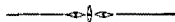


all that now remain are the rights of presentation and the shadowy special jurisdiction in the few surviving *peculiar*s of the see.

W. HENEAGE LEGGE.



## THE MONTH.

THE Bishop of Exeter's Primary Charge has created widespread interest, not only because it is a Primary Charge, but also on account of the personality and scholarship of Dr. Robertson. There is a further element of interest in the fact that in the Diocese of Exeter are some of the most notorious of extreme churches. The subjects dealt with in the Charge include some of the burning questions of the day, and they were discussed with a balance of judgment and a freshness of treatment which are deeply interesting and often very suggestive, even to those who are unable to accept *in toto* the Bishop's position. His historical knowledge often throws great light on some of the questions of present-day controversy. In dealing, for instance, with the small proportion of communicants to population, Bishop Robertson passed in review some of the causes of infrequent Communion in earlier days. The fact of the laity communicating but once a year dates back to a time long before the Reformation, and, according to the Bishop, is attributable to three causes: the numerical preponderance of merely nominal Christians; the law of compulsory confession; and, greatest of all, the unwritten law of Fasting Communion. Dr. Robertson points out that the elevation of a pious custom into a stringent law did more than anything else to kill frequent reception and to lead to the divorce of worship from communion. Then the Bishop sums up in the following words:

Was the result wholly to be regretted? Almost wholly, he thought. For the whole benefit of the Eucharist, whether as sacrament or as sacrifice, was promised to the communicant only. There was no specific benefit attached, by any words of our Saviour or His apostles, to the act of merely being present; mere presence was not the fulfilment of any obligation imposed either by the Word of Christ or by the voice of the universal Church. This seemed absolutely clear. Moreover, without entering upon a discussion of doctrine, it might be safely affirmed that the idea of the adoration of the present Body of Christ as a main feature of the Eucharistic worship was not to be found in the ancient liturgies, still less in the New Testament.

Nothing need be added to these conclusive words. They carry their own lesson as to the true meaning of Holy Communion.

On the subject of non-communicating attendants the Bishop of Exeter, while feeling neither "obliged nor disposed to say anything to condemn the presence of those who did not receive if there be reasonable cause," significantly added :

Only it must be insisted that no commandment of our Lord, nor any ecclesiastical rule in force amongst them, required attendance except for actual communion, nor recognised such attendance as fulfilling any obligation whatever. It was very difficult to say when the idea of any such obligation first arose. As non-communicating attendance was still forbidden in the false decretals, they might be sure that as late as the ninth century (when the decretals were composed) the obligation to be present, as distinct from the duty of communion, was not rooted in the minds of Churchmen. Such a rule was, it was true, now imposed in the Roman Communion, but from the beginning it was not so. No such rule was Catholic.

It is well to be reminded by so competent authority what Catholic rules on such a subject really are.

On the question of evening Communion the words of the Bishop are well worth pondering by both sides. On the one hand, Dr. Robertson said that no hour had been prescribed by law for the celebration of the Holy Communion, doubtless for the simple reason that it was assumed that the celebration would be invariably at some time in the morning. On the other hand, the Bishop fully recognised the position of those who urge that modern conditions make it expedient to have evening Communion for people who cannot come earlier in the day. Then he gave expression to the following opinion, which seems to call for special attention :

There was the further question whether or not the evening hour was conducive to a proper disposition of body or mind. That was a question of experience. He had never himself been present at an evening Communion, so that he was not able to pronounce upon it ; but he would regard the morning as *a priori* more likely to be favourable to freshness and devotion.

We are convinced that if those who have never attended an evening celebration of Communion would make a point of seeing for themselves what takes place, they would never be able to charge the observance with irreverence or lack of devotion. We venture to urge that this question of freshness and devotion is not to be judged solely on *a priori* grounds. We can quite understand that very many communicants prefer the morning hour ; but there are many others who know by blessed experience the joy of an evening Communion after a day of Sabbath rest and worship. The entire day has been a spiritual and beautiful preparation for the evening Eucharist, and it is the spiritual testimony of thousands that evening Communion to them is infinitely more precious than that of the early

morning or of middle day. These testimonies of spiritual experience should have their due weight, and the whole question left to the spiritual liberty of all communicants. As Bishop Robertson rightly said, the question is involved in that of Fasting Communion, and it is a sad pity that it should be so. The time of Holy Communion should be decided on its own merits, quite apart from extraneous considerations due to heated controversy. Scripture and common-sense clearly point to the necessity of liberty to observe the Holy Communion at any hour of the day or night convenient to the people. "One man esteemeth one *hour* above another; another esteemeth every *hour* alike. Let every man be fully persuaded in his own mind. He that regardeth the *hour*, regardeth it under the Lord, and he that doth not regard the *hour*, to the Lord he doth not regard it." Let not him that preferreth evening Communion despise him that preferreth it not; and let not him that preferreth it not judge him that preferreth it. "Who art thou that judgest another man's servant? To his own Master he standeth or falleth."

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The discussion at the London Diocesan Conference on "Divorce and Re-marriage" showed very clearly the wide differences of opinion which exist among the clergy as to the position of the innocent party. As the lawstands, the Divorce Act of 1857 makes one exception as to the impossibility of the re-marriage of divorced persons in church; that exception is, of course, the innocent party, and, according to present law, the innocent party has, as Bishop Creighton once said, all the rights of an ordinary parishioner. The result of the voting at the Diocesan Conference indicates that a large majority of the members wish to make it impossible for either party to be married in church. In our judgment this would be a grievous wrong to the injured and innocent party, and would be totally opposed to the spirit and letter of the teaching of our Lord. The arguments in favour of continuing to allow the innocent party to be married in church which were adduced by one speaker—the Rev. G. R. Thornton—seem to us irresistible, and certainly no answer to them was vouchsafed at the Conference. It would be a deplorable thing if the impression became widely disseminated that the clergy wished no distinction made between guilt and innocence, simply on account of a theory of marriage which will not stand the test of Scripture, equity, or common-sense. Our Lord's words clearly allow marriage to be dissolved on one ground only, and it would be surely impossible and intolerable to place both parties upon the same level of disability. Happily the resolution of the

London Diocesan Conference only expresses the opinion of the majority, and will not go any further. Meanwhile the law is clear, and there is no likelihood of its being altered.

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The very important question of the religious influences surrounding the young people of the well-to-do classes has been usefully discussed during the last month from different points of view. At the annual meeting of the Parents' Educational Union the head-master of Winchester spoke strongly about the luxury and indulgence of the home spoiling the simplicity of school-life. Dr. Burge showed the utter incompatibility of shooting, hunting, late dinners, cigarettes, and the theatre during vacations with the very different routine of life during school terms, and he rightly urged the importance and absolute necessity of not allowing so great a difference to be made between school and holidays. It is not so much a question of the sinfulness of this or that, as the requirement of a simpler ideal of life for those who in a few years will doubtless be occupying high and important positions in society. This question was also dealt with from another standpoint by the Bishop of Kensington at the London Diocesan Conference, when he spoke of the neglect of religious education by parents of the upper classes. It is probably true to say that no class is generally so ignorant of Holy Scripture and of religion as children of well-to-do people, while it is certainly true that scarcely any class is so difficult to reach by the ordinary parochial ministrations. The problem calls for immediate and thorough attention, for it is impossible to exaggerate the importance of influencing with vital religion the children and young people of the upper strata of society.

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Discussion on religious education in elementary schools has also been making good progress on the whole during the last few weeks. An article in the *Daily News* seemed to favour the drastic solution of a secular system of education, the State having nothing whatever to do with religious education in any shape or form. A good many correspondents of that journal wrote in support of this plan as the only way out of our present educational troubles. The air, however, has been greatly cleared by a notable speech from Mr. Asquith, whose position in the councils of the Liberal party gives the greatest possible weight to his words:

What do people mean when they talk of a secular system of education? It means, and it can only mean, nothing more nor less than this—that during such time as the school is being used for public purposes any form of religious teaching is absolutely and by law prohibited. Now, remember

that as regards the provided schools of the country, any Council may now, if it pleases, have a system of perfectly secular education. There is no obligation by law to give any religious teaching at all. The popular voice decides; and what is the practice? I am not speaking of Wales, but I suppose if you were to take this country of England you would find very few provided schools in which the local authority, popularly elected and popularly responsible, has adopted that solution. But the proposal is that secularism, which is now optional, but not adopted, should become compulsory. That means that the teacher, the person who is brought every day into contact with the children, and from whom children take their inspiration, is to be absolutely and compulsorily dumb in regard to all matters of this kind. Such religious instruction as is given, if it is to be allowed at all, would be given after school hours—I mean if it is allowed in the school building—by, I suppose, the representatives of the different denominations. The practical question is: Are the people of England prepared for that? I very much doubt it.

Mr. Asquith is right. The people of England are not prepared for a compulsory secular education for their children, and we are glad to see that several leading men among the Nonconformist Churches, like Mr. Lidgett, a Wesleyan, and Dr. Horton, a Congregationalist, have come, or are coming, to the same conclusion. Another well-known Nonconformist minister, Rev. F. B. Meyer, who has taken an active part in the Passive Resistance movement, has just returned from America, evidently impressed with the inadequacy, and even danger, of the secular system of education prevalent in the United States. An association is actually being formed to advocate the introduction of the Bible into the public schools of that country. If anyone wishes to see some of the results of secular education on the Continent and in America, he should study the remarkable pamphlet just issued by Canon Wilson, formerly Archdeacon of Manchester, on "Education and Crime" (S.P.C.K.), in which he will find proof-positive of the disastrous results that accrue from the abolition of religion from the elementary schools.

If we should ever arrive at the position of a secular system of education, it will be mainly due to the extremists on both sides. The Roman Catholics and extreme Anglicans, on the one hand, are demanding full freedom and facilities for teaching their own particular tenets in elementary schools which are mainly supported from the rates. The extreme Nonconformists, on the other hand, are pressing for an absolutely secular system in which the State shall not recognise any religion whatever, leaving it to the Churches to supply what is needed. The latter position is, as everyone can see, and as Mr. Asquith truly said, perfectly impregnable from the standpoint of logic, and there is no real logical halting-place short of the absolute exclusion of the Bible, for dogma is dogma

whether Nonconformist, Anglican, Roman, Unitarian, Theistic or even Agnostic. But, as Mr. Asquith went on to say with refreshing common-sense :

If you are to have a working educational system you must desert the altitudes of logic and come down into the street.

Is there not here in England a body of simple truths held in common by the vast majority of Christian people which most parents desire that their sons and daughters should be taught, which from their simplicity and breadth are suited to the intelligence of young children? . . .

. . . One way or another, a solution upon lines such as those of the religious difficulty is surely not beyond the reach, I won't say of statesmanship, but of common-sense, and I am not using the language of exaggeration when I say that it will be, in my opinion, a national scandal and disgrace if some concordat of the kind cannot be arrived at.

This is practical statesmanship, and we are confident that the people of England, by an overwhelming majority, agree with this view so tellingly put by a leading statesman of the Liberal party.

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The debate in the Canterbury Convocation on the employment of laymen in churches gave rise to a very useful discussion, in the course of which it was clearly shown that we are in pressing need of greater facilities for the employment of suitable laymen in consecrated buildings, especially where the clergyman is alone or unable to obtain clerical help. We confess, however, to being greatly surprised at the opinion of Sir Arthur Charles, which was quoted by the Bishop of Salisbury :

I am of opinion that laymen may lawfully, in a consecrated building, say the Litany or any other part of the Morning or Evening Prayer, which is not expressly directed to be said by a priest, provided they are authorized so to do by the incumbent and Bishop.

If this opinion were applied literally, there would be some very curious results. It is perfectly obvious that the terms "minister" and "priest" are often used interchangeably in our Prayer-Book services, and if a layman were allowed to read all those portions of the service where the word "minister" occurs, the arrangement would soon reveal some glaring absurdities. In any case, however, there is no possible doubt of the pressing need of utilizing lay help much more than we do, and, we fear we must add, much more than we legally can do at present. The Protestant Episcopal Church in the United States allows a licensed lay-reader to read all the service except the absolution, and the writer can testify from personal experience the help and relief afforded by this provision when three long services had to be taken and two sermons preached, in an American July with the thermometer at ninety in the shade. We shall watch

with great interest the further developments of the proposals put forth by Convocation. In the fullest possible use of qualified and accredited laymen will be found the practical solution of some of our pressing problems of Church work.

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The Lower House of Convocation has appointed a Committee "to consider whether the possession of an authorized hymn-book would be an advantage to the Church of England." This subject has cropped up again and again during recent years, but without any definite or practical results. It is urged that as the Episcopal Church in the United States, the Church of Ireland, and the Nonconformist Churches have their authorized hymnals, it ought to be possible for the Church of England to have one. This is, no doubt, "a consummation devoutly to be wished," but in the present confused state of opinion and practice in our Church we fear it is a counsel of perfection to advocate it. A large body of hymns acceptable to all Churchmen could certainly be drawn from the three representative hymnals, "Hymns Ancient and Modern," "Church Hymns," and the "Hymnal Companion," but in the narrower confines of sacramental hymns our acute differences would quickly be felt and shown. The sacramental standpoints of, for example, "Hymns Ancient and Modern" and the "Hymnal Companion" are widely and even essentially different, and it is impossible to imagine a hymn-book which would meet with acceptance from the parties that at present use the above-mentioned books. There are other and lesser (though still acute) differences in connection with poetic and musical taste and feeling. The criticism evoked in these respects by the two last editions of "Hymns Ancient and Modern" shows what differences exist, and we may well despair of obtaining the hymn-book which would meet the varying and often conflicting views of doctrine, poetry, and music now included within the ecclesiastical boundaries of the Church of England. Mr. Eugene Stock's motion at the London Diocesan Conference to the effect that the present system is, on the whole, best for the true spiritual interests of the Church seems to be the only possible way of settling the question. In spite of the example set us by other Churches, we feel sure that our "unhappy divisions" will long prevent us from having any authorized hymnal in the Church of England.

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Echoes of the controversy aroused by the Declaration on Biblical Criticism still continue to be heard, but the chief interest has already abated, and unless a recrudescence is seen when the full list of names is published, this latest mani-

festos seems likely to be relegated to that limbo of oblivion to which former similar ephemeral publications have been consigned. Out of 30,000 clergy to whom the Declaration was sent, only some 1,700 had signed it up to the end of May. This does not seem a very striking or epoch-making result so far as the hopes of the promoters are concerned. It may be that the vagueness of the Declaration has had a good deal to do with the paucity of the signatories, or possibly the clergy have had their eyes opened to the danger of a movement which can deal so freely with the details of New Testament narrative. In any case, we are inclined to think that the only good which has been done by the Declaration is that it has called renewed attention to the fundamental differences between the traditional and truly Catholic view of Holy Scripture and that put forth by the modern school of critics. In the course of an interesting correspondence in the *Standard*, which arose out of this Declaration, Archdeacon Sinclair well and wisely summed up the matter in a few words. After expressing his opinion that the majority of the signatories belonged to the more reasonable school of critics, Dr. Sinclair added :

But from my knowledge of the kind of statements and opinions that are sometimes to be found among some of the younger clergy, I am no alarmist when I express the hope that those who reckon themselves amongst that school will hesitate to set their hand to a document which takes the line indicated by the manifesto. I am sure the promoters of it are wholly conscientious, and believe they are doing good and solid work for the Church; but I do not think that they commend their propositions to more favourable consideration by the plan of obtaining the signatures first and offering explanations and answers afterwards.

Canon Driver recently read an important paper to a body of Broad Churchmen in London known as "The Churchmen's Union." The subject was "The Need and Importance of the Higher Criticism of the Present Day." In the course of his paper he claimed that "some results of the higher criticism rested upon such a wide induction of facts that they were practically certain and might be regarded as assured." It probably did not lie within the scope of the paper, but nevertheless it would have been a real help to have been told what these assured results are. Dr. Driver also claimed that these results are "illuminative of the Old Testament," and again we could have wished for justification of this statement. Further, he urged the duty of promoting a general knowledge of the chief results of the higher criticism. This is his advice to the clergy :

A beginning should be made; the subject might be introduced judiciously and uncontroversially into sermons, the historical occasion of a text from



the Old Testament could be briefly and simply touched upon, and the interest of a sermon would thus be enhanced. A great cause of the prevalent infidelity was the stubborn adherence to the doctrine of the inerrancy of Scripture and its verbal inspiration, popularly (though erroneously) supposed to be essential, a doctrine which was unsupported by Bible or Church, and was otherwise quite untenable. This should be stoutly combated, and the fact that the revelation contained in the Bible was a gradual one, and was so interwoven with the history that the record of the one shared the imperfections of the record of the other, should be unambiguously insisted upon. The human element in the Bible should never be placed on the same footing as its fundamental doctrines.

We are afraid that there is not very much light and leading in these excessively general statements. The "human element" in the Old Testament is so emphasized that it is a little hard to see what the Divine revelation really is, and wherein lies the Divine authority of the book. It ought never to be overlooked that the great and outstanding questions raised by the higher criticism are the trustworthiness and Divine authority of the Old Testament, and on these two fundamental and pressing problems Dr. Driver's paper seems to afford us no help. Literary and historical questions pale before the two great issues: Is the Old Testament trustworthy? Is it of Divine authority? When these two inquiries are answered clearly and definitely by the higher criticism, we shall begin to know where we are.

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### Notices of Books.

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*The Conception of Immortality.* By Professor JOSEPH ROYCE. London: Constable and Co. Price 2s. 6d.

This little book—little in compass, but considerable in importance—is a noteworthy attempt to give the old doctrine of immortality a basis ultra-rational yet not anti-rational, upon the conception of individuality. Professor Royce points out how far above the possibility of merely intellectual proof, how far beyond the reach of empiricism, is the notion of the individual in its essential fulness. Human thought, capable of defining *types*, can never define *individuals*, who are, in the truest sense, unique. If we try to define the unique, we get an abstraction, not a person; only an infinite process can show us who we *are*. Now, an individual is a being that possesses individuality just because that selfsame individual expresses purpose—the very root-idea of reality being the idea of something that fulfils purpose. But individuality, here and now, is partial and incomplete; yet it is the one warrant we have for asserting a world beyond, where incompleteness is merged in fulfilment. And the world, in its totality, as the expression of purpose, is neither more nor less than the