the strife between the herdsmen of Lot and those of Abraham, and (2) that once more something must have been omitted from P, since the word "them," being a pronoun, presumably (unless the critics are "reges, et super grammaticum") requires some nouns to which it refers. The nouns are only to be found in JE, so that once more we are reminded of the utter untrustworthiness of any argument based on what P does not contain.¹ We conclude our literary analysis of this passage by appealing to any rational person whether the narrative in chaps. xi.-xiii., as it stands, is not as smooth and flowing and as coherent and consistent in all its parts as a narrative can be, and whether there exist any reasons whatever for its dissection into the work of various authors in the way the critics have suggested?²

themselves the one from the other; Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt." The next sentence of P it may be well to add: "And" *some one* (Jehovah here is an *editorial correction!*) "did unto Sarah as He had spoken," in ch. xvii. 15-21.

¹ A similar passage is to be found in ch. xxxvi. 7; but this has carefully been assigned to P.

² It may be well to note how Wellhausen treats P's (or Q, as he calls it) contribution to chaps. xii.-xxvi. ("Die Composition des Hexateuchs," pp. 16, 17). In a work devoted to ascertaining the sources of the Pentateuch, he offers *no arguments whatever* in support of his assertion that the passages we have mentioned are to be assigned to P, nor does he give references to any other author, unless we except some rather startling conclusions from a supposed contradiction between the narratives of JE and P. In support of this, in order to exaggerate the age of Ishmael, he insists that Isaac was weaned three years after his birth. Where he obtains this information it is impossible to say, though in Macc. vii. 27 a mother speaks of herself as having given her son suck for three years. Then he tells us that Ishmael, who must have been seventeen years of age, is represented in ch. xxi. (J) as an infant unable to help himself, as if the narrative did not plainly attribute his helplessness to the wandering in the wilderness until all their food was spent (xxi. 15). Finally, he has the effrontery to invert the words of his author thus: ואת-הילך שם על שכמה (the lad he put on her shoulder), instead of referring the putting on the shoulder to the bread and skin of water, which, as well as the lad, Abraham gave to Hagar. It was the former, not the latter, which he put on her shoulder (שם על שכמה ואת הילך). And this is done in order to lead us to suppose that, according to JE, Ishmael was "ein spielendes Kind." Dr. Baxter has sufficiently exposed the reckless inaccuracy—I might say dishonesty—of Wellhausen; but I doubt if he has quoted any instance more glaring than this. Beyond it there is not a shred of proof of any kind in support of his assertions in regard to the portions of the story assigned to P. And then he tells us that Q's (P's) narrative is handled "in a very step-motherly fashion" in reference to

In regard to linguistic criticism there is not much to be said. But it is worthy of remark that, in addition to the obvious continuity of the narrative as a whole, ver. 11b (P) is absolutely required by the context in ver. 9 (JE). **יִפְרְדוּ נָא מֵעָלַי** ("Separate, I pray thee, from me"), says Abram in the narrative supposed to have formed part of JE. **וַיִּפְרְדוּ** (and they separated), says P. What reasonable person would doubt that these two passages were written by the same hand? And then we have the unusual word **כֶּבֶר** (anything round and flat, as a cake), applied by both JE and P to the region in which Sodom and Gomorrah were situated. No one would assert that the use of this word *proves* identity of authorship. But unquestionably it tends to support that identity rather than otherwise.¹

Since these words were written, the third "finger of a man's hand," which announces the approaching downfall of the subjective school of criticism, has appeared in the shape of Professor Hommel's "Ancient Hebrew Tradition Illustrated by the Monuments."² It is not necessary to commit ourselves to Professor Hommel's conclusions. They may all be wrong. The science of Biblical Archæology is in its infancy, and it is quite possible that fuller investigation may lead to altogether different conclusions than those to be found in this learned work. The importance of Professor Hommel's pronouncement is not in his conclusions, but in his absolute renunciation of the *methods* of the subjective critics. As he says, those methods of minute analysis depend for their correctness on the assumption that little or no modification in the text of the Old Testament has taken place since the "redactor" did his work at least two centuries before the Christian era. Everyone knows how large an assumption this is, but "it is unquestionable," he declares, "that the higher critics have gone virtually bankrupt in their attempt to unravel, not only chapter by chapter, but verse by verse, and clause by clause, the web in which the different sources are entangled, arguing

the original sources of the patriarchal history. But we have already seen (above, pp. 617, 621) how much ground there is for the supposition that if there be such a narrative as P, the whole of it has been given. There has been at least an attempt in these papers to examine the narrative linguistically as well as historically. The vaunted German criticism, on the contrary, consists in appropriating, almost without note or comment, the conclusions of someone else. And the discovery of supposed "sources" is based on the wholesale manufacture of contradictions after the manner just indicated.

¹ The phrase occurs in the portions assigned to JE in xiii. 10, 11, and in xix. 17, 25, 28. In P it is found in xiii. 12 and xix. 29. It occurs eight times in the Pentateuch, and only five times elsewhere, and only once is used of any place but the vicinity of Jordan.

² Lately published by the S.P.C.K.

frequently from premises which are entirely false."¹ He refers to a book by Professor Green, with which I lament that I have not met, and describes the "pitiless logic" with which the latter has exposed the weak points of his opponents' case,² and the "hair-splitting" and "atom-dividing," as Professor Klostermann has called them, to which these critics resort. He speaks also³ of "brushing aside the cobweb theories of the so-called 'higher critics' of the Pentateuch," and of "leaving such old-fashioned theories behind us."

It must have been obvious to every man who had time to think that these castles in the air were destined in the end to disappear, and, "like the baseless fabric of a vision, leave not a wrack behind." The only mystery is how they could so long have held their ground and have obtained so wide an acceptance. The secret is that they seemed to offer a way of escape from difficulties which were pressing heavily on men's minds. Unfortunately, though that way was extremely convenient and opportunely offered, it was the wrong one. In these papers an endeavour has been made to show the arbitrariness and fancifulness of the methods adopted by critics of this sort, as well as the danger of the conclusion, imputing, as it did, misrepresentation, forgery, and fraud, to the writers of the Old Testament. The principles of historical or literary investigation which I have followed are precisely those adopted by Professor Hommel. I have never desired, any more than he has done, to lay it down as an article of faith either that the Pentateuch was written by Moses, or that it was written by one author, or that it was as necessary to believe in the accuracy of every detail it contains as in the incarnation or resurrection of Jesus Christ. All that has been contended for is that the German criticism is often extremely arbitrary, that it has often gone very seriously wrong, that its mode of arriving at the sources of the history is absolutely untrustworthy, that in the Old Testament we have a history of Israel at least as credible and correct as the histories of other countries are, that the Jews neither falsified their history themselves nor allowed other persons to do so, but that the traditions of their race were as scrupulously guarded and as intelligently handed down as those of other peoples. It might seem almost to be slaying the slain to continue these researches when men of such mark as Professors Green, Sayce, and Hommel have flung down the gauntlet to the so-called "higher critics." Yet perhaps it may be as well

¹ Page 19.

² In "The Unity of the Book of Genesis," New York, 1895.

³ Preface, p. xii.

to proceed. Even Professor Hommel has not apparently shaken himself sufficiently free from the fascinations of the theory of an Elohist and a Jehovist. Astruc may claim the peculiar honour of having put a century and a half of investigators on a false scent. For myself, I must believe the notion that the words "Elohim" and "Jehovah" are characteristic of different authors to be altogether untenable. Professor Klostermann's suggestion that an Elohist and a Jehovistic scribe have respectively at some very early period copied out portions of the narrative in Genesis is far more likely in itself, and gives a far more probable explanation of the phenomena. But the sources of Genesis are undoubtedly Babylonian records and tradition coloured by monotheistic ideas for the first eleven chapters, and for the rest, written or oral traditions of Abraham, Isaac and Jacob, handed down among their descendants. That foreign elements have to a certain extent commingled with these sources seems clear. Abraham's second marriage with Keturah seems due to one of these. The mention of his "concubines" would seem to be another. Another, I think there is ground for supposing, is to be found in the genealogies, which, as I trust we shall hereafter see, present some special features of their own. Another is the account of the death of Isaac. It seems extremely improbable that he should have lingered so many years in the state in which he is depicted in Gen. xxvii. The historical accuracy of the tradition has apparently been obscured during some centuries of oral transmission. But one thing has long been to me perfectly clear, and recent archæological investigation has rendered it clearer: whether we analyse the literary phenomena of Genesis, or treat its contents on the principles of comparative historical study, or examine the archæological treasures so lately brought to light, the result will be the same—the subjective criticism will be discredited and ultimately destroyed.

J. J. LIAS.



ART. II.—ROME'S DEPARTURE FROM PRIMITIVE DOCTRINE.

THE student of Church history, who carefully examines the existing records, is easily able to understand the relative positions of the Churches of England and of Rome in the struggles which weakened, and frequently almost shattered, the fabric both of Church and State in this country. It will not be denied that again and again the Bishops of Rome made the most strenuous efforts to gain an ascendancy over, and to

bring within their jurisdiction, the ancient and National Church of England; that several of our kings, generally to secure support for their own personal schemes or ambitions, assented to and encouraged these efforts; and that in a few instances the Archbishops of Canterbury and other Bishops—by reason of their foreign extraction or sympathy with Rome, or else on account of disputes with the King or with their brother prelates—expressed their willingness to accept the dominion of the Pope. But, on the other hand, it is equally certain that the Church of England never once, by any synodical act, nor by any resolution which could be considered to put forward the deliberate opinion of a representative ecclesiastical assembly, gave in its adherence to the doctrine of Papal supremacy. The individual action of one member of a society, even if he hold the position of president, cannot be considered as committing that society to his views, unless he is commissioned so to act by a majority of the votes of the members. And, therefore, the contention is perfectly conclusive and unanswerable that, whether or not this or that prelate acknowledged the jurisdiction of the Bishop of Rome, the assumption of that jurisdiction was absolutely invalid, unless it could be shown (which it cannot) that the Anglican Church, through its representatives in Convocation or Synod, of its own free will placed itself under the foreign rule in spiritual matters.

1. In the words of Bishop Bilson,¹ the distinguished Elizabethan divine, "By God's law, the Pope of Rome hath no such jurisdiction; for six hundred years after Christ *he had none*; for the last six hundred years, as looking to greater matters (*i.e.*, to be universal Bishop), *he would have none*; above or against the Prince *he can have none*; to the subversion of the faith, or oppression of the brethren, *he ought to have none*²—therefore this land oweth him none."

2. Secondly, we must inquire to what extent the Roman Church has altered her doctrines and formularies, whereby they differ from those of the early Church.

Up to the time of St. Augustine's mission, as we have seen above, the various Churches of the East and West were in communion with each other as branches of the Catholic Church of Christ. There was no such idea known as that of Roman Catholicism. The three Creeds—*viz.*, the Apostles' Creed (based upon the teaching of the Apostles), the Nicene Creed (drawn up or agreed to by the General Councils of

¹ Bishop Bilson, "The True Difference between Christian Subjection and Unchristian Rebellion," pt. ii., p. 321.

² Art. xxxvii.

Nicæa, 325 A.D., and of Constantinople, 381 A.D.), and the Creed of St. Athanasius (of doubtful authorship, dating probably from the fifth century, but not generally accepted until the eighth century)—have been regarded as defining the faith of Christianity, and are the only "symbols" which the whole Catholic Church has sanctioned for general reception and belief, as capable of being proved by an appeal to Scripture.¹ But Rome has added a fourth creed—viz., the Creed of Pope Pius IV.,² which is more than a thousand years later than the most recent of the other three (having been first published in 1564 A.D., the year following the last meeting of the Council of Trent)—and contains twelve articles of belief, which are in none of the former creeds, and were not proposed as matters of faith till comparatively recent times. These articles include the following:³

(i.) *Seven Sacraments.*—The first mention of the Sacraments as being seven in number occurs in the writings of Peter Lombard, Bishop of Paris, who died in 1164 A.D. The Eastern Church now agrees with the Roman in counting seven Sacraments, but no early Greek Father does so; and this is merely one of several points wherein the East has copied the West in comparatively recent times.⁴

(ii.) *Council of Trent Doctrine of Justification and Original Sin.*—A considerable portion of this doctrine was so novel that it was opposed by a strong minority on the Council, so that, whether right or wrong, the belief thus imposed upon Romanists was something new and different to the standard of the primitive Church.

(iii.) *The Propitiatory Sacrifice of the Mass.*—The significance and exact import of this teaching depends upon the next article.

(iv.) *Transubstantiation.*—The theological doctrine, held by every branch of the Catholic Church in all ages, has been that Christ is present in the Holy Eucharist. The explanation of the mode of that Presence is the rock on which so many vessels have been wrecked. Transubstantiation is merely a philosophical theory, intended to meet certain subtle intellectual difficulties as to the exact nature of that Presence (which it has signally failed to do), and depends entirely upon the notions entertained by the Realist School of Philosophers as to the relation of "substance" to "accidents." The word

¹ Art. viii.

² For text, see "Dissent in its Relation to the Church of England," pp. 202, 203.

³ See Littledale's "Words for Truth," pp. 7 ff.

⁴ Article xxv. defines the position of the Church of England in the matter.

came into existence in the eleventh century, during the Berengarian controversy, and was authoritatively adopted at the Lateran Council, under Innocent III., in 1215 A.D. The decree runs: "The true Body and Blood of Christ are verily contained in the Sacrament of the Altar under the appearances of bread and wine, the bread being transubstantiated into the Body, and the wine into the Blood, by Divine power." This doctrine was reaffirmed at the thirteenth session of the Council of Trent, 1551 A.D. If we go back to the period preceding mediævalism, we find that the Romanist doctrine was unknown,¹ the early Christian writers hesitating to define closely that which Holy Scripture has left a mystery. Though the name is still retained, the realistic interpretation of the schoolmen (that, although the "substance" of the bread and wine is transformed into the actual physical Body and Blood of Christ, the "accidents," *i.e.*, the look, taste, smell, etc., remain unchanged, thus implying a stupendous and continuous miracle) has long been abandoned by Roman theologians.²

(v.) *Communicating under One Kind.*—This practice was denounced as a Manichæan heresy, and as "sacrilegious" by Pope Leo the Great, 440-461 A.D.; as a "great sacrilege" by Pope Gelasius I., 492-496 A.D.; it was forbidden, save in cases of necessity, by Pope Urban II., in the Council of Clermont, 1095 A.D., and by Pope Paschal II. in 1118 A.D. It was first authoritatively sanctioned by the Council of Constance in 1415 A.D., and, consequently, is a very late innovation upon ancient doctrine and custom.³

(vi.) *Purgatory.*—The doctrine of Purgatory was affirmed at the Council of Florence, 1439 A.D., although the Greeks who attended that Council rejected it, as unknown to Oriental theology.⁴ Cardinal Fisher, in his book against Luther (1535 A.D.), says: "Since it was so late before Purgatory was admitted into the Universal Church, who can be surprised that at the earlier period of the Church no mention was made of indulgences?"

(vii.) *Invocation of Saints.*—This custom began to creep into the Church about the fourth century, so that even the earliest mention of it shows that it originated too late to rank as part of the primitive Christian belief. If we test the early examples of invocation of saints, they are rather ejaculatory utterances to the saints (similar to our mention of Ananias, Azarias, and Misael, in the *Benedicite*, which no one would regard as a prayer to them) than direct intercession. Invocations of the modern kind, asking the saints to confer favours and graces,

¹ Cf. Council of Celcyth, 816 A.D.; "Homilies of Ælfric," 987 A.D. Art. xxviii.

³ Art. xxx.

⁴ Art. xxii.

as from themselves directly, are not found till the ninth century.¹

(viii.) *Veneration of Relics*.—The worship of images was first licensed at the Second Council of Nice (a packed assembly) in 787 A.D., and was promptly repudiated and condemned by the Council of Frankfort in 794 A.D.; while the “Caroline books,” drawn up at the instance of the Emperor Charlemagne, are a standing witness to the opposition raised against this novelty at the outset.²

(ix.) *Indulgences*.—There is no trace of indulgences, except the remission of penances inflicted on those who disgraced their Christian profession, until 1084 A.D., when Pope Gregory VII. offered remission of sins to all who would take up arms against the Emperor Henry IV. It was not till 1391 A.D. that “plenary indulgences” (*i.e.*, remission of all the temporal punishment due to sin) were first granted. This, therefore, is a new doctrine.³

(x.) *The Roman Church to be the Mother and Mistress of all Churches*.—As the Gospel was first preached at Jerusalem, and Rome was evangelized from thence first by those who reported St. Peter's Pentecostal sermon there, and afterwards by St. Paul, it is to Jerusalem only that the “mother of all Churches” could historically or theologically apply. None of the many hundred churches founded both in the East and West during the first six centuries were the result of Roman missions, and the Christianizing of Kent (long subsequent to the founding of the British Church) was the first-fruits of Roman missionary enterprise. “Mistress of all Churches” may mean “sovereign” or “teacher.” In the former sense, though Rome constantly made efforts to establish such supremacy, the Eastern Church never accepted it at all, and several of the Western Churches, as, *e.g.*, the Anglican, resisted it (as we have shown) in principle and in detail. In the latter sense, the facts all point in the opposite direction. It was the East which taught Rome, giving her the Gospel, the Nicene Creed, and her first Liturgy. Thus this doctrine is both novel and untrue.

(xi.) *Swearing Obedience to the Pope*.—The Church of North Africa in 419 A.D., and again in 424 A.D., enacted Canons repudiating the Papal claim to interfere in the affairs of the African Church. And the Western Church on several occasions deposed the popes, the last case being as late as 1415 A.D. This would have been impossible if the Church had from earliest times recognised the Pope as Christ's Vicar on earth.

¹ Art. xxii.

² *Ibid.*

³ *Ibid.*

(xii.) *Receiving the Decrees of all Synods and of Trent.*—The first four General Councils of Nicæa, 325 A.D., of Constantinople, 381 A.D., of Ephesus, 431 A.D., and of Chalcedon, 451 A.D., have been universally accepted by Christendom. But as no Councils of later date have comprised representatives of all branches of the Catholic Church, the decrees and dogmas enacted at more recent synods cannot be regarded as binding, save locally.¹

It has been thought desirable to enter into detail in regard to the articles of this remarkable Creed, because they embody the majority of the points on which the Anglican Church differs from Rome; and it has been shown that these doctrines are neither primitive nor apostolic.

Another claim put forward by Romanism is that the *Bishop of Rome is to be regarded as the universal Bishop*. This claim was unheard of until Leo I. (about 450 A.D.) asserted the supremacy of the Roman Bishop as the successor of St. Peter. In 606 A.D. Pope Boniface III. demanded that the Bishop of Rome should be recognised by Christendom as *Episcopus Episcoporum*, or universal Bishop. It was again claimed by Nicholas I. (853-867 A.D.). But this very title is condemned in the strongest terms by Pope Gregory the Great (590-604 A.D.). He describes it² as “profane, superstitious, haughty, and invented by the first Apostate. . . .” “If one bishop be called universal, the whole Church falls if he should fall.” “Far from Christian hearts be that blasphemous name.” “I confidently affirm that whoso calls himself, or wishes to be called, universal priest, is in his pride a forerunner of Antichrist.”

The attempt to aggrandize the position, and establish the supremacy of Rome, acquired considerable impetus by the publication early in the ninth century of the *False Decretals*. The name decretal was applied to the letters of Popes bearing an answer to questions proposed to them by some bishop or ecclesiastical judge, in which they gave their decision on the point raised. A collection of these papal canons and decretals, from the pontificate of Siricius (385 A.D.) to his own time (525 A.D.), had been made by the Abbot Dionysius Exiguus. Isidore, Archbishop of Seville, undertook, in 635 A.D., to revise and complete this collection. The *False Decretals*, which profess to be the work of Isidore, but have since been proved to have been a clumsy forgery, were first issued in 836 A.D. They traced back the decretal epistles of popes, not to Siricius, but to a period when no Papal decrees were even dreamed of—in fact, to the days of St. Clement, Bishop of

¹ Art. xxi.

² Ep. v. 20; vii. 27, 33.

Rome in 91 A.D. The letters attempt to prove that the Bishop of Rome was the successor of St. Peter, that the keys of heaven were in his hands, and that the foundation of the Church rested on him; that all Archbishops and Bishops were subject to the Pope, from whom they derived all the power they enjoyed; and that it was his prerogative to excommunicate both kings and princes, and to declare them incapable of reigning. So universally were these forgeries accepted that the greater portion was received into the Papal code, which is still the source of Roman Catholic ecclesiastical law.¹

Another modern Roman doctrine is that of the *Immaculate Conception of the Blessed Virgin Mary*. The festival of her conception first began to be observed about the twelfth century, and gradually the opinion of the Immaculate Conception began to be entertained. It was first taught by Peter Lombard in 1160 A.D., but St. Bernard wrote against it as "an error," "a novelty," and "a superstition," arguing that our Blessed Lord alone was conceived without sin. In the following century Duns Scotus, a Franciscan friar, revived the doctrine, which was opposed by St. Thomas Aquinas, a Dominican, and has frequently been denounced as heresy by Roman Catholic divines. In 1854 A.D., the Vatican Council decreed this dogma to be an article of faith, the Bull of Pope Pius IX. declaring "That the Blessed Virgin Mary, at the first instance of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin." This, then, is certainly not a primitive or Catholic doctrine.

We will mention only one other modern Roman assumption—the *claim to Papal Infallibility*. The Church in the Middle Ages held that the promise of Christ, "He shall guide you into all truth," was a promise to the Church, as represented by a General Council, that it should be kept from error. The next point that arose was the question whether the Pope, as the natural president of a General Council, was superior to it or the reverse. The Council of Constance, 1414 A.D., decreed that the Pope is subject to a council in matters of faith, and Pope Martin V. accepted the decision. It was not till the present generation that a Pope ventured to declare his personal infallibility when speaking *ex cathedrâ* as the mouth of the Church, and the Vatican Council (in 1870 A.D.) accepted the declaration. The following is a formal definition of the doctrine: "That when the Roman Pontiff speaks *ex cathedrâ*, that is, when in the exercise of his office

¹ "Theoph. Angl.," part ii., cap. vii.

as pastor and teacher of all Christians, and in virtue of his supreme apostolic authority, he defines that a doctrine of faith or morals is to be held by the universal Church, he possesses, through the Divine assistance promised to him in the blessed Peter, that infallibility with which the Divine Redeemer willed His Church to be endowed, in defining a doctrine of faith and morals; and, therefore, that such definitions of the Roman Pontiff are irreformable of themselves, and not by force of the consent of the Church thereto."¹ The doctrine involves Romanists in considerable difficulties,² for Pope Honorius (625-638 A.D.) was unanimously condemned by the sixth General Council as a heretic, and every Pope, for several succeeding centuries, was required at his consecration to pronounce a solemn anathema against him. Either, then, Honorius was a heretic, and, therefore, not infallible, or he was not a heretic, and, therefore, the popes who anathematized him were not infallible.

Again, Pope Paul V., in 1616 A.D., issued a decree condemning as "false, unscriptural, and destructive of Catholic truth," the opinion that the earth moves round the sun. Galileo was forced to abjure his views, and the sentence, passed by Pope Urban VIII., in 1633 A.D., ordered that Galileo's compulsory denial of the earth's motion should be considered binding, as a theological doctrine, on all Christians.³ Do modern Roman theologians accept this as an infallible utterance?

I do not profess to have by any means exhausted the list of subjects on which, both in doctrine and ritual, the Roman Catholic Church of the present day has departed from the primitive Apostolic Church, and has thereby lost her claim to the title of Catholic. The only "old religion" to be found among Romanists is that part of their belief and practice which agrees with the standards of the Church of England. That which is peculiar to Romanism is at best mediæval, while much is not only modern, but extremely modern, as, for example, the Immaculate Conception and Papal Infallibility, which have been repudiated by many eminent theologians belonging to the very Church which enacted the doctrines as Articles of Faith.

Thus, it has been shown that, in whatever quarter the "old religion" (that is, the Christian religion as founded by Christ and His Apostles, and carried on by their successors, in its primitive Scriptural simplicity, pure and unmixed with modern

¹ See "Dissent in its Relation to the Church of England," p. 206.

² Art. xix.

³ "Plain Reasons against Joining the Church of Rome," p. 181.

traditions and superstitions) is to be met with, it must be sought for elsewhere than in the Church of Rome.

MONTAGUE FOWLER.



ART. III.—SOME LATENT FORCES OF THE CHURCH.

IT may truly be said that what is called "Church Reform" is attracting a great deal of notice, and at many diocesan and other conferences of Churchmen and laymen lately held the subject has been approached by men of divers schools of thought and of different positions in the world. In offering these reflections, then, I may plead that I am following a widespread example. And, if any should be inclined to consider that it is both impious and unnecessary to try to throw some *new* light upon an institution as *old* as the Church of England, may not a justification for our position be found in some words of Mr. Arthur Balfour, spoken at Manchester as recently as January of this year? The words, indeed, were not uttered with any reference to Church Reform, but it is probable that most people will on that account deem them none the less, and, indeed, perhaps all the more, pertinent to the present purpose. Thus he says: "Do you suppose that, either in politics or in ordinary life, it is enough to have a thing in order to keep it?"

"To preserve anything, be it health . . . be it an institution of your country . . . be it anything you please, something more is required than sitting still and enjoying what you have got.

"Effort is the very secret of our existence here on earth, and it is mere folly to suppose that sitting still and saying you do not want your institutions changed will be enough to preserve them. . . . No policy requires longer effort . . . than to preserve that which you have got, to prevent it deteriorating, and if possible to improve it. . . . We are no opponents of reform. We are no believers in any such strange superstition as that a machine will go on indefinitely doing its work without care, without cleaning, without repair, sometimes without alteration."

Encouraged by these words, we will mention one or two ways in which, as it seems, the strength and usefulness of the Church of England might be increased.

In making our suggestions, we will pass by such scandals as are caused by the simoniacal holding of benefices, and by the difficulty of expelling criminous clerks.

These are, indeed, hideous hindrances to the welfare of the

Church, but they are hindrances which every Churchman, and, indeed, every Christian, fully admits as obviously hurtful to the cause of religion, and would willingly see abolished. With these offences, then, we need not now concern ourselves, as they are on all sides execrated and condemned.

I.—THE LAITY TO CONSULT AND CO-OPERATE WITH THE CLERGY.

Our first suggestion would be *the creation of Ruri-decanal Councils*, composed of laity as well as clergy, which should, perhaps, meet half-yearly in different places in the deanery. Let us shortly explain how such a Council might come into existence, and what work it should do when formed.

Let the parish clergyman and the churchwardens summon a meeting of the parishioners, explain to them the needs and the object of Ruri-decanal Associations, and finally invite them to choose three of their number to represent the parish upon the Council. It may be objected that such parochial meetings might be attended by avowed enemies of the Church, who might claim to be represented upon the Ruri-decanal Council. Under circumstances that might possibly be imagined, some one or two persons might be chosen who were hostile to the Church; but even if, owing to exceptional ill-feeling in some specially ignorant parish, such persons were sent as parochial deputies to sit at the larger Council, their power of obstruction would, indeed, be small, for it is plain that they would be in a ludicrous minority. What would happen, then, upon notice being given of the proposed parochial meeting would be that the usual worshippers in the church would welcome such a sign that they were to take some part, if only a *consultative* part, in the affairs of the Church, and when the evening of the meeting arrived, a goodly number of communicants, choirmen, and bellringers, together with not a few of the ordinary congregation, would attend the meeting and duly elect those whom they desired to represent them on the Ruri-decanal Council. Such meetings should be open to any parishioner, whether male or female, above the age of eighteen; but it would probably be well if the right of *voting* was limited to those who had contributed at least sixpence towards a Ruri-decanal fund for meeting expenses, and we are the more hopeful about this method of franchise, because it has been very successfully adopted in all the parochial branches of a society so well represented all over England as the Church of England Temperance Society. It is plain that the vigour and efficiency of these Ruri-decanal Councils depend entirely upon their being genuinely representative of all classes.

Indeed, it should be forcibly urged upon the electors by the chairman of the parochial meeting (who should always be, if at all possible, a layman) that the Council should be made up, not only of men and women of leisure and wealth, but of representatives of the labourers and artisans, and of the commercial and professional classes. It may be contended that it is only well-to-do persons who would have time to attend meetings of the Council, but those who are not wealthy attend, under present conditions, a variety of meetings in the year, not only in their own parishes, but in neighbouring villages and in the country towns, nor can we imagine that some easy means of locomotion would not be found by the parochial electors to convey their representatives to wherever the Ruri-decanal Councils might chance to be held. We will now comprehensively define the *work of these Councils* by saying that it would be their office to consider *all* matters affecting the welfare of the Church in the deanery, and to originate schemes by which the different parishes might combine to inaugurate or to maintain various branches of religious and philanthropic work. At present a parish clergyman, especially the country clergyman, lives and labours too much alone, and the Church's work is weakened by being so strictly "parochialized." If a Ruri-decanal Council were formed, a spirit of what we may call ecclesiastical trades-unionism would be generated in the whole deanery.

This "trades-unionism" would be found very effective for defence when any special attack was made upon any particular clergyman, or Church school, or institution in any given parish. Amongst the other advantages that would flow from the working of such Councils we may specially mention two, the importance of which will be recognised by all who realize the loss that is entailed to the Church and the country by tens of thousands of Church laymen of all classes living and dying without being effectively brought within the area of parochial activity and parochial organizations.

At such Councils, then, the clergy would enjoy the privilege of hearing *local* Church questions discussed by local laymen from a lay point of view. At present, how seldom do clergymen hear what even the best-informed of laymen are thinking about Church affairs. But such Councils would not only most usefully elicit lay criticism on matters touching the Church's work and welfare, and would not only cement together laymen and ecclesiastics, for we may claim for them a still nobler office. Thus, we believe that one of the principal effects of such Councils would be to arouse the interest of the laity in the various branches of Church work that existed, or should exist, and by their aid might exist, in their different

parishes. For instance, at such Councils the clergy could recompense the laity for the value of their criticism on clerical methods, by explaining to them in a spirit of affectionate reciprocity how warmly would be welcomed their interest and co-operation in carrying on all those religious and social agencies which the necessity of the case always demanded, and which now the circumstances of the age imperiously require. For instance, the Council meetings would afford to clergymen a happy occasion of assuring laymen how heartily would be appreciated their personal help at all kinds of *evening* meetings and *evening* services. For our own part, we believe that it is impossible to exaggerate the spiritual, social, and political effect which would be caused by well-to-do laymen and laywomen taking their share along with farmers, shopkeepers, and labourers in *all* gatherings in the *evening*, whether in church, or in parish-rooms and institutes. It may be said, This is a fair ideal; but how can it be accomplished? We believe that these Councils would indeed go a long way towards the consummation of this ideal. And we would say that this ideal *must* be accomplished, not only if we are to justify the Church's existence in the eyes of her political foes, but if we desire to see the Church doing that work which not only her natural position, but her Divine origin, require shall be done. We believe, then, that we shall never see that fruitful union of all classes and conditions of men (for which the very rudiments of our religion impel us to long) until the clergy convince the laity, by words not to be mistaken or misread, of the magnitude of their as yet undeveloped power of religious and social usefulness in their several parishes. At such Councils, then, the representative laymen might be invited to assure their fellows that they possess opportunities of doing good to an extent hitherto unsuspected, and practically inexhaustible. Thus, for the sake of brevity or precision, they might put to them some such questions as these:

(a) Do you wish one class to worship God in the morning and another class to worship Him in the evening?

(b) Do you intend the working-classes to understand that you will never pay them the compliment of meeting them in the *evening*?

(c) Do you intend them to feel that you will go out six, or perhaps seven, evenings a week to meet your *rich* friends, but that you cannot face the night air in order to help to educate or to entertain the labourer or the artisan?

But are we declaiming without a cause? are we crying out when no one is being hurt? We could call many witnesses to support our plea; but let some plain words of the Bishop of Liverpool, spoken at his recent Diocesan Conference, suffice

to show that we have some reason for that which we affirm. Thus Dr. Ryle says: "Seldom considered, seldom consulted, seldom trusted with power, seldom invested with authority, the English Lay Churchman as a rule is ignorant, indifferent, or apathetic about Church affairs." Surely all who even slightly understand what an inexhaustible power for good lies latent in the laity will admit that these things ought not so to be. Nor (we are persuaded) need they long exist, if there flourished in every Rural Deanery Councils really representative of priest and peasant, of capitalist and clerk, of lord and labourer.

II.—CONCERNING BENEFICES AND THEIR TENURE.

Our suggestions will be arranged under three heads :

(a) We understand that there are some hundreds of clergy, for one reason or another, wishing to leave cures, still facetiously called "livings," who are obliged to remain where they are because they can neither afford the cost of dilapidations, nor pay the legal and household expenses to which they would be liable if, owing to exceptional good fortune, they obtained some other piece of preferment. We propose, then, the creation of a Diocesan Board, composed of clergymen and laymen, with the bishop of the diocese as its chairman. Such Board would undertake the inspection and repair of glebe house and buildings, provide for their sanitation, and pay all charges connected with the discharge of these duties. Exceptional damage, of course, would be paid for by the incumbent, but all ordinary wear and tear should be set right under the superintendence of the Diocesan Surveyor, and paid for out of the common Diocesan Fund. All fees, also, which are now paid by an incumbent to the Diocesan Registrar should be paid by the treasurer of the Board, whose business, in addition, it should be to collect tithes.

(b) We cannot doubt that there are numbers of incumbents who would resign their cures if there existed a general and what may be termed an "automatic" system of *pensions*.

There should be brought into operation, then, a regular and reliable scale of pensions, which should not altogether depend for their amount upon the value of the benefice, but should be dealt out on one equal plan to all clergymen of so many years of age or so long service, though perhaps it might be possible, without wounding rural feelings, to arrange that work in specially populous places should count for a pension as time and a quarter.

(c) Long indeed would be the list of those who would willingly alter their sphere of labour, but who are imprisoned in their parishes, not because of the cost of dilapidations, nor

of the expenses attendant on taking up a new charge and entering a fresh house, nor on account of advanced age, but because of the absence in our Church of any scheme or system of obtaining promotion or preferment.

Though, then, we do not wish to raise a demon of unrest in every vicarage, nor to urge the advisability of establishing in every parish what children would call a "general post," we think that it should be reasonably easy for an incumbent to move from one living to another.

For example, as things now stand, how difficult it is for a London clergyman to obtain a country living, or for a rural vicar to take a turn of work in a large town! Occasionally (to the great disquietude of ecclesiastics who are unwillingly compelled to witness the bringing into their midst of some stranger from afar) prominent clergy are moved from one end of England to another, but, as a rule, only such clergy as are specially well provided with patrons can hope to gain that refreshment which comes from a new scene and new circumstances. Thus, too often, and from no fault of his own, a clergyman is placed upon a kind of spiritual treadmill. He labours, but he does not progress.

We would propose, therefore, the formation in London (and perhaps also in York, for the purposes of the Northern Province) of an official registry of benefices, whereat should be kept a list of every living, with the name of its patron, description, and, if possible, a map of the parish and glebe lands, together with a statement of its exact value. The existence of such a registry would enable a clergyman to obtain early notice of a vacancy, and would confer upon him the boon (under present conditions almost unattainable) of correct information regarding both his spiritual and temporal prospects of any piece of potential preferment. The usefulness of this registry would be vastly increased if a country and Church as rich as ours could be induced to see the advantage of buying up as many livings as could be put on the market, and placing them at the disposal of the Diocesan Boards. Nor will the sum necessary for such wholesale purchases of advowsons seem so startling when we remember that not only has agricultural depression and the threat of impending disestablishment lessened the selling value of advowsons, but has also operated very powerfully in the direction of making patrons desirous of selling them. We know that even a very partial and limited reform of the system of patronage is beset with many serious difficulties, both legal and financial. It is not our business to attempt to minimize these difficulties, nor, on the other hand, would we belittle the reforming and administrative abilities of our bishops and statesmen. Con-

vinced, then, that something in the way of amendment of the present system of patronage *must* be done, we also believe that it *may* be done, if the flaws and defects in the present system can only be adequately brought home to the public opinion of Church-people, who, when once fully informed of the waste of force and loss of usefulness now entailed on the Church, will never rest until the matter has been mended, and mended effectually. The wisdom of our rulers can surely produce some plan which would, in time, win the confidence of patrons, who would at first be shy of any change, but might gradually be induced to consent even to some sacrifices in the matter of patronage in order to secure the increased efficiency of their Church. They might also view reforming proposals with less alarm if such of them as sold their rights of patronage were given a seat on the Diocesan Board. If these proposals could find their fulfilment, we claim that the following benefits would accrue to the Church and the nation :

1. Promotion would be quickened, for incumbents who by reason of age or ill-health were past work would avail themselves of the Pension Fund.

2. Changes of work would be reasonably encouraged, and the consequent increased vigour of the clergy would result in an increase of parochial activity.

3. The disappointment and restlessness attendant on taking a living in ignorance of its circumstances would be avoided.

4. And last, and perhaps greatest gain of all, the burden of financial uncertainty, so fatal to a steady devotion to duty, would be entirely removed.

III.—THE PLUTOCRATIC SYSTEM OF THE CHURCH; OR, THE PURSE AS THE FOUNTAIN OF PREFERMENT.

We come now to mention one of the blackest blots on our Church system. Happily it is a blot that can be removed without any creation of elaborate machinery, or any recourse to Parliament. It is a blot widely recognised by the clergy, but about which, perhaps, the average layman is not nearly so well informed as he might be. But whether he is primed with figures to prove its reality, or whether he is blandly unconscious of its existence, he and his Church suffer much from it, and by its means the Church in many places is weak where she otherwise might be strong. We refer to the totally insufficient value of livings (we retain the name for old acquaintance' sake, though it is a striking example of bad nomenclature), and the consequent inability of patrons to

exercise a free choice in filling them. At present when a vacancy occurs, perhaps even in some important town where a resourceful and capable man may specially be required, patrons, whether episcopal or lay, have to consider, not a clergyman's professional powers, but his worldly means. Fancy if this system of appointing to important posts obtained generally! Imagine the consequences that would follow on arranging a teaching, or an engineering, or a hospital staff on such a plan!

We would propose, then, that the Diocesan Boards should most urgently press upon their different constituencies the supreme importance of raising all benefices (in this connection we dare not call them by their familiar misnomer) to the value per annum of two hundred pounds at least, and to, perhaps, a higher figure in the case of important parishes. We fully recognise that it is a large sum indeed that would be required if the emoluments of incumbents were to be thus increased, and if the Diocesan Board, in addition to providing augmented stipends, were burdened with the duty of repairing and maintaining vicarage houses and glebe buildings. But, in the first place, we would say, Do those, who would decry the possibility of raising a capital sum sufficient to carry out these proposed changes, realize the immense wealth of the Church laity—wealth, even under present circumstances, freely given, but which would flow forth in a still more generous stream if the financial necessities of the Church, and all that depends upon them, were brought home to the minds of those who have it in their power to prevent, we will not say the downfall, but the deterioration of the Church? And, in the second place, we would ask those who might consider that the relief of the financial anxieties of the clergy would place too severe a strain upon the liberality of laymen, How much money do you think would be required to resuscitate and maintain the Church, supposing that, owing either to opposition from without, or to what we may generally term *internal* causes, she should be left without the support of her endowments? We think, then, that it is not prudent to insist too strongly upon the difficulty of enabling the Diocesan Boards to remove the present depression. The raising of benefices to the proposed sum would enable patrons to make appointments that would vastly encourage those clergymen who, unless vicarial stipends are raised, can never hope to secure any permanent sphere of work. That the present system works well in many cases, is only an indication that men of means have taken Orders; but with the gradual extinction of the amenities that used to attach to the position of clergyman (especially to the country clergyman), we must be prepared to throw appointments more

widely open. If, then, the Church is to grow and develop and be able to take her share in facing and in directing the thoughts and the problems of the day, she will need the services of the best men that can be obtained, and of the best organization that can be imagined. We are unable to believe that the Church is officered by the most able, or reflective, or philanthropic men, so long as incumbencies can only be occupied by clergy who possess good means. We think, then, that is both a shameful and wasteful system which enacts:

- (1) That a priest's promotion should depend upon his purse.
- (2) That a poor priest should habitually be passed over by patrons.

In one word, it should not be possible for any scoffer to jocosely intimate that benefices are filled by men representing, not the priesthood, but the "pursehood."

And as we write this we are reminded of a conversation we once had with a clerical friend touching an appointment to a certain office of dignity in the Church. We mentioned an able man whom we considered worthy of the post, but forgot for the moment the sublime conditions which govern selections for promotion. My friend replied, as if reminding me of a maxim of ideal beauty: "Oh, he is too poor to entertain the clergy at lunch or dinner!"

Realizing at length the ineffable perfection of our system of bestowing spiritual functions, I said to him (and I noticed that he could not answer me): "Do you really mean to place the welfare of our branch of the Catholic Apostolic Church upon the ludicrous, though luscious, foundation of ices and mayonnaise sauce?"

A quarter of a century has elapsed since the purchase system was abolished in the army: let us not retain it in the Church. Let not the Church be the only calling which can say to its members, almost without fear of protest or expectation of ridicule, "If you pay your money, you can take your choice!"

We may be as thankful as we like that, under existing methods, incumbencies are so well filled; but it is of no use disguising the fact that the Church experiences a great loss owing to her not being able to fully employ the services of many gifted ministers, who are at present beyond the reach of preferment. We must cleanse, then, the Church from the evils which may shortly be described as the "purchase system," if she is to be as strong and spiritual and pure as she ought to be.

CONCLUSION.

But it may be said, If the picture is as black as you paint it, how is it that both laity and clergy seem so indifferent about its blackness? With regard to the laity, we would answer that they have so long been left to live apart from active communion with, and participation in, the Church's work, that they are in profound ignorance, not only of many of the defects in the Church system, but of their own infinite powers of usefulness.

They, as has been shown, as a rule concern themselves but little with Church questions, and consequently are but little able to discern the signs of the Church's times; consequently they remain in ignorance of many of the Church's flaws, and in silence suffer results, concerning the causes of which they are too often completely in the dark. With regard to the clergy, we think that the reasons for their reticence are the following. Thus, most of those who are in any positions of importance or dignity consider professional optimism to be, if not "gentlemanly," at any rate the mark of a mind that is mellowed by wisdom and softened by comfort. And it may also be said that the clergy are optimists, because their love for the Church makes them sensitive to a word breathed against her, and unwilling to take stock of her flaws or deficiencies.

If we were to give another reason for clerical optimism, we would say that sometimes a clergyman is averse from making complaints of the failure of Church methods, lest unkind critics should suggest that he is himself a failure. This assuredly is an erroneous reason for silence, for we believe that it is in the best-worked parishes that the truth about the Church becomes most apparent. To put this truth tersely, "The plough discovers more than the rake."

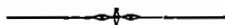
In conclusion, then, we would say:

Let not the Church be a kind of sacred museum, in which are exhibited the relics, however interesting, of disused systems. The Church has before her a complicated work and a critical warfare. Let her not try to employ tools or weapons that have outlived their usefulness or lost their edge; but let her give her clergy every facility for the most efficient and rigorous discharge of their duties; let her invite the laity to co-operate in every branch of religious and benevolent and social activity. In one word, let her utilize and vitalize *the limitless resources of her latent forces.*

We know well how serious are the difficulties that beset any scheme of developing these latent stores of strength and fertility, but we also remember how exacting and how critical

are the times in which we live. True, the Church is now enjoying a period of calm—a period that perhaps may be suggestively described as a sort of “quinquennium Neronis”; but the present state of restfulness may be rudely disturbed in the course of a few years. During this time of security, then, let us learn that the most reasonable kind of Church defence consists in a vigorous system of Church reform, based on a belief in the absolute necessity of Church *development*. And if there are any who need the countenance of a high authority ere they criticise, however reverently, our Church system as it prevails to-day, let them in conclusion be consoled and encouraged by some words of Francis Bacon, who says: “Surely every medicine is an innovation, and he that will not apply new remedies must expect new evils, for time is the greatest innovator; and if time of course alter all things for the worse, and wisdom and counsel shall not alter them for the better, what shall be the end?”

E. C. CARTER.



ART. IV.—THOMAS SCOTT: CLERGYMAN, COMMENTATOR, SECRETARY.

IT has been remarked that the life of a minister of the Gospel is not likely to abound in incidents which would render it interesting to ordinary readers. But to those who seek for moral improvement and Christian edification such a history cannot but be attractive. In the biography of the Rev. Thomas Scott, well known as a godly clergyman, an evangelical father, a great commentator, and the first secretary of the Church Missionary Society, the most striking characteristics of a man who was so evidently owned of God are presented to the thoughtful attention of the devout mind. And in studying these the Christian reader will be edified by the discovery of many items of more than ordinary interest.

Cecil has said that the history of a man's own life is to himself the most interesting history in the world, next to that of the Scriptures. And without doubt the Christian man will look back throughout eternity with interest and delight on the steps and means of his conversion. “My father said this”; “My mother told me that”; “Such an event was sanctified to me”; “In such a place God visited my soul”—these recollections will never grow dull or wearisome. It is curious, however, to think that in the case of Thomas Scott his own serious conviction of sin against God should have come in the first instance through an *irreligious* master. And this man was

not only irreligious, but immoral. It is on record that one day Scott was remonstrated with on an instance of misconduct, and was told that he ought to recollect that it was not only displeasing to an earthly master, but wicked in the sight of God. The delivery of this simple platitude produced in the delinquent a new sensation which no subsequent efforts could destroy. Of his conversion the full history is to be found at length in his "Force of Truth." This book, with the exception of his Commentary, was his most important work, and was one of the most striking treatises ever published by the Evangelical School. "Breakfasted with Mr. Scott," wrote Newton in his diary (December 11, 1778), "heard him read a narrative of his conversion which he has drawn up for publication. It is striking and judicious, and will, I hope, by the Divine blessing, be very useful. I think I can see that he has got before me already. Lord, if I have been useful to him, do Thou, I beseech Thee, make him more useful to me."

The "Force of Truth" was revised by Cowper, who then lived at Olney, and in style and externals it was considerably improved by his advice. Cardinal Newman, who had been possessed of it from a boy, says in his "Apologia" that Scott was a writer who made a deeper impression on his mind than any other. To Scott the great Cardinal admits that, humanly speaking, he almost owed his soul. He admired Scott's bold unworldliness, his vigorous independence of mind, and the minutely practical character of his writings. It may be pertinently suggested, however, that what perhaps the Cardinal admired most of all in Scott was the resolute opposition which he showed to Antinomianism.

As in the well-known case of the Rev. William Haslam, the mission preacher, and many others, so it was with Thomas Scott—ordination preceded conversion. And the story of Scott's ordination is somewhat painful reading. In the first place his difficulties at times seemed almost innumerable. Having at length procured a title, the necessary papers he had to despatch were lost on the way. Then, when he had succeeded in obtaining an interview with the bishop, he was refused admission as a candidate. There was nothing therefore for him but to return to his father and to his ordinary work, which was that of shepherding his father's sheep. Part of the way home he had to travel on foot by a circuitous route. On the forenoon of the day of his arrival he had thus walked twenty miles. Nevertheless, when he had dined, he resumed his shepherd's dress, and sheared no less than eleven large sheep. Here, then, certainly shone forth one commendable characteristic—energy. Whatsoever his hand found to do, he did it with his might.

At last all preliminary troubles were surmounted, and Scott came to be ordained. But after his soul's awakening this time of ordination was looked back upon by him with great sadness. And it is strange that at least two eminent clergymen now living have frankly stated in their reminiscences that the time of their admission to Holy Orders did not in the least conduce to their spirituality. In Scott's case it was something far worse. At the period immediately preceding it he confesses that he was the slave of sin. At first this used to cause him great uneasiness of conscience, but at length, he says, Satan effectually silenced his convictions. A Socinian Commentary on the Scriptures was placed in his hands. "I greedily drank the poison. It quieted my fears, and flattered my abominable pride." Sin seemed to lose its native ugliness. Man's imperfect obedience shone with an excellency almost Divine. God appeared entirely and necessarily merciful. If at any time the reader became apprehensive that he did not deserve eternal happiness, this book afforded him a soft pillow on which to lull himself to sleep. It argued that there were no eternal torments. There were no torments at all, in fact, except for notorious sinners. Such as fell short of heaven would sink into their original nothing. With this welcome scheme Scott put his fears aside. He told his accusing conscience that if *he* fell short of heaven he should be annihilated, and never sensible of his loss. Thus, when the solemn moment arrived, he was in this awful state of mind: As far as he understood such controversies, he was nearly a Socinian and Pelagian, and wholly an Arminian. He utterly neglected prayer. "Thus, with a heart full of wickedness, my life polluted with many unrepented, unforsaken sins, without one cry for mercy, one prayer for direction or assistance, or for a blessing on what I was about to do, after having blasphemously declared that I judged myself to be 'inwardly moved by the Holy Ghost to take that office upon me,' not knowing or believing that there was any Holy Ghost, on September 20, 1772, I was ordained a deacon."

But at last the time—the set time—was come when he was to be delivered like a brand from the burning. And when at last "his burden loosed from off his shoulders," and the joy of his new birth flowed into his soul, his religion became to him truly his second nature. He had, of course, to "grow"; but he was utterly sincere. Like other children of God, he occasionally stumbled, as children do. Sometimes he grievously fell. But true religion became the all-pervading principle of his life. Its effect was most powerful. It displayed itself in his correspondence; it influenced his relations with his family; it ruled his intercourse with his friends; it

made him, in short, a new man in Christ Jesus. Pride of nature, selfishness of heart, ambition of spirit, love of the world—all became by gradual and by slow degrees subdued.

When Scott realized, as he now began to realize, more fully day by day the tremendous responsibility of life, and especially of the ministerial life, his diligence seemed to become more and more unwearied. With redoubled earnestness did he apply himself to his studies, and especially to those of the Holy Scriptures. Hebrew and Greek claimed a large share of his attention. Of all kinds of learning, to him none seemed more important than the two languages which the Lord honoured by giving in them His sacred oracles. Scott started with an absolute ignorance of the Hebrew language; but we are told that in twenty weeks he had read in that tongue one hundred and nineteen psalms and twenty chapters of Genesis. He would spend three hours a day with a Hebrew Bible, grammars, lexicons, the noted Septuagint, or Greek translation, and a commentary. Two chapters would be read in the time. Every word would be traced to its original, and every verbal difficulty unfolded.

Yet these indefatigable pursuits were conducted with a feeling of deep humility, and in a variety of ways was a worldly spirit guarded against. When in after-years one of his children obtained a slight University honour he indeed rejoiced, but with trembling. In fact, the particular college had been purposely selected because there *was little chance of a Fellowship*. Any other view than that of his sons becoming mere humble parish clergymen was studiously excluded.

In preaching, one of Mr. Scott's resolutions was that each sermon that he preached should *distinctly point out the way of salvation*. He maintained, and maintained rightly, that this could easily be done without violence to the subject of the discourse or the rules of good composition. One of the earliest sermons preached by Mr. Scott after his conversion was from Gal. iii. 22: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." This discourse was under God the means of bringing some of his people to feel their danger. They came to him, saying, "What shall I do to be saved?" He says that he himself hardly yet knew how to answer such a question; nevertheless, he declared that in preaching all must be concluded under sin. People should be plainly told of their lost condition. "Till they feel this, nothing can be done. Then should be exhibited the promise by faith of Jesus Christ."

It will therefore be seen that Scott shared with Bishop

Burnet the same view which was held by one of the most celebrated of modern preachers, the late Mr. Spurgeon. EACH SINGLE SERMON SHOULD DISTINCTLY POINT OUT THE WAY OF SALVATION. This rule, always of grave importance, seems to be even more so in the present day, when the tendency is not by any means to conclude all under sin, but to conclude all under righteousness.

In the composition of his sermons for more than thirty-five years Scott never put pen to paper in preparation, yet there was no crudeness nor want of thought in his discourses; they were, in fact, overcharged, and, if anything, too argumentative. Indeed, an eminent Chancery lawyer used to say that he heard Mr. Scott for professional improvement as well as for religious edification.

With regard to his pastoral duties, Scott set himself to their performance with a zeal which some of his clerical neighbours at Aston Sandford, his final charge in Bucks, did not quite appreciate. A deplorable picture of the ecclesiastical life of that day is drawn by his grandson, Sir Gilbert Scott, in his "Reminiscences." The greater part of the sermons delivered by Scott's brother clergy were mere moral essays; they could, in fact, have come almost as naturally from respectable pagans. Their compilers carefully excluded anything that savoured of "conversion." The essential doctrines of the Christian faith were put aside, and any insistence upon the atonement or the influence of the Holy Spirit was thought to be "enthusiasm." The doctrine of future punishment was held, but any severe pressure of that doctrine was repudiated. Theoretically, these clergymen were believers; practically or passively, they were disbelievers. They appeared to be Pelagians; in reality, they knew nothing, and cared nothing, about what they were. Some few of the leaders were learned and excellent men, but they made more of sacraments and less of conversion; and any co-operation with Dissenters was not, of course, to be contemplated for a moment.

All this sort of thing had Scott to fight against in his battle for the truth. It must be remembered that it was not for some time, and that, perhaps, without help from any living man, except Newton, that Scott himself had become firmly and finally established in the Evangelical faith. As it was he did not please certain ultra-Calvinistic members of his congregation at the Lock Hospital Chapel. He, for his part, dreaded Antinomianism. Doctrine, he said, should be given in Scriptural measure. There should not be more Calvinism in a sermon, in proportion to other instructions, than is found in the New Testament. Some Calvinists put as much into a sermon as the whole of St. Paul's Epistles contain.

Scott agreed with Newton that Calvinism should be like a lump of sugar in a cup of tea: all should taste of it, but it should not be met with in a separate form.

His Sunday work in London was very heavy. Every alternate Sabbath it began at four o'clock in the morning, winter as well as summer. At that time the watchman gave one heavy knock at Mr. Scott's front-door, and he arose. A short time afterwards he would set forth from his residence at the West End to meet his congregation at Lothbury, in the City, at half-past six. To do this he had to walk a distance of three miles and a half; but when tempted to complain, the view of the newsmen, equally alert, but for a different object, changed his repining into thanksgiving. The Sacrament followed this early service, and then he returned home. At ten o'clock he held family prayers. Then came the full service at the Lock Hospital Chapel, with an hour's sermon, and an alternative administration. Dinner would follow. Then, without sitting down, Scott would again walk to the City, this time to St. Mildred's, Bread Street. In the evening, on his way home, sometimes a fourth sermon would be preached at Long Acre. These exercises would be concluded by family prayers, and those *at length*. During this time he always lived comfortably, though literally receiving little more than day by day his daily bread. His stipend at the Lock was no more than £80 per annum, and nearly £40 of this was expended on rent and taxes. His attempts to attain a Lectureship were futile, except in the case of St. Mildred's, which averaged about £30 a year. Moreover, his Lothbury Lectures were by no means "golden"; they produced 7s. 6d. each time.

He had discouragements of other kinds, upon which our space will not allow us to dwell. But we must find room for a remark by the author of his Life, that there are comparatively few ministers who, having their hearts really engaged in their work, do not find their situations on one ground or another discouraging. It is natural that it should be so: for in this evil world the Christian minister's employment is all struggling against the current. But a very discouraging course, properly sustained, may eventually prove useful beyond all expectation.

By his parishioners, especially those in humbler circumstances, Mr. Scott was much beloved. When in London he always remembered his former flock at Olney and elsewhere. He would sometimes send them books, and occasionally remit money, of which, as we have just seen, he himself had not too large a store. He would often write to them, and one of his letters was so mutilated by having been passed from hand

to hand as to be no longer legible. All the rest had been totally destroyed by the same means.

To the houses of the rich, of course, he had frequent invitations. But he seldom returned home from them without dissatisfaction and even remorse of conscience. After one of their dinners, which had been exceedingly splendid and luxurious, the conversation turned on the dangers to which the Evangelical religion was exposed. Scott ventured to suggest *conformity to the world among persons professing godliness*. Quietly and cautiously he remarked on the recent ostentatious display. He gently hinted that such banquets should be exchanged for more frugal entertainment—for the more abundant feeding of the poor, the maimed, the lame, and the blind (Luke xiv. 12-14). When testimony had thus been given by Mr. Scott, he went home as one who had thrown a great burden from his back. But from that particular circle he was henceforth tacitly excommunicated. The host never invited him again, but once. Then the dinner provided was actually a piece of boiled beef!

When Mr. Scott removed to the country, he had on Sundays as a constant guest the barber to whom he was beholden for his wig. This hairdresser used to come from Great Risborough, and was a very pious man. He walked over every Sunday to hear the Rector of Aston preach, and a place was always kept for him at the table. A community of religious feeling was thus allowed to override any difference of worldly position. Mr. Scott's domestics almost worshipped the very ground on which he trod. The old-fashioned race of servants, strictly disciplined in the charity schools of their youth, had not then died out. They respected their masters and mistresses, and at Aston Rectory this respect was in turn reciprocated. During Mr. Scott's illness he was so gentle and kind that it was a matter of contention as to who should serve him first. To one of the maids he said: "Pray for me, I value your prayers: and that not a whit the less because you are a servant. I have prayed for *you*, and I trust that blessings have come upon you in consequence; pray for *me*, that through your prayers thanksgiving may redound unto God." Scott felt that he had need of prayer, for to another he remarked: "If at any time I have been hasty, forgive me, and pray to God to forgive me; but lay the blame upon me, not upon religion."

The whole household seemed to be imbued with the spirit of religion. Betty the cook, Lizzie the waiting-maid, and poor old Betty Moulder, an infirm inmate, taken in on account of her excellence and helplessness—all were patterns of goodness. Betty Moulder in her old age looked confidently past

all her sufferings to the event of rejoining Mr. Scott in glory. On one occasion she very simply and fervently said to him : "Oh, sir, when I get to heaven, and have seen Jesus Christ, the very next person that I ask for will be you."

His curates were treated in a like loving manner. When he had been occasionally sharp, he would beg to be forgiven : "I meant it for your good ; but, like everything of mine, it was mixed with sin. Impute it not, however, to my religion, but to my want of *more* religion." And Mr. Wilberforce tells us that if in the course of the day Scott had been betrayed into what he deemed an improper degree of warmth, he would publicly implore forgiveness for his infirmity in the evening devotions of his family.

JOHN ALT PORTER.

(To be continued.)



ART. V.—THE EAST LONDON CHURCH FUND.

THE East London Church Fund is perhaps the most typical of all efforts for Church Extension in populous districts. It was founded in 1880 by the Bishop-Suffragan for East London, Dr. Walsham How, under the rule of the earnest and spiritually-minded Dr. Jackson, Bishop of London. Its object is to provide practical teachers of practical Christianity—clergy, deaconesses, lay evangelists, Scripture readers, mission women, and parish nurses—to live and work in the poor parishes of the East London District, which now includes a million and a half of people.

The spiritual destitution which all through this century has afflicted, and still afflicts, such vast congested areas of population as East London, is owing to three things : (1) the indifference of past generations ; (2) the impossibility up till Sir Robert Peel's time of creating a new parish without an Act of Parliament ; and (3) the prodigious rate at which, owing to railways and machinery, the population has been increasing, and is continuing to increase.

The change in London itself is, of course, enormous. During the Queen's reign considerably more than half a million new houses have been built, and more than 2,000 miles of new streets have been made. In 1837 the population was under two millions ; now the population of greater London is nearly six millions. The diocese of London (*i.e.*, the Middlesex portion of the Metropolis) contains nearly three and a half million souls, and about half this vast multitude belongs to

the East London District, under the Bishop of Stepney's care. The increase has been almost entirely confined to the suburban districts; *e.g.*, the population of Stepney, about 70,000, has remained stationary, while Islington has grown from 40,000 to 340,000, and Hackney from 30,000 to 230,000. Tottenham and Enfield have, perhaps, increased in still greater proportion.

Before the Queen came to the throne the Church Pastoral Aid Society was founded, in 1836, and in the same year the Additional Curates' Society. The Society for Promoting Christian Knowledge was doing on a large scale all that it could to help the Church at home and abroad. The Incorporated Church Building Society was founded in 1818. The National Society, under the clear-headed zeal of John Sinclair, Archdeacon of Middlesex, was endeavouring to supply every parish in the kingdom with a first-rate parish school. In the early years of the century Dr. Yates, Chaplain of Chelsea Hospital, startled the public by a pamphlet showing that 946,000 persons were without provision of the means of grace. In 1818 Lord Liverpool's Government carried a motion through Parliament voting a million for building churches in London and the large towns. In 1824, £500,000 was added. In 1828 Bishop Blomfield became Bishop of London. In 1835 a powerful letter was written to him by Baptist Noel urging him to place himself at the head of a great movement for supplying the spiritual needs of London. In 1836 a great meeting was held at London House, which issued in the formation of the Metropolis Churches Fund. In an appeal to the diocese Bishop Blomfield quoted the report of the Church Commissioners, pointing out that in London and its suburbs the entire population of 34 parishes amounted to 1,137,000, while there was church room for only 101,682, and but 139 clergymen. Bishop Blomfield designed to build fifty new churches, but during his long and glorious episcopate he had the happiness of consecrating no less than 200.

Bishop Tait went on with the work of church-building and the evangelization of the people with splendid capacity and untiring zeal. At length, in Bishop Jackson's time, the hour came for concentrating the work previously done, and inspiring the clergy to make the most of their opportunities. It was felt that East London needed special treatment, and in 1879, on the suggestion of a committee of the A.C.S., Bishop Jackson, then Bishop of London, took the step of appointing a Suffragan Bishop, to whom he entrusted the care of the district, with the title, in accordance with an ancient Act of Parliament, of Bishop of Bedford.

The man selected was Bishop Walsham How, and a happier

selection could not have been made. He spent some time in investigating the conditions of his great task, and came to the conclusion that the great want was living agents. In a place where personal influence was of prime importance, all that was being done failed to provide the means of applying it. He therefore appealed to the Church at large to help him, on the ground that "the average population assigned to each clergyman, there being on an average two to each parish, was upwards of 4,000." "Paucity of labourers," he said, at the Mansion House, "and paucity of funds are the two difficulties which hamper the Church's work in numbers of East End parishes."

The result of this appeal was the foundation of the East London Church Fund, with the aim of invigorating the existing machinery of the Church, and also, where opportunity offered, of fostering varied and experimental efforts in addition to the old parochial system.

The result was soon apparent. The Bishop's unflagging energy and hopefulness on the one hand, on the other the new workers whom he was able to send out, brought fresh energy to many a clergyman who had almost despaired of his task, and created a new standard of Church life, and a new zeal for the Church among the laity of East London. A new era has, in fact, been inaugurated, for the effect of the Fund is felt through the district as a whole, and it is no longer only a parish or a mission here and there, but every parish and district which is in need that is cared for and helped.

So things went on till 1888, when Bishop Walsham How went to Wakefield, and Bishop Billing was consecrated as his successor. By this change the sphere of the East London Church Fund was doubled, for, whereas Bishop Walsham How had been in charge of St. George's, Poplar, Limehouse, Stepney, Hackney and Spitalfields (including Bethnal Green), Bishop Billing was entrusted in addition with Shoreditch, Clerkenwell, parts of Holborn, Islington, and a number of outlying and fast-growing districts in the North of London, up to the borders of Hertfordshire. It was found, on inquiry, that the greater part of this district was in need as great as that of the East End itself. The rural deanery of Shoreditch, for instance, contains probably a larger criminal population than any other district in London. In Islington, again, with its 350,000 people, the Church is in the utmost difficulty—scanty endowments, few vicarages, not enough clergy.

Most Englishmen have been to the great Cathedral which is the central point of all Church of England work in London. There is something truly appalling in looking down from the Golden Gallery of the dome over the interminable billowy sea of

houses which spreads itself in every direction beneath. What incalculable aggregates of poverty, misery, and sin does that vast dusky province of streets present! If you think that in that awful region which lies spread out with its dumb, helpless appeal beneath your feet, there are more than 600,000 children attending elementary schools—more children, that is, than the whole population of Glasgow, or Birmingham, or Manchester—what problems does that alone suggest to the mind! And the heart feels more specially pitiful as it turns towards the grim and monotonous East. There are, of course, parts of the East and North that are pleasant and open, but it is with something of an indignant pathos that the eye glances over the unbroken dreariness of the dwellings of more than a million toilers, of many races and many conditions, but leading a life which cannot be reckoned natural or healthy. Misery and poverty there are in the slums of Westminster and in North Kensington, and in St. Giles; but where else shall be found on so prodigious a scale such congested masses of ignorance, hopelessness, and irreligion? Not that the whole district is the same. I shall presently show of what different masses its population consists; and how cruel and unwarrantable are the exaggerations which have been entertained as to its character; but where else shall we find an area at so dead a level, with a lowness of ideal so uninterrupted, with an outlook so inhumanly uninteresting? Where else can we speak of a population with habits so degraded as in that dismal tract between the soaring spires of Whitechapel and Shoreditch, where from the very nature of the case a long series of the most hideous murders had no chance of being discovered?

The greatest physical evil with which we have to contend is from overcrowding. It lies at the base of almost every other disease, social and religious. So heavy is the pressure of competition for shelter, that amongst the people of whom we are speaking there are very few who spend less than a fifth of their weekly income on rent. The number of families who occupy each a single room has not been accurately estimated, but it is enormous. Not infrequently there are more families than one in the single-roomed tenement. Four shillings is the average rent of one room, six shillings of two. From such a state of things the imagination shrinks back appalled. There is no need to multiply horrors; they have been detailed with point and brilliancy by picturesque writers. The fact is enough. Under such conditions morality and even decency are impossible. The child of these surroundings has never known what is meant by purity.

We do not wonder that in this state of things no very

large number of the population attends church, chapel, or mission-room. A census on any particular day is somewhat misleading, as it is not always the same people who attend public worship on successive Sundays. Still, a census is a rough guide. On October 24, 1886, the Church of England had upwards of 72,359 worshippers, distributed between morning and evening; other denominations, 81,699. These numbers added together give a total of a little over 154,000. No doubt for the Church of England the numbers are considerably under-estimated, as no account is taken of those present at early Communion services or at afternoon services. To this we must add the census of attendance at mission-halls, taken on November 27, 1887. Morning, afternoon, and evening, the Church of England had 5,142 present on that day in those adjuncts to the parish churches, and other denominations 43,443; the total being 48,585. It will give us a rough but not unfair conclusion if we add the mission-hall census to the church and chapel census; and thus we arrive at the result that 202,585 might be supposed to be in church, chapel, or mission-hall on some particular Sunday. The consequent reflection that, in spite of all deductions, there must be something like 700,000 persons who are not often seen inside a place of worship, must give us ground for deep and painful thought. We cannot be surprised that the language of the greater number of those whose condition we are considering is, probably through no fault of their own, redolent of the foulest coarseness and of ceaseless blasphemy. We cannot be surprised that amongst the greater number of the young people prostitution or concubinage is the rule. When in addition to the unhealthy conditions in which from infancy they are steeped, the astounding state of our marriage laws makes matrimony legal for a boy at fourteen and for a girl at twelve, we cannot be surprised to find the majority of marriages reckless and unthrifty, and in a vast number of cases only contracted to cover the coming birth. We cannot be astonished that the one institution which flourishes in East London is the public-house; that it exists everywhere in countless numbers; that men, women and young people drink; that on drink is spent so huge a share of wages which might have gone for thrift and comfort; that side by side with the public-house flourishes the pawnshop; and that directly there comes some depression of trade or want of employment, even those who before were in receipt of good wages habitually and regularly exist on the pledge of their clothes and possessions. There may be good-nature and kindness amongst this great mass of our fellow-citizens, they may be on the whole wonderfully well disposed to obey the

law, but their outlook is dark, their standard of life low, and too many of them can only be described in the words of St. Paul as without hope and without God in the world.

Now, no conscientious Christian who shares with these multitudes the responsibility of being an inhabitant of London can rest quietly in his bed at night without daily making some effort to improve the conditions of this enormous aggregate of life at low level. Yet, when we come to consider the resources of the Church of England in the district we have under review, we cannot but be surprised to find their woeful and lamentable insufficiency. There are in the archdeaconry of London (not reckoning the City), 187 parishes, with an average population of between 6,000 and 7,000 each. But these parishes are of most unequal size. There is one with over 21,000 inhabitants, one over 20,000, one over 19,000, three over 18,000, one over 17,000, two over 15,000, six over 14,000, three over 13,000, five over 12,000, eight over 11,000, ten over 10,000, sixteen over 9,000, and thirteen over 8,000. It would be idle to pretend that these parishes are not deplorably deficient in church accommodation and in ministerial supply. And the disproportion of income is no less astounding. The average income of the 187 parishes, with an average population of 6,000 or 7,000, is the wholly inadequate sum of £346 a year. Even under the most favourable circumstances, such a sum is small indeed when we consider that on it the parish minister is expected to be the pioneer in every good work, to support innumerable associations and institutions of usefulness, to make his house a pattern of happy social life, to support a wife who has herself come from a bright and cultured home, and is his energetic supporter in all that is noble, and to educate a family according to the requirements of an age of stern and unrelenting competition. But when to this we add the surroundings of East End life, the absence of all joy and beauty except that which is spiritual, the dull streets, the dismal canopy of cloud and smoke, the smallness of the available contributions of the congregation, the total absence of friends who can help, the agonizing struggle to overtake the neglect of past generations, then indeed our acquiescence in the sufficiency of such a stipend appears to be heartlessly cruel. The facts of the case are worse than the average. Of parish incomes between £400 and £500 there are 23; between £300 and £400, 60; between £200 and £300, 64; between £150 and £200, 1; of £150 and below, 5—and no less than 71 of these parishes are in the lamentable condition of having no parsonage provided for the vicar. It is true that a considerable number of curates are found for the district by the

Bishop of Bedford's Fund, the Bishop of London's Fund, the Ecclesiastical Commissioners, the Pastoral Aid Society, and the Additional Curates' Society. Great would be our shame if this were not the case. Here and there, too, provision is being made for an endowed curacy; but this does not alter the lamentable insufficiency of our maintenance for the parish clergy. In the hardest and most engrossing part of the whole Church of England, they are the worst paid. Without funds for the maintenance of their churches, without funds for the comfort and happiness of their services, without funds for the support of their schools, without funds for the countless missionary enterprises amongst the dark surrounding masses of heathendom which invoke their energies, without funds for the ordinary relaxations of life, we expect them to promote civilization, to keep back the tide of barbarism, to evangelize the multitudes, and to lead lives of heroic and unrewarded self-sacrifice. Is it too much to hope that our great Church funds and associations, having now for the most part built the churches, should arouse the wealthy to the duty of providing decent and fitting means for carrying on the work? There are vast numbers of men who fish, ride, shoot, hunt, yacht, travel, dine, and dance, who need stint themselves for nothing, and whose life is one long series of amusements, who can hardly tell what to do with their money. They know nothing of these facts which so affect the population amongst which they live. Is it too much to hope that they may be stirred to do what they could so easily achieve to remedy these necessities?

After ten years' work, the Bishop of Bedford and his council, in looking back on the results of the time during which the East London Church Fund has been in existence, were able to tell us that they discerned a great awakening of the conscience of England to the truth about life in our great centres of population, an honest eagerness to know the facts of the case, and an earnest readiness to do whatever seems to be unquestionably beneficial. They discerned improvement in the methods of philanthropy, and a growing conviction of the necessity for helpful legislation, which may secure better conditions of life for those among whom the Church is set to labour—legislation which shall remove some, at least, of the obstacles which now stand in her way, and hinder the people from receiving her message and joining in her worship.

Under the two successive Bishops of Bedford, and their able successor, the Bishop of Stepney, the good work of those who were struggling on against tremendous odds, before the fuller help came, has been wonderfully developed. The supply of clergy and other resident Church-workers has been con-

siderably increased, and has substituted for the weakness, caused by felt isolation and realized helplessness, a strong spirit of hope and resolute determination. As a result, the parish church has become more generally the home of the people; while additional services, larger congregations, increased numbers presented for Holy Baptism and Confirmation, and a growing appreciation of the benefits of Holy Communion, attest the revival of religious life.

And there is one sign of good sense and experience with which we must all sympathize—instead of the excessive subdivision of parishes, there has been a wider use of the mission-room, without separation from the mother church, under which policy neglected neighbourhoods have become active centres of missionary enterprise; while in other instances, where subdivision was clearly the best course, mission districts have been formed, and have grown into fully-organized parishes.

Ten years ago we had in East London no East London Church Fund, no Diocesan Deaconess Homes, no Oxford House, no Toynbee Hall, no college or public school or county missions, no ladies' settlement in Bethnal Green. With all these has come renewed efficiency. And now the Church, rejoicing to see a readier acceptance of those spiritual gifts which, through the ministry of the Word and Sacraments, God offers to His people, rejoices, too, that her social activities also have their own reward. Preaching a present as well as a future salvation; gladly taking in hand whatever will promote the welfare of the mind and body, as well as of the spirit of men, of women, and of children; demonstrating here that a workmen's club need not be a centre of unlicensed drinking, of gambling, or of the degrading exhibitions of the prize-ring, but can be a healthy centre of self-improvement, of rational amusement, and of brotherly feeling; demonstrating there that the loud antagonist of Christianity can be put to silence by calm discussion, and that the honest doubter can be led tenderly forwards into light; proving that open-air preaching can be redeemed from an imperfect or distorted representation of Divine truth; labouring to improve the dwellings of the poor, and labouring also to effect that improvement of character, without which no dwelling can become a home—the Church, being now better understood than before, is daily growing in influence and power. Blind to no difficulty, no danger, no evidence of past mistakes, the kingdom of God in East London grows gradually wider; and if those whose duty it is to extend that kingdom go steadily forward, and, in reliance upon the Holy Spirit, use all the means at their command for furthering this work, without fear and without

fuss, what reason is there why the next ten years should not be, by God's mercy, even more rich in blessings than the last ten years have been? What reason is there why the Church in East London should not go on with progress sure, though slow, overtaking the arrears, which through force of circumstances, rather than of fault, have been accumulated; meeting the fresh needs of rapidly-growing populations as they arise; devising new methods of activity, as the requirements of the day may demand; but ever holding up the Cross, as the symbol of all that is good for man, in the face of prejudice, ignorance, unbelief, indifference, and sin; witnessing for Christ, through poverty or antagonism, with all earnestness and loyalty, until it be felt in every street and alley and court that "He lives who once was slain," to be the Saviour, Lord, and Friend of the poor as of the rich, of the lowly as of the great, in all the kingdoms of the world?

"After sixteen years of experience," says the recent report—"experience not untouched by anxiety, and yet blessed with many signs that God recognises the work of which they are the humble instruments as His own—the council enter upon the labours of another year with confident hope and a quiet trust in the ability of the Church to deal with the vast problems that lie before her. Replying to the question whether he thought the Church had influenced the masses, the Bishop of London recently said: 'I ask, what has touched them more? Has the Government been more successful with them? Have the police? Does the Board School reach them, or, when it does, does it improve them *au fond*? The Church reaches the masses better than anything I know.' Gratefully do the council acknowledge the efforts made, and made successfully, by the State and by individuals, whether personally or by association, for the happiness and improvement of the great multitudes of the East End; but they know that the only real force is the power of the living Christ."

WILLIAM SINCLAIR.

Short Notices.

Registrum Sacrum Anglicanum. By WILLIAM STUBBS, Bishop of Oxford. Second edition. Pp. 248. Price 10s. 6d. Clarendon Press.

The Church of England is under a deep debt to the learned Bishop of Oxford for his historical and constitutional researches. The first edition of this work was published in 1858, so that this appears nearly forty years later. It contains a list, as far as possible complete, of every English consecration of a bishop since St. Augustine, with the consecrating

bishops. There are also nine valuable appendices containing Indian, colonial and missionary consecrations, tables of the dates of foundation of sees, list of archiepiscopal halls, dates of legations, suffragan bishops, Manx bishops, Welsh bishops, index lists of English bishops, index lists of colonial and missionary sees. Without this work no clerical or historical library can be considered complete.

Church and Queen. Diamond Jubilee Lambeth Conference. By MANDEVILLE B. PHILLIPS. Pp. 174. Church Newspaper Co.

This is a capital guide-book to the Lambeth Conference. It has an article on Church progress during the Queen's reign, accounts of previous Lambeth conferences, and biographies of all the bishops.

Lives of the Saints. By the Rev. S. BARING-GOULD. 3 volumes: March, pp. 518; April, pp. 382; May, pp. 430. Price 5s. per volume. Nimmo.

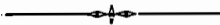
There is no compilation of the same character as this, combining the saints of the Western, the Greek, and the Celtic Churches. The author does not desire to be critical, but to present a readable summary of the stories of the various lives. As there are saints for every day in the year, these volumes become in ecclesiastical matters something like Chambers's "Book of Days," affording varied and readable matter for the whole calendar.

History of Tooting-Graveney. By W. E. MORDEN. Pp. 412. Price 21s. Edmund Searle, London.

We have often commended painstaking local monographs, but this is probably one of the most complete of its kind. Nothing has been omitted that could be of interest to those acquainted with the neighbourhood. History of the manor; old and new churches; Dissenting places of worship; lists of rectors, curates, churchwardens, and all other parish officials; the building of the workhouse; extracts from registers—vestry, highway surveyors' and National School books; charities, and every other local topic, are fully and carefully treated. Many years must have been spent in the production of this well-judged compilation; it is quite a model to all enterprises of the same kind.

American Conference on International Arbitration, 1896. Pp. 247. Baker and Taylor Co.

This volume contains records of an interesting gathering held in Washington in 1896. It gives the principal addresses, with historical notes and precedents.



The Month.

AT length, after a long delay, the See of Bristol has been filled. The choice of Her Majesty has fallen upon the Right Rev. G. F. Browne, Bishop of Stepney. By a general consensus of opinion, the choice has been a fortunate one. Bishop Browne has not identified himself so far with any party, and there is no reason to doubt that the entire diocese of Bristol will find in him a true "Father in God," not the Father of any section of it alone. Some two years ago, in a letter addressed to the *English Churchman*, Dr. Browne stated his position as regards officiating at certain "extreme" services, for which he had been somewhat sharply rebuked by our contemporary. "Loyalty," he said, "to the Archbishop's

judgment should be the keynote of any Church that invites my presence." Dr. George Forrest Browne is the son of Mr. George Browne, proctor of the Ecclesiastical Court of York, and was born at York in 1833. He was educated at St. Peter's School, York, and at St. Catherine's, Cambridge, of which he was a Fellow from 1863 to 1865, in which year he married Mary Louisa, daughter of Sir John Stewart-Richardson, 13th Bart. He graduated B.A. (Wrangler) in 1856, won the Maitland prize in 1862, and proceeded M.A. in 1863, and B.D. in 1879. He received the honorary degree of D.C.L. from Durham University in 1891, and the honorary degree of D.D. from Cambridge University in 1896. He was ordained deacon in 1858, and priest in 1859. He was for a time chaplain and lecturer of St. Catherine's College; theological tutor at Trinity College, Glenalmond; Bell lecturer on ecclesiastical history in the Scottish Episcopal Church; and from 1869 to 1875 was Rector of Ashley-with-Silverley. He was proctor of the University of Cambridge in 1870-71, 1877-78, and 1880-81; member of the Council of the Senate from 1874 to 1878, and again from 1880 to 1892; secretary to the University of Cambridge Commission from 1877 to 1881; and Disney Professor of Archæology from 1887 to 1892. He was secretary to the London Diocesan Home Mission from 1893 to 1895. He was appointed Canon and Treasurer of St. Paul's Cathedral in 1891, and was elected proctor in Convocation for the Dean and Chapter of St. Paul's in 1892. He was consecrated Bishop Suffragan of Stepney in St. Paul's Cathedral on April 21, 1895. He is the author of "Ice Caves of France and Switzerland" (1865), "The Venerable Bede," and other books, among his later works being "Lessons from Early English Church History," "The Church in these Islands before Augustine," "Off the Mill," and "The Conversion of the Heptarchy," published during the last five years.

THE LAMBETH CONFERENCE.

The report of the Lambeth Conference, embodying the result of the long and serious deliberations of the Archbishops and Bishops of the Anglican Church, has been published in pamphlet form by the S.P.C.K. The full text of the report was printed in the *Times* of August 5. As was to be expected, the Encyclical, covering, as it does, so wide a field, contains no very profound suggestions; it is not an epoch-making document, but, as the *Record* observes, "it is dignified, straightforward, and plain-spoken; above all, its tone is deeply spiritual, and the relative importance of the subjects handled is preserved with care." Not the least important of the subjects discussed in the Encyclical relates to the attitude of the Church to foreign missions. We append the full text of the Encyclical under the head "Foreign Missions," as we think it deserving of deep and earnest consideration:—

"Lastly, we come to the subject of *Foreign Missions*, the work that at the present time stands in the first rank of all the tasks we have to fulfil. We have especial reasons to be thankful to God for the awakened and increasing zeal of our whole communion for this primary work of the Church, the work for which the Church was commissioned by our Lord. For some centuries it may be said we have slumbered. The duty has not been quite forgotten, but it has been remembered only by individuals and societies; the body as a whole has taken no part. The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that Book, that the matter should be in the thoughts of everyone who calls himself a Christian, and that no ordinary service should be considered complete which did not plead amongst other things

for the spread of the Gospel. We are beginning, though only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as He opens the way He is opening our eyes to see it, and to see His beckoning hand.

"In preaching His Gospel to the world, we have to deal with one great religious body which holds the truth in part, but not in its fulness, the Jews; with another which holds fragments of the truth embedded in a mass of falsehood, the Mohammedans; and with various races which hold inherited beliefs ranging down to the merest fetishism. In dealing with all these, it is certainly right to recognise whatsoever good they may contain. But it is necessary to be cautious lest that good, such as it is, be so exaggerated as to lead us to allow that any purified form of any one of them can ever be in any sense a substitute for the Gospel. The Gospel is not merely the revelation of the highest morality; it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all.

"The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of the Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.

"For preaching to the Mohammedans very careful preparation is needed. The men who are to do the work must study their character, their history, and their creed. The Mohammedans must be approached with the greatest care to do them justice. What is good in their belief must be acknowledged to the full, and used as a foundation on which to build the structure of Christian truth. They have been most obstinate in opposing the Christian faith, but there seem now to be openings for reaching their consciences. It is easier for them to join us than it was. In some lands the intolerance, which was their great bulwark, is showing indications of giving way. In India the Christian and the Mohammedan meet on equal terms, and a Mohammedan can become a Christian without danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men specially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow, and Haidarabad (Deccan). To find such men and urge them to the work, to provide for their thorough training in proper colleges, and to send them forth, never singly, but, if possible, in large groups, appears to be the best means of dealing with the whole Mohammedan body.

"The remaining religions of the world require a varied treatment in accordance with the circumstances of each particular case. It is often said that we ought to aim at developing native Churches as speedily as possible. But it is necessary to move with caution in this matter. It is of real importance to impress the converts from the first with a sense

that the Church is their own, and not a foreign Church, and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action, it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realize the high moral standard of the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own ministry. Nothing ought to be laid on them but what is of the essence of the Faith or belongs to the due order of the Catholic Church, but they should be perpetually impressed with the necessity of holding the Catholic Faith in its integrity and maintaining their unity with the Catholic body. That unity should be sought first in the unity of the diocese, and when members of the Church move from diocese to diocese they should be supplied with letters of commendation to persons who will interest themselves in the spiritual welfare of such travellers.

“The work of Foreign Missions may occasionally bring about apparent collision between different Churches within our communion.

“In all such cases pains should be taken to prevent, as far as possible, the unseemliness of two Bishops exercising their jurisdiction in the same place, and the Synods concerned ought, in our judgment, to make canons or pass resolutions to secure this object. Where there has been already an infringement of the rule, the Bishops must make all the endeavours they can to adjust the matter for the time. In all cases we are of opinion that, if any new foreign missionary jurisdiction be contemplated, notification be sent to all Metropolitans and presiding Bishops before any practical steps are taken.

“We think it our duty to declare that in the foreign Mission-field, where signal spiritual blessings have attended the labours of missionaries not connected with our communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestations of that ‘unity of the spirit’ which should ever mark the Church of Christ.”

Among the recommendations of the Lambeth Conference, not mentioned in the Encyclical, are those which advocate the retranslation of the Athanasian Creed and the temporary employment of young clergymen in colonial service.

THE BISHOPS AT ST. PAUL'S.

For the second time this year, St. Paul's Cathedral witnessed, on the night of Sunday, August 1, one of the most unique events in its history. At least one hundred and fifty of the Bishops attending the Lambeth Conference formed part of the congregation at the evening service. Their attendance, we learn from the *Standard*, had been organized by the Board of Missions of Canterbury and York, of which Bishop Selwyn is chairman. The greater part of the dome was reserved for the Bishops, who were nearly all in their Convocation and Doctors' robes. The robing took place in the crypt, after which they were conducted to the west door, where they were met by the Archbishop of Canterbury. The procession then formed, after which the Bishops filed off to the places reserved for them, the Archbishop with train-bearer following a few paces behind. The sermon was preached by the Archbishop, who took as his text Acts i. 8; needless to say, it had a strong missionary bearing.

On the following Monday morning the Lambeth Conference was brought to a close by a special service in St. Paul's Cathedral. The Archbishop of Canterbury again preached, taking for his text the words “Abide in Me, and I in you” (St. John xv. 4).

THE BISHOPS AT GLASTONBURY.

The Bishops who had been attending the Lambeth Conference visited, on Tuesday, August 2, the remains of the magnificent Abbey Church of Glastonbury, and attended a service held in the ruins. The spectacle was not only imposing, but deeply affecting. Glastonbury, apart from the interest which must ever attach to so splendid a remnant of architectural genius as the abbey is known to be, is reputed to be the cradle of Christianity in Britain. An address was delivered by the Bishop-elect of Bristol. Summaries of the address appeared in most of the leading daily papers on the morning after the ceremony. The Bishops were favoured with splendid weather, and a very large number of people assembled to witness this most unique among the "pilgrimages" of modern times.

Not the least noteworthy among the achievements of this Jubilee year is the poem published on July 17 in the *Times* with the title "Recession." It is signed "Rudyard Kipling." Probably no one but Mr. Kipling could have written anything approaching it in solid strength and simple majesty. Mr. Kipling has delighted multitudes ere this, and frequently; but in these five verses of his of six weeks ago he has touched profoundly the heart of the entire Anglo-Saxon race.

A great find of Hebrew manuscripts is announced by Dr. Schechter in the *Times* of August 3. This is exceedingly interesting, as such "hoards" are not of frequent occurrence. Taken in conjunction with the recent yield of papyri, which have so far resulted in the "Logia of Jesus" (published by the discoverers at the Clarendon Press), and promise still further items of interest, we may congratulate ourselves.

The Rev. Montague John Stone-Wigg, of University College, Oxford Canon and Sub-Dean of Brisbane Cathedral, has been chosen as first Bishop of the Anglican Mission in New Guinea, and has cabled his acceptance of the appointment. Canon Stone-Wigg has been working for nine years in the Diocese of Brisbane, Queensland, and has among other advantages that of being thoroughly acclimatized.

MORAVIAN MISSIONS.

The unprecedented strain put on the public purse in connection with special Jubilee appeals is beginning to tell seriously on several of our most deserving religious and philanthropic institutions. It is earnestly to be hoped that the fears which exist in some quarters regarding the time-honoured missions of the Moravian Brethren will not be realized, and that prompt and liberal help will be sent in aid of the work. The sum of £10,000 is required immediately.

The celebrated Dover case, in which the power to mulct a man in costs who has made unsuccessful opposition to a licence at a licensing meeting has been challenged right up to the House of Lords, has resulted in a victory for the cause of temperance, the Supreme Court having decided against this novel and vexatious procedure.

The *Times* has inserted the following paragraph: "The members of the Protestant Defence Brigade paid a visit on Saturday afternoon to Fulham Palace, by the invitation of the Bishop of London. The party were entertained to tea on the lawn, and afterwards shown the pictures in the palace and the ancient cork tree near the chapel. Service was then held in the chapel, conducted entirely by the Bishop, who gave a short address on the duties and influences of the Christian life. Subsequently a vote of thanks was proposed by Mr. Hone, Mr. Kensit, and

the Rev. E. T. Hitchens, a Congregational minister, to the Bishop for his kindness and courtesy. The Bishop, in briefly acknowledging the vote, said that he always rather searched for points of agreement than for points of difference. 'All men are right in what they assert, and wrong in what they deny.' They should all seek for positive truth, and remember that spiritual sympathy was the strongest tie that could exist on this earth. As to ecclesiastical forms and practices, there were no doubt differences of opinion, but so far as he was concerned, he always strove to do his duty as the Bishop of that large diocese to all sections of the community."

The important living of Holy Trinity, Marylebone, has been offered to and accepted by the Rev. E. Grose Hodge. This is an excellent appointment, which Evangelical Churchmen will cordially approve.

Señor Canovas, the Spanish Premier, was brutally murdered by an Italian Anarchist on Sunday, August 8. The unfortunate statesman was enjoying a brief respite from the anxious toil and worries of his office. He was sixty-seven years of age. Extraordinary sympathy with Spain in her loss, and detestation of the wretched system which hatched such a crime, have been universally manifested. Anarchy is the sworn foe of every law, Divine and human.

We are glad to be able to record that the C.M.S. deficit has been wiped off, thanks to a generous gift of £3,000 from an anonymous friend.

The eighth summer meeting of the Oxford University Extension opened at Oxford on Saturday, July 31. The gathering was very large, upwards of 800 tickets having been issued. The inaugural address was delivered by the Bishop of Ripon (Dr. Boyd-Carpenter), the subject being "The Romantic Revival in English Literature."

On Friday, August 6, the Dean of Westminster unveiled, on High Down, Freshwater, Isle of Wight, a beacon erected in memory of Tennyson, whose home was close by. The Archbishop of Canterbury offered a special dedicatory prayer.

A cheque for £1,200 has been received at the central office of the Queen Victoria Clergy Sustentation Fund, the donors of which wish to remain anonymous.

In a pamphlet entitled "Suggestions on the Subject of the Independence of Native Churches," recently submitted to the Bishops assembled at Lambeth, the writer (Dr. R. N. Cust) holds that native Bishops should be more freely appointed, dwells on the expediency of "a concordat with our non-episcopal Protestant brethren," and deprecates "an exaggerated occidental organization" for Eastern Churches.

The 66th annual report of the Trinitarian Bible Society is already in the hands of subscribers. The report is very encouraging, and bears ample testimony to the increased interest taken by the society's friends at home.

CURRENT PERIODICALS.

Among items in current periodicals may usefully be mentioned Dean Farrar's *Reminiscences*, in the *Temple Magazine*, of Bishop Colenso; a series of careful, though not always convincing, articles in the *English*

Churchman on the "Minor Prophets"; a painful, but important, paper by Mr. Stanley Young, in the *Westminster Review*, entitled "A Public School for the Unorthodox," which has apparently formed the text for a leading article in the *Rock* (for August 20) upon "Modern Rationalism"; a paper by Professor Fleming, in the *Open Court* for July, on "Catholicism in Italy"; and an article of the highest significance and excellence in the *Church Quarterly Review* on our Lord's Divine and Human Knowledge.

NEW BOOKS.

- Modern Mythology.* By ANDREW LANG. Longmans. Price 9s. (A reply to Professor Max Müller's recent work.)
- Bishop Berkeley's Works.* With Preface by Right Hon. A. J. Balfour. Bell and Sons. Vol. i. Price 3s. 6d. (Bohn's Series.)
- Chapters of Early Church History.* By Dr. W. BRIGHT. Oxford: Clarendon Press. Third edition. Price 12s.
- Modern Painters.* By JOHN RUSKIN. (Popular edition.) George Allen. Vols. i. and ii. Price 11s.
- The Mohammedan Controversy, and other articles.* By Sir W. MUIR, K.C.S.I. T. and T. Clark. Price 7s. 6d.

 Obituary.

WE regret to announce the death, at the age of forty-three, of the Right Rev. Edward Bickersteth, Bishop of the Anglican Church in Japan. The deceased was a son of the present Bishop of Exeter (Dr. E. H. Bickersteth). The late Bishop's constitution had evidently been undermined by recent years of unremitting diocesan work in Japan; and though he was able to attend the first sessions of the recent Lambeth Conference, illness and great physical weakness rapidly carried him off.

It is with sincere sorrow that we announce the death of the Bishop of Wakefield, which took place most unexpectedly in Ireland on August 10. "By his death," says the *Times*, "the Church of England loses a prelate whom it can ill afford to spare. Bishop Walsham How filled a peculiar place in the ranks of the Anglican hierarchy. A sound theologian, a poet and hymnologist, an experienced parochial clergyman, a preacher of persuasive and natural eloquence, he was recognised as combining in himself many remarkable gifts when, in 1879, he was elevated to the episcopate." He was born at Shrewsbury in 1823, was educated there under the greatest of head-masters, Dr. Kennedy, and entered Wadham College, Oxford, in 1840. He took his degree in 1845. For twenty-eight years—that is, from 1851 to 1879—he was rector of Whittington, Salop. He became Prebendary and Chancellor of St. Asaph's Cathedral in 1859. Dr. How was successively Suffragan-Bishop of London and first Bishop of Wakefield, to which newly-founded see he was appointed in 1888.

As an author he will be best remembered by his "Pastor in Parochiâ" and his "Holy Communion," both of which have won universal recognition. As a hymn-writer he takes a very high place. Perhaps no hymn of his is better known and admired than the beautiful one beginning "For all the saints who from their labours rest," so exquisitely set to music by the late Sir J. Barnby. His last hymn was the fine Jubilee hymn, "O King of Kings!" set to music by Sir A. Sullivan, and commanded to be sung in all churches on June 20.