

verted be restored. And when the Christian Church in all its branches shall have fulfilled its sublunary office, and its Founder shall have surrendered His kingdom to the great Father, all, both small and great, shall find a refuge in the bosom of the Universal Parent, to repose or be quickened into higher life in the ages to come, according to His will." The question for the court in this case was whether this statement was in accord with certain passages from the Prayer-Book set out in the pleadings. The Homilies by consent were not included, and the Privy Council held that they did not find in those particular formularies any such distinct declaration of our Church as to the eternity of final judgment as to require them to condemn as penal the expression of hope by a clergyman that even the ultimate pardon of the wicked who are condemned in the day of judgment may be consistent with the will of Almighty God. The effect of this, shortly, is that hell is converted into purgatory.

To sum up. The Homily contains (as Article XXXV. says) a godly and wholesome doctrine—in short, the doctrine of the Church of England at the time of the Reformation. Such doctrine is in accord with the Prayer-Book. No change has been made in the Prayer-Book which has had the effect of altering the doctrine, and every attempt to effect such a change has been defeated. The courts of law and equity have always considered prayers for the dead superstitious and gifts for them illegal. But it is not illegal to pray for the dead in private (though such a practice is discouraged by the Church), provided such prayers are not for souls in "suffering"—*i.e.*, "purgatory"—and also there are no penal consequences for those who, in effect, express the belief that hell is not hell, but merely purgatory.

BENJAMIN WHITEHEAD.



ART. V.—THE EPISCOPAL CHURCH IN SCOTLAND.

II. PROSPECTS FOR THE FUTURE.

THE study of its past history and present vitality compels the conviction that the Scottish Episcopal Church has a great future before it. The vision of ever-widening influence and ever-increasing usefulness becomes very real when measured by the standard of progress recorded in recent years, and by the scale of activity which distinguishes every department of the Church's work at the present time. To this statement the reply may be made that the future is a quantity unknown and

unknowable, and that speculative theories are not arguments. This may be at once conceded. With England's experience in South Africa as a constant reminder it is idle to deny it. But even in the Boer War has not the upsetting of all calculations been due to a wrong understanding of the inherent difficulties of the task, and to the weakness of the methods employed for the attainment of the object in view, rather than to any want of merit in the cause or its champions? The cause of Protestant Episcopacy in Scotland has never during the past two centuries and a half had so bright an outlook as at present. Scottish Episcopalians have, I think, arrived at last at a right understanding of the difficulties before them—which knowledge points the road to success. And the Church's future record may be said largely to depend upon the methods employed for its development. The Church has found its vocation and if it be worthy of the task before it, and true to its Divine Master and itself, there need be little fear of the ultimate result.

The experience of the Free Church of Scotland may be cited to show how rapidly a Church can grow under good government and favourable conditions. When, nearly sixty years ago (at the Disruption in 1843), the disaffected ministers and laity of the Presbyterian Church of Scotland left that Church, their courage and firmness of purpose more than made up for what they lacked in funds and organization. The Disruption may have been a mistake—in these days the differences which caused it would probably be adjusted without resorting to a remedy so extreme—but the young Free Church of Scotland, to which it gave birth, was from the first full of vigour, and now bids fair to outgrow the mother Church in numbers. A communicant membership of nearly half a million, and the knowledge that it is able to pay its ministers a higher average stipend than any other Church in the United Kingdom, go far to prove that a Christian community, endowed with the courage of conviction and loyal to the fundamental truths of the Christian religion, need never be afraid of the future.

But, it may be asked, is there room for the expansion of the Episcopal Church in Scotland? Is there scope for its energies beyond the limits of its present constituency? There need be no hesitation in replying to these questions in the affirmative. Even if the Church could only succeed in bringing within its fold those to whom it owes its first thought—those of its own faith who have strayed beyond the influence of the Church of their baptism—there would be an increase of membership to be calculated by tens of thousands. And beyond this field of labour there still remains that arid desert where live the hundreds of thousands of souls who

know not God. Here all Churches meet on common ground, for not even the heathen of the latest mission-field have greater need of help; and here there is ample scope for all the energies of all the Churches for very many years to come. I hope to be able to show that the Scottish Episcopal Church is equipping itself for redoubled effort in these and other fields of labour, and in order to form a just estimate of the future prospects of the Church I have consulted several leading Churchmen (clerical and lay) whose views must necessarily carry far more weight than my own, and who have kindly given me permission to quote their opinions on the questions referred to them.

The Scottish Episcopal Church has, at last, managed to get rid of much of its self-consciousness. For generations it was so engrossed in its own disputes and difficulties that it had no time to attend to anything else. It has, within recent years, begun to give some thought to other people. And the result has been the formation of strong and well-organized boards of management devoted to the work of Home and Foreign Missions. This work is but in its infancy, but it is making rapid progress; and herein, to my mind, lies the best sign of hope for the future. Nor does this afford the only evidence of a new spirit in the life of the Church. On all sides there is activity, the conscious recognition of a call to duty, and the constant endeavour to meet the demands for help that come from all sides to a growing Church.

I know that there are Scottish Episcopalians, men of judgment and experience, who have stated on more than one occasion that the Church has lost in "social influence" during the last twenty years, and who look for a continued decline in that respect. In a sense this is true, but, after all, "social influence" is rather a weak reed for a Church to lean upon, and there does not necessarily follow in its wake either the crowd of worshippers or the army of workers. There can be no doubt that the landed proprietors of Scotland have done much in the past for the Episcopal Church (of which a great number of the most noble and most ancient families are members), and it is true that few of them, comparatively, can now afford to give as liberally as was formerly their custom to the various funds, and that in many cases estates are let to strangers who live in Scotland for a few months only each year. In these respects there has been a certain falling off. It is also quite possible that in some cases the present representatives of some of the old families do not take as much interest in Church affairs as their forebears were wont to do; but it would be easy to quote many noteworthy exceptions, and in considering this aspect of the question the much greater interest now taken in

the Church's work by men of wide influence in the professional and trading classes must not be lost sight of. On the whole, I am inclined to think that the "decline in social influence" theory need not be taken too seriously.

On the other hand there has, during the last two or three decades, been a marked improvement in the relationship existing between Episcopalians and Presbyterians. The barrier of reserve and exclusiveness which has kept them apart for so long is being gradually broken down. Both parties are beginning to realize that, even in religious matters, there is much in common between them. This sentiment has found expression in a movement for Christian Unity which has made some progress during the last two or three years, and which, if persevered in, is bound to make for good in the immediate future. A deputation from the Christian Unity Committee (having previously waited upon, and explained the object of the movement to, the Episcopal Synod) was received by the General Assemblies of the Established Church and the United Free Church in Edinburgh in May last, and welcomed in a spirit of the warmest sympathy. As a result, in all the Episcopal churches and chapels, and in a large number of Presbyterian churches, a special day (Sunday, October 13) was set apart for prayer and intercession on behalf of unity. Here, at least, is tangible proof of the desire for a better understanding of the dividing differences, and a better appreciation of the difficulties at present preventing each Communion from a closer relationship with the others. It is earnestly to be hoped that this movement will not be allowed to slumber from want of strong and capable leadership, for if continued with zeal and discretion it cannot fail to prove a blessing to all the churches.

The prospect for the future of the Scottish Episcopal Church in its relation to the four and a half millions of population among whom it labours (but to the great majority of whom it is little more than a name) is a hopeful one. I cannot do better than close this portion of my paper with the opinion of one who for twenty years has watched the gradual growth of the Church and whose labours (both in the pastorate and with the pen) have done much to help forward its usefulness. The Rev. G. T. S. Farquhar, Canon and Precentor of St. Ninian's Cathedral, Perth, writes that, in his opinion, "the causes which—at least, since the Revolution—have been adverse to the spread of Episcopacy in Scotland have been seven in number, and are as follows: rigid Calvinism in doctrine; Puritanism in worship and sentiment; traditional association of Bishops with absolute Monarchy; penal laws; the insignificant numbers of Episcopalians and the shattering

of their organization and want of intercourse with England. Every one of these causes now ceases to operate with anything like its original force. German speculation has broken up the frost of Calvinism; Æstheticism has discredited Puritanism in worship and sentiment; the penal laws have been repealed for more than a century; the Episcopal Church is splendidly organized and full of zeal; her numbers have doubled in the last quarter of a century; Bishops have now been long before the public as unestablished and purely spiritual ministers; and last, but not least, the railway has opened up the fullest intercourse with England. Add to all this that for the first time a party friendly to the Episcopal Church has appeared within Presbyterianism. Consider all this, and you will see that the prospects of Reformed Catholicism are brighter in Scotland at the present day than they have ever been before."

Next comes the question, What are the prospects for the future with regard to the various branches of the Church's work which come within the radius of its own organization? And here we are at once struck with the importance of Home Missions as compared with other fields of labour. The demand for action, prompt and well organized, must impress every Churchman (be he of the clergy or the laity) by its very magnitude and insistency. Other matters may, perhaps, be allowed to wait—this one is urgent. All Christian communions are affected by it, and none can afford to ignore the call. The Rev. D. Kennedy, Moderator of the United Free Church of Scotland, in closing the Assembly of that Church on June 1 last year pleaded for labourers for this work of Home Missions,¹ and the Established Church has for many years past been engaged in organizing an army of workers for the purpose of sharing in the task of reclaiming these "lapsed masses."

Is the Scottish Episcopal Church prepared to do its share of this great work? I think it is. At the annual meeting of the Representative Church Council, held in Glasgow in October last, this formed the chief subject of discussion. The report of the Home Missions Board stated that, "at present, through her Home Missions, our Church ministers to about 31,600 souls, or more than a fourth of her whole membership; and it is not too much to say that this number could be doubled were there sufficient funds at our disposal to carry out the

¹ "It may be safely asserted," said Dr. Kennedy, "that multitudes of those who are outside the Churches are living as though there were no God: no interest more urgent than the material needs of the present: no beyond; or if there be it will be soon enough to make account of it when they find themselves in it."

work." During the discussion it was pointed out that in Glasgow alone it had been estimated that there were over 40,000 people who were nominally Episcopalians, but whom the Church had not yet been able to reach either through her regular clergy or by means of missions. Although Glasgow forms an exceptional case, there are probably large numbers of Episcopalians in other Scotch towns and also in the mining and fishing districts, who are still without the benefits of spiritual ministrations. At the close of the discussion referred to, a strongly-worded resolution¹ was unanimously carried, a resolution which, as the Church gains strength, she will, I feel sure, do her utmost to carry into effect. With regard to this mission-work in Glasgow, Mr. John A. Spens (Chancellor of the Diocese) writes² that, "speaking generally, there can be no doubt the pressing work the Church has to do in Glasgow is to reach the poor of her fold—English, Irish, or indigenous—who are at present outside any congregation of the Church; and her pressing needs are an effective and strong organization to do this, and the necessary funds." And Mr. R. T. N. Speir, of Culdees, Convener of the Executive Committee of the Representative Church Council and of the Home Missions Board, than whom no layman can speak with greater authority, writes:

"There has been a great stir this year in Home Mission work, the result of the debate at the last Council meeting on the state of spiritual need in the Diocese of Glasgow, which has appealed to the Church at large for help. It is to be noted that during the last few years we have as a Church taken up rescue and preventive work as part of our Home Mission work. We have also begun consideration of temperance work. There can be no question but that our Home Mission work has greatly increased and developed, and indeed, except in the matter of secular education, our Church is growing."

In connection with the work of Foreign Missions, the Church's direct efforts are confined to the support of the Missions in Chanda and Kaffraria. Indirectly, help is given in other fields, contributions being received and forwarded to nearly all the British Church societies engaged in mission work. Judging from the returns of recent years, the C.M.S., the Universities Mission to Central Africa, and the S.P.G., are the favourite channels into which these special offertories flow.

¹ "That in the opinion of this Council the overwhelming nature of the Church's needs in Glasgow constitutes a pressing claim on the liberality of the Church at large, and that the Council remits to the Home Mission Board to take the facts into consideration with a view to earnest action."

² Under date April 24, 1902.

There is a tendency to give to the big societies rather than to the Church's own missions, but the most hopeful feature in connection with the work is that year by year the contributions for all purposes go on steadily increasing. Mr. John R. Anderson, W.S., Edinburgh, Convener of the Foreign Missions Board, writes that: "The interest in Foreign Mission work is growing, and we find the new *Foreign Mission Chronicle* an admirable medium for giving members of the Church full information about Foreign Mission enterprise, not only in our two selected fields of Kaffraria and Chanda, but in work abroad generally."

H. D. HENDERSON.

(To be continued.)



ART. VI.—THE ROMANCE OF JEWISH MISSIONS.

II.

THE second great era in the history of missions to Jews, as indeed in most evangelistic enterprise, commenced with the dawn of the nineteenth century. The centuries intervening between A.D. 100 and 1800 were indeed not devoid of incidents, many of them striking and romantic, in connection with this particular branch of missionary work, or barren in results, although the recognition of the necessity to evangelize the ancient people of God was not deep-seated enough to lead to any special or well-organized efforts in this direction. We can, however, trace the existence of "the remnant according to the election of grace" at all times; and the very narrowness of the thread, which connects the first century with the last, causes the honoured names which are attached to it to stand out in bolder relief. Hegesippus the historian, on whom Eusebius so thoroughly relied; Ariston, of Pella, the author of a missionary tractate; and Epiphanius, the polyglot Bishop of Constantia, are conspicuous in the sub-Apostolic age. In the eleventh century Pedro Alfonsi, formerly known as Rabbi Moses, of Huesca, in Aragon; in the twelfth Nicholas of Paris and Paulus Christianus of Montpellier; in the fourteenth Nicolas de Lyra and Paul, Bishop of Burgos, made attempts, in some cases, perhaps, of a questionable character, to win their former co-religionists to Christianity. The efforts, however, of Esdras Edzard in the seventeenth century were beyond all praise. Himself of Jewish descent, he was for fifty years a veritable apostle to the Jews of Hamburg. Hundreds of them through his teaching