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THE  
CHURCHMAN

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JANUARY, 1888.

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ART I.—THE PRESENT PHASES OF THE MOHAMMEDAN QUESTION.

THAT Humanitarianism which culminates in Positivism has fascination for many minds. In more or less conscious forms it infects much of our literature. To such thinkers the idealized Prophet of Mecca presents attractions, whether for hero-worship or as the mighty founder of a great religion. The presence of this sentiment will go some way to explain that eagerness with which flattering portraits of Mohammed and eulogistic descriptions of Islam are received by a section of the Press and of the public, and this reflection will make Christian thinkers wary on such occasions. I think the caution necessary now, although I should be the last to attribute such views to Mr. Bosworth Smith, who is the literary originator of the recent excitement upon the Mohammedan question. For one can detect Bosworth Smith's influence upon Dr. Blyden, Joseph Thomson, and Canon Taylor. Hence that which might at first seem a wonderful consensus of independent testimony proves to belong to one stream of tendency.<sup>1</sup>

With one professed purpose of Bosworth Smith's lectures—namely, to remind Mohammedans of the tribute paid by the Koran to the Bible, and to win a favourable audience at their hands for Scriptural truth—we can have no quarrel. We may,

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<sup>1</sup> See Bosworth Smith's "Mohammed and Mohammedanism," and compare his expression at page 30, "The Athanasian Creed, an elaborate and unthinkable mode of thinking of the Trinity," with Thomson's "unthinkable dogmas about the Trinity," at page 882 of his article in the *Contemporary Review*, December, 1886. Canon Taylor plagiarises whole paragraphs from this book.

indeed, doubt the wisdom, and perhaps the accuracy, of the line of approach which he adopts, but our difference is much more with his disciples than with himself. Nor need we question the statement made in many quarters that Islam has spread during the last half-century more rapidly than for a long period before that. What then? We ought not to lose our balance of judgment about it, and rush off into startling and illogical inferences. In the first place, as I hope to show, the progress is not as swift and immense as has been suggested. In the next, there can be no possible comparison between the spread of Islam and the spread of Christianity if regarded as wholes, and if the total number of Christians be compared with the total number of Mohammedans during any commensurate periods within this century. It is by adopting limited and specially selected areas, and upon these violating the due logic of comparison, that such hasty and unjustifiable conclusions have been arrived at as Canon Taylor and others have put forward. Where the number of Mohammedans is, at the commencement of a decade, many times that of the Christians, it is altogether unfair and misleading to place side by side the mere absolute increase in each during that decade. If, for example, in a selected district of India the Mohammedans were, say, twenty times or thirty times as many as the Christians at the beginning of the ten years, their total increase during the ten years ought to have been *proportionate*—that is to say, something like twenty times—more, or else the *rate of increase* is certainly less. The neglect of this just measurement is the fallacy which underlies all Canon Taylor's use of statistics. But when men raise arguments, and advance the criticism that missions are a failure as compared with the progress of Islam, they should point out where the methods are mistaken, or else their charge constitutes an attack upon Christianity generally. It is certainly in this light that a large body of sceptics will regard it. They (the sceptics) are already saying that Christianity is not now, and never was, adapted to all men—that, in short, our blessed Saviour was not the Saviour of all mankind.

If, however, we are advised to condone polygamy, and allow for a while heathen customs, I would ask, Has there been no experience of this principle of accommodation in the past history of the Christian Church? Whence came the superstitions which first invaded the Church of Rome, but from the pagan nations with whom they were brought in contact during the progressive dissolution of the Roman Empire? We must beware lest, as St. Paul would say, we preach "another gospel." I do not apprehend that these shallow criticisms of to-day will much affect the warm friends of missions. These earnest souls

will have confidence that the accumulated wisdom gained through the trials and patience, the failures and the successes, of the last eighty years in every quarter of the globe will have made missionary committees abler to direct operations than sudden theorists are likely to be; whilst if, for a brief space, the "weaker brother" be disturbed, he will by-and-by return to sounder opinions. I do not, therefore, propose to dwell further upon the controversial aspect of the question; but it is of interest to all to examine as strictly as possible into the present position of Islam in the world, and to ascertain our duty in regard to it.

In doing this we must be content with approximations rather than with fixed estimates. Yet these approximations will be found valuable. That nothing closer can be obtained must be plain, if we consider the variety of calculations which are before us at the very outset as to the total number of the followers of Mecca's prophet. These calculations range from 150,000,000 up to 200,000,000, and with such wide variations of estimate amongst them as 160,000,000, 170,000,000, and 175,000,000. Of this total, it is judged that some 60,000,000 understand Arabic, and that some 60,000,000 are in Africa.

Leaving, therefore, these vague figures, let us as we proceed carefully distinguish between Mohammedanism in its political and in its religious extension. Its political force in the world has been and is sensibly diminishing, and ultimately this diminution of power may have a remarkable effect upon a faith that is essentially political. Hitherto, however, there has been practically no loss of ground for the religion, even where its professors have been conquered or repulsed. The Moors were expelled from Spain, and during last century bodies of Tartars were absorbed into the armies of the Muscovite Czars, their descendants now being Christians. These are almost the only cases where Mohammedans have lost bulk by political changes; whilst whatever small losses they have sustained have been much more than counterbalanced by gains. The reason of this, I believe, is that Islam has as yet never been fairly confronted by Protestant Christianity, and that no other form of Christianity has the slightest chance of prevailing against it. Islam has been, and is still, God's scourge to punish all false doctrine, God's abiding test to detect and expose corrupt Christianities.

Is it not therefore a reproach to Protestant missions that they have never carried their assault directly against the citadel of this their most redoubtable foe? And are there not now many and loud voices of God calling them to the encounter? These bitter criticisms which we have noticed; the rebuke which we have had hurled at us about the liquor traffic amongst

native races; the agitation of a certain school of religious thought about the Jerusalem bishopric; the fanatical persecuting spirit rising in Mohammedan lands, and with it also the spirit of inquiry noticeable amongst many Mohammedans—are not all these so many demands made upon us to go boldly forward and preach the Gospel to the votaries of Islam?

I fear that—as an Anglo-Indian general once said to me—“We have, and not unnaturally, moved hitherto along the line of least resistance, and where most blessing seemed to be vouchsafed.”

Let me then group together some of the evidences of recent Mohammedan progress, its progress, I mean, as a religion. In doing this I naturally start off with Turkey. About this country I would quote the words of one who knows it well. Dr. Jessop, of Beyrout, wrote last year:<sup>1</sup>

From my window as I write I can see five new mosques built in Beirut during the past twenty years, the minaret of the last one just now receiving its top stone. There is no doubt a Mohammedan revival in the Empire. Boys' Schools, Girls' Schools, Military Schools, Civil Service Schools, are being built in all the provinces. There may be more of this here in Syria, where Foreign Missionary Schools, Protestant and Catholic, have awakened the popular mind, and driven both Government and people to education in self-defence, but there is good reason to suppose that the movement is general throughout the Empire. The Sultan, as an individual, holds enormous estates in every part of Asiatic Turkey. He has now issued orders to his agents, generally the Wajys of the great provinces, to build a maabad or mosque and a madrasah or school, in every town or village where the Sultan has property. Last year, in Beirut, each adult Mohammedan was obliged by the Government to subscribe a dollar towards building the new mosque of the Musaletch about forty rods from my house. Meanwhile the building of the Christian churches and schools is stopped.

Changing from Turkey to Russia in Asia, we find there a district of Russian territory which has had a singular experience.<sup>2</sup> The Kirghiz Tartars were Shamanists.<sup>3</sup> In 1734 they made a nominal submission to Russia, and were afterwards completely incorporated into that empire. “At the epoch of their nominal union with Russia,” we are told, “only a very few of the khans and sultans had a confused idea of the dogmas of Islam and performed some few of its rites. Not a single mosque then existed in the Kirghiz Steppes, not a single mullah performed there the rites of the Mohammedan religion; and if since that time the Kirghiz have become Mohammedan to a considerable degree, it is only owing to our treating them as such. An incontrovertible proof that the

<sup>1</sup> The *Foreign Missionary* for October, 1887, an American magazine.

<sup>2</sup> See Appendix IV. to vol. ii. of Schuyler's “Turkistan,” 1876. This appendix is written by Professor V. Grigoriev; read especially pp. 398 to 406.

<sup>3</sup> A form of Buddhism.

Mohammedan propaganda, in one form or another, went into the Kirghiz Steppes from the side of Russia is the circumstance that especially those Kirghiz who live along our lines have become Mohammedan; while the old genuine Shamansin is kept up, even at the present time, among those Kirghiz particularly who wander in the neighbourhood of Khiva, Bokhara, and what was formerly Khokand—that is, really Mohammedan countries.” So in tribulation complains Professor Grigorief,<sup>1</sup> mourning a mistake into which his countrymen fell, and its consequences. He details certain endeavours made in the reign of Catherine II. to civilize these nomads—efforts which were directed by that erroneous idea of the Russian Court that these people were Moslem. In this civilizing scheme the only educated persons sent amongst these people were Mohammedans. Yet “large sums were given for the construction of mosques, with schools and caravanserais attached . . . fathers were to be induced to send their children to school by presents, certificates of good conduct,” etc. Thus a Christian nation inadvertently became a propagator of Mohammedan opinions. But I allude especially to this piece of history because I understand that within the last few months the last Buddhist priest has died, and that no appointment of a successor has been made simply because there are no Buddhists left. Hence this is an example—and I suppose it is an unique instance—where Islam, coming into contact with the purest form of paganism, has not only conquered it, but has gained these converts in a dominion ruled by Christians.

From Russia to Persia is, in the present day, but a step across boundaries. In that kingdom there has been an internal pounding away, by which the Baabis, whose movement was the most vigorous spirit of reform within Islam, have been mercilessly cut to pieces. As another illustration of the progress of Islam, I take what has happened to Georgians. The French traveller, General Ferrier, in 1844 visited the village of Abbas-abad, near the Turcoman frontier, and he discerned there the Georgian type of countenance in families which had formerly been Christian. He adds: “Cependant il en reste encore sept ou huit qui ont persévérés dans la foi de leurs pères.” I am informed by Colonel Stewart that when he was there in 1887 there was not one Christian left, and that this is a fair specimen of what has been going on upon a large scale amongst the Georgian Christians. These Persian Georgians, finding themselves isolated, persecuted, and surrounded by Mohammedans, gradually gave way, and in many districts slowly disappeared as separate communities.

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<sup>1</sup> P. 405.

Stepping onward, we approach our own Indian Empire, and halt awhile in the highlands of Kafirstan. Here Surgeon-Major Bellew describes a process of proselytism which is still taking place.<sup>1</sup> The Gandhari, driven forth from their own country by the Mahmands, sought refuge in the fastnesses of Kafirstan, "and in the valleys opening from them upon the Kabul River as far west as Tagáo."

For some considerable period these fugitive Gandhari retained their original religion and customs, and were styled by the Mohammedans *Kafir* or "Infidel." Gradually, however, as Islam made its slow and steady progress among the neighbouring pagan peoples, they, or at least a large proportion of them who were in direct territorial contact with Musalmans, adopted the Mohammedan creed, first passing through the intermediate stage of *Nimcha* or "half and half," that is, half *Kafir* and half Musalman; for owing to their position between and dealings with the Musalmans on one side, and the Kafirs on the other, they were *Kafir* to the *Kafir*, and Musalman to the Musalman, and this was owing to the jealousy of each for his own religion. As Islam secured its foothold the *Nimcha* became strong enough to become the full Musalman, without fear of vengeance from the *Kafir*.

These converts now number about 12,000 families, and are exceedingly bigoted. "The late celebrated Akhund of Swat—saint and king combined—was a Gandharai." So is the Mullah Mushki Alam, the priest and saint of Ghuzni, who made himself conspicuous against us in the Cabul campaign.

Next, before entering India, let us make a short trip to China. Islam was introduced into this country early, and received a cordial welcome; yet to-day there are differing opinions about its condition—that is to say, as to whether it is torpid or active. The Rev. John Wherry, an American missionary, recording the results of his investigations, for no controversial purpose, and with no idea beyond missionary interest and literary curiosity, wrote in 1886: "How many millions no religious census has ever shown. There have been enough, at all events, in our times to make at the Western corners of the empire, north and south, and independently of each other, two formidable and nearly successful rebellions." They are known as the *Hui-hui*, and they wear the Chinese dress with the inevitable queue. They are to be met with in every position, profession, and grade. About twenty years ago one named Ma became viceroy at Nanking. They are very frequently innkeepers, because, as their co-religionists eat no pork, they can in that way purvey for them, and save their consciences. They "have in Peking almost a monopoly of the beef and mutton markets, and a strong hold on that of milk." "From race or from diet they possess a perceptible degree more of energy than ordinary Chinese," and with it a

<sup>1</sup> "The Races of Afghanistan," 1880, pp. 69, 70.

certain turbulence and propensity to quarrel. "There are, on the western borders, almost yearly local outbreaks which these restless people either originate or abet. Yet in Chihli, Shantung, Shansi, and elsewhere, where they are numerous and yet too few to give sentiment to the masses, they remain absolutely free from the suspicion of disloyalty by Government or people, and remain wholly unmolested." As to their own personal religious culture, they "maintain the rites received from the West, but they keep them from public view as much as practicable. Their New Year's festivities necessarily attract attention by their peculiar date and character, but even they are pitched in a lower key than the hilarious rejoicings of the Chinaman. They are never seen worshipping in public as in Turkey." "Opposed to image-worship as a cardinal tenet, they only protest to its practice in silence." Mr. Wherry is decidedly of opinion that nothing is done by them to proselytize their neighbours, but that effort is made to keep faith alive among their own people, even the humblest being taught, through easy metrical primers, fundamental doctrines.

I lay particular stress upon this account of their quiet demeanour, and of the absence of endeavour towards proselytism, because Edouard Montet, supporting himself upon the reports of another French writer, indulges in the expectation that one day Islam will be the religion of China.<sup>1</sup> He declares that the Mohammedans are very forward in their proceedings: that during a famine at Chan-Tong their "missionaries" bought 10,000 infants, in order to bring them up in the faith of Islam; and that they constantly seek marriages in Chinese families as a means of converting them. But then M. Montet has a general theory that everywhere the Mohammedan apostle has as much suppleness as the Jesuit, and adapts himself to whatever situations or persons he may find himself in presence of. Yet I should myself be disposed to think there is Moslem activity in China. That superior physique and that restless turbulence to which the Rev. John Wherry alludes would indicate energy rather than passive acquiescence.

Coming at length to India, it is disappointing to find no firm statistical support for conclusions where we should most confidently look for it. The differences between the censuses of 1871 and 1881 are such as to baffle comparison. For example, in the "Statistical Abstract relating to British India" for 1887 there is at page 6 a foot-note which points out four items that did not appear in the previous Census, and that together represent 33,237,576 persons. The

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<sup>1</sup> "Les Missions Musulmanes au dix-neuvième Siècle," an article in the May-June number of the *Revue de l'Histoire des Religions* for 1885, p. 270.

*Spectator* of November 5 has accredited Islam with an average growth by conversions exceeding 100,000 a year. That is, as far as I can judge, the very highest figure at which it can be reckoned. But, although minute analysis is impossible, it is the less to be regretted, since, in whatever way the respective numbers may be balanced, the relative progress of Christianity has been with not less than fourfold the velocity of that of Mohammedanism. All the same, the Mohammedans are aggressive, and we must take account of this. Their aggression may be for political ends veiled under nominally peaceable and religious intentions. That this has been so in the past, and may well be so in the present, those who study Sir William Hunter's book will be ready to believe.<sup>1</sup> Nevertheless, there are good authorities who inform us that Mohammedanism "has organized a regular system of antagonistic teaching; Muslim preachers are sent forth from Bangalore, Lahore, and Delhi, to oppose missionaries in their work, and to sustain the faithful in their profession of Islam," although as to the amount and quality of this propaganda there are various estimates. The Rev. E. E. Jenkins, one of the secretaries of the Wesleyan Missionary Society, has written me a very interesting letter,<sup>2</sup> from which I extract a paragraph:

It is only recently that our brethren [*i.e.*, the Wesleyan missionaries] have encountered Mohammedan missionaries, and these as a rule are illiterate, incompetent, and sometimes a dead failure. When I was in India three years ago, I travelled over a great part of the Continent of India, and saw but few signs of Moslem activity. The population of the Hyderabad State is nine millions, and the Nizam himself is a Mohammedan Prince. I do not know that any efforts are being made to convert his Hindu subjects to the faith of the Prophet. But I do know that the Nizam himself, and some of his relatives, have contributed to the maintenance of our schools. Looking at the two systems of Christianity and Mohammedanism respectively, as they are seen contending against each other in India to-day, there can be no question that in *shaping force* (and whatever contributes to it), Islam is very far behind Christianity.

To corroborate Mr. Jenkins, I may add that it is indeed little likely a religion which does not hospitably entertain the modern systems of education, but which, on the contrary, contemptuously rejects them, can command the future of India. According to the Report of the Education Commission there were in 1871-2, 114,816 Mohammedan children at school throughout British India, and the number had only risen to 261,887 in 1881-2. Nor were their own Musjid schools efficient substitutes, although the Commission would gladly have smoothed over a difficulty by accepting them, and had meshed their net as wide as they could in this resolution: "That all

<sup>1</sup> "Our Indian Musalmans,"

<sup>2</sup> Dated Nov. 9, 1887.

indigenous schools, whether high or low, be encouraged if they serve any purpose of secular instruction whatever." The results, too, of Mohammedan missionary zeal in a part where they might be expected to be most powerful may be ascertained by consulting Appendix A of the Rev. Robert Clark's "Punjab and Sindh Missions of the C.M.S.," or an essay by Mr. Denzil C. J. Ibbetson.<sup>1</sup> A sample story from Ibbetson's essay will tell much: "A brother officer tells me that he once entered the rest-house of a Musalman village in Hissar, and found the head-man refreshing an idol with a new coat of oil, while a Brahmin read holy texts alongside. They seemed somewhat ashamed of being caught in the act, but, on being pressed, explained that their Mullah had lately visited them, had been extremely angry on seeing the idol, and had made them bury it in the sand. But now that the Mullah had gone, they were afraid of the possible consequences, and were endeavouring to console the god for his rough treatment."

I have thus reviewed much of the wide field of Islam, very rapidly indeed, as was inevitable, but letting those most competent speak for themselves. To complete the sketch I must relegate Africa<sup>2</sup> to another article, and for other parts of the world merely mention here that Mohammedanism is said to be "fast increasing in the Indian Archipelago,"<sup>3</sup> that the Dutch Government is said to favour it in Java, and that there is a drift, as it were, of it as far as America in the shape of coolie migration. I have also thus far confined myself to the spread of this religion, leaving other points for discussion afterwards. It seems to me that we need another Carey to rouse Christian people to an adequate sense of their responsibilities, for Islam has challenged Christendom. Nor could we doubt the issue, if in faithful obedience we addressed ourselves to the task, gigantic though it be. Canon Taylor has permitted himself a sadly unworthy sneer at the £12,000 supposed to have been spent by the Church Missionary Society in Syria, Persia, Egypt, and Arabia for the conversion of one half-witted girl. Has he forgotten what followed the conversion of a half-witted girl at Philippi? There was first a persecution of the Christians, then an earthquake, then the conversion of one, humanly speaking, the most unpromising subject for gentle influences, that harsh Roman gaoler. Already in the stratum of Mohammedan life there

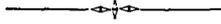
<sup>1</sup> "The Musalmans of the Punjab," in the *Indian Evangelical Review* for October, 1884. See page 165.

<sup>2</sup> Mr. Bosworth Smith's singularly able and temperate article in the *Nineteenth Century* for December, will be noticed when I come to deal with Africa.

*British and Foreign Evangelical Review*, July, 1886.

are signs of social convulsion, a tremor, a thrill, a quiver. Presently we may see a great awakening, and then many, I fully believe, will be brought to Christianity of those who have proved hitherto the hardest to win.

WILLIAM JOSEPH SMITH.



## ART. II.—THE REVELATION OF ST. JOHN THE DIVINE.

IN the following paper I do not propose to discuss the authorship, canonicity, or supposed bias of the Apocalypse. I accept the opening verses as they stand. It is "the revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly be done: and He sent and signified it by His angel unto His servant John; who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw."

It appears to me that the thing most needed for the understanding of the Revelation is a clear idea of the plan and structure of the book. Of all human helps to the interpretation of Holy Scripture this seems to occupy the highest place. When I undertook to write this paper, I had scarcely the shadow of a hope that I should be able to suggest such a plan, or to mark out the Apocalypse in the kind of way in which Genesis, Leviticus, Deuteronomy, Joshua, or Judges can be divided, so that the relation of the parts to the whole becomes at once apparent. If I venture to attempt this process now, it is with fear and trembling.

The Epistles to the seven Churches may be treated separately from the rest of the book. It is allowed that these Churches are representative of the Church in all ages, although the time of this Dispensation does not appear to be apportioned to them in any exact way. That Philadelphia and Laodicea are discernible in our present surroundings I can hardly doubt.

But the real difficulty of the Book of Revelation begins later, and concerns not "the things which are," but "the things which are to be hereafter." The time of our Saviour's public ministry at His first coming was probably about three years and a half. I venture to think that the greater part of the Book of Revelation, in its final meaning, is concerned with a similar period of about three years and a half, pertaining to His second coming. "Behold He cometh with clouds" is the real beginning of this period. When "His feet shall stand (in that day) upon the Mount of Olives," those three years and a half will have come to a close.

I would ask my readers to suspend their judgment of what I

have to offer until they have read the whole. I attack no other man's interpretation of the Apocalypse. The view of Elliott that most of its prophecies have been realized already may be correct as far as it goes. I will only say that there must be *some* plain, final meaning to the book of this prophecy which will not demand an acquaintance with the pages of Gibbon in order to make it clear. The prophecies of our Saviour which were accomplished at His first coming required nothing but the Old Testament and His Personal history to make them perfectly plain. It will be just the same when the Apocalypse is fulfilled. And let me add that it is the *last* event predicted that *fulfils* the prophecy, not the first. The cup is filled full by the last drop. The interpretation of the Apocalypse which we want to discover is its *final* meaning. "And so much the more" as we "see the day approaching." "Seal not the sayings of the prophecy of this book, for the time is at hand."

I begin with ch. iv. And I shall take the words as literal, except in those cases where Scripture itself proves that they have a symbolical meaning. In ch. iv. the throne of the God of Israel—the Jehovah Sabaoth of the Old Testament—is disclosed to our view. We see "the living creature that was under the God of Israel" when Ezekiel saw Him, and we hear the "Holy, holy, holy!" that caused Isaiah to feel himself "undone." "His ancients gloriously" sit about Him, and the Creator is praised for His glorious works. But there is (as yet) no note of redemption, no direct mention of the Redeemer and His work.

In ch. v. we see the same throne occupied by the Redeemer. "A Lamb as it hath been slain" is in the midst of it, and He takes the book of the covenant out of the Father's hand. The book of the covenant,<sup>1</sup> I say; not the book of prophecy alone. It is the title-deed of our redemption, the evidence "which is sealed" (not "that which is open" for inspection, Jer. xxxii, 11), and may not be opened until the debts charged upon the first covenant have been paid and the forfeited inheritance regained. But "the Lion of the tribe of Judah hath prevailed" to redeem it, and He can take the covenant-deed into His hand. "For Thou wast slain, and hast redeemed unto God by Thy blood—out of every kindred, and tongue, and people, and nation; . . . and they shall reign on the earth."

Louder and far wider than the praise of the Creator in Rev. iv. resound the praises of the Redeemer in Rev. v. And

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<sup>1</sup> For this thought I acknowledge my obligation to the lectures of Dr. Seiss.

then, without delay, He begins to exercise His Redeemer's right. Seal after seal of the deed is unfastened, and as each is broken the Redeemer asserts His claims over some fresh portion of the inheritance which He has redeemed. This brings us to the series in ch. vi. The first four seals have a distinct relation to the fourfold Gospel; for as each of them is opened, one of the four living creatures cries to Him that opened the seal,<sup>1</sup> "Come!" These successive cries of the four living creatures are succeeded by a further cry from the many souls under the altar—"How long, O Lord, holy and true, dost Thou not" come? And at the sixth seal every voice on earth acknowledges that "the great day of His wrath IS COME." They see "the face of Him that sitteth upon the throne," and foresee that "the wrath of the Lamb" is upon them; "and who shall be able to stand?"

If this sketch is true, we shall expect, under the first four seals, some progress in the spread of the fourfold Gospel<sup>2</sup> in the sphere (1) of Judaism; (2) of Gospel-workers among Jews and Gentiles alike; (3) of the Gentile world in which the Gospel has now taken root; and (4) of Christendom in general. The right of our Redeemer is established, and that soon; but, as the Gospel spreads, resistance increases. (1) Victory is followed by (2) conflict and persecution; this again by (3) establishment and starvation. Men may have the wheat and barley, the wine and oil, of the Gospel as a right, if they pay for it; but (4) rejection follows, and the four sore judgments of God are in the hand of Him Whose Godhead, asserted so emphatically by the fourth Gospel, the world is determined to deny. This sequence seems to prevail throughout the world under the present Dispensation, until at last the saints in Paradise—the "souls under the altar"—find the seal of Christ's dominion over their appointed place opened, and call to Him to "judge and avenge their blood on them that dwell on the earth." And it is added, "*White robes were given to every one of them*,"—i.e., of these departed souls. This cannot be justification, for the saints are not justified in the grave. What is it, then? The *only real clothing for a soul is a body*. I take this to signify the resurrection of the just. These white robes cannot be Christ's righteousness, for "they *washed their robes, and made them white* in the blood of the Lamb" (vii. 14). In ch. vii. we find the same souls "clothed with white robes" before the throne. Does anyone think they

<sup>1</sup> If we read, "Come and see," the connection remains. But the issue of every seal is a step in His coming.

<sup>2</sup> The relation of the Gospel to the four living creatures is set forth by many writers. See "Jukes on the Gospels" for a fair statement of it.

are still disembodied? What, then, is the meaning of verses 16, 17, "They shall *hunger* no more, neither *thirst* any more; neither shall the *sun* light on them, nor any *heat*"? How could it, if they were still souls without bodies? What need have these of food, or water, or shade? But it is not their disembodied condition that protects them. No; it is because "the Lamb that is in the midst of the throne shall be their *Shepherd*, and shall lead them to living fountains of *waters*; and God shall *wipe away all tears from their eyes*."

I take the opening of the fifth seal to be the first stage of the first resurrection, which is completed at the last trump, after three years and a half. This seems to be indicated in the Lord's answer to the cry of the souls. They asked for vindication—*an avenging upon the earth*. This is not yet granted them. They receive, however, their white robes—*i.e.*, their glorified bodies—in which they stand before the throne, a great multitude (ch. vii. 9). But "it was said to them that they should *rest* yet for a little season" (before the vengeance is granted them), "until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled"—*i.e.*, to the end of the great tribulation. What is the meaning of that word "rest"? It is not sleep, but active enjoyment (Gr., *ἀναπαύσονται*). So the rich man said to his *soul*, in the parable: "Soul, thou hast much goods laid up for many years. *Take thine ease*" (*ἀναπαύου*); "eat, drink, and be merry." There was no *sleep* indicated there; but what a contrast! Think of the enjoyment of heaven, the eating and drinking at His table there, and the "make merry and be glad" of the Father's house, for those that "were dead and are alive again," who "had been lost and *were found*"! For a little season this will be their portion who receive the white robes, until the time comes to give them their full reward in the kingdom in which they shall reign over the earth. Compare with Rev. vi. 11 the words spoken in ch. xi. 18, at the last trump, when *all* that are Christ's at His coming have been changed. I do not forget St. Paul's words in 1 Cor. xv. and 1 Thess. iv. But I hope to show that both passages, when carefully examined, confirm this view.

"We shall not all sleep," for some will be "alive and remain to the coming of the Lord;" "but we shall all be changed, in a moment, in the twinkling of an eye," (some in the moment when the fifth seal is opened, and the rest) "at the last trump." In the first instance, those who are alive will ascend with the dead who are raised, and probably at the last trump also. But if I understand the Book of Revelation rightly, a period of three and a half years separates the two. Dr. Seiss thinks that there will be several raptures during this period. But

this seems to create confusion. It is intelligible that if our Saviour's appearance is not followed *instantaneously* by His reign on earth, there should be conversion, persecution, martyrdom, and glorification in the interval. And if the Scripture says so, is there anything *à priori* impossible in this? I see nothing but the common notion of the "last day." And possibly that common notion may be based on a mistake. See 2 Peter iii. 8-16.

The sixth seal is followed by a description which anyone can interpret. "The sign of the Son of Man in heaven" is *seen*. The words "Every eye shall see Him" have been fulfilled. The terror that follows is manifest. But, (as is clear from Rev. i. 7 with Zechariah xii. 10), that sight which brings terror to the world of unbelievers (now that the Gentile Church is taken up) brings repentance to the house of Israel. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." This will prepare us for what follows next: Under the same sixth seal, in ch. vii., we see the Jews *sealed on earth*, while the Gentile Church is *in heaven*. This is a very simple distinction, but it generally escapes notice. Reading ch. vii. 1-3, we see that if the forces which threaten danger to *earth, sea, and trees* are restrained for the sake of God's servants who are to be sealed in their foreheads, those servants *must still be on earth*. Otherwise, they would not be in danger. The tribes of Israel are restored to the place of God's servants, and sealed in their foreheads, and go forth two and two (like the Apostles who are to rule over them) as missionaries to the world. We see the pairs distinctly:

Judah } ; Gad } ; Naphtali } ; Simeon } ; Issachar } ; Joseph  
 Reuben } ; Asher } ; Manasseh } ; Levi } ; Zebulon } ; Benjamin.

The beauty of this arrangement is manifest. In every case the children of the same mother are paired. Naphtali and Manasseh both count as children of Rachel; and *Dan* and *Ephraim* are absent from the list. The two brotherless brothers are given to make up each other's loss.

How these tribes are found and brought to God we are not told. But we remember that it is written, "There stood no man with him, while Joseph made himself known to his brethren." The "great multitude" of all nations is elsewhere.

Thus the centre of gravity of the Church on earth is once more transferred from West to East, from the Gentile to the Jew. This is the key to much of the succeeding history. Meanwhile, "the great multitude that no man can number" of all "nations, and kindreds, and people, and tongues" (words

recalling, with one most significant exception, the four divisions of the Gentile world in ch. x. of Genesis) are "resting for a little season in heaven before the throne and before the Lamb."

The seventh seal is broken, and all the voices in heaven are hushed into silence "for the space of half an hour." Why? It is an interval of prayer, before God's judgments are made manifest. We see one standing before the altar with a golden censer; "and there was given to him much incense" (the prayers of saints of old long kept in store, see ch. iv. 8, odours = incense) "in the golden vials," that he should add it to the prayers of *all saints* that are now in heaven on the golden altar before the throne, and surely the prayers of the King of saints will be there also. The prayers of *all saints* are here presented; both past and present, up to this last half-hour. "Shall not God avenge His own elect which *cry day and night unto Him*, though He be longsuffering over them?" Yes; "He will avenge them speedily;" and here we see the time close at hand. Before the wrath of God descends on the earth, the prayers of all saints are brought before Him, and presented before the throne on high. Will any of them change the cry for vengeance into intercession, like Elijah of old? This presentation of prayer is at once followed by the sounding of seven trumpets. These are evidently God's warning voices to the world. Each of them is a note of judgment. And not long after, these seven trumpet-notes are succeeded by the outpouring of seven vials of wrath, in which the judgment begun by the trumpets is completed. The following table will show the resemblance:

1ST TRUMPET.	2ND TRUMPET.	3RD TRUMPET.
Hail, fire, and blood on earth. Ch. viii. 7.	<i>Third part of the sea</i> smitten. Ch. viii. 8, 9.	<i>Third part of rivers and springs</i> turned to worm-wood. Ch. viii. 10, 11.
1st VIAL on the earth, man struck with sores. Ch. xvi. 2.	2nd VIAL turns the <i>whole sea</i> to blood. Ch. xvi. 3.	3rd VIAL turns <i>all rivers</i> and springs to blood. Ch. xvi. 4-6.
4TH TRUMPET. Third (part) of sun, moon, and star light taken. Ch. viii. 12.	5TH TRUMPET. <i>Darkness</i> from the pit, and locusts. Ch. ix. 1-11.	6TH TRUMPET. Affects the River <i>Euphrates</i> . Ch. ix. 13-21.
4th VIAL smites the sun. Ch. xvi. 8, 9.	5th VIAL brings <i>darkness</i> on the seat of the beast. Ch. xvi. 10, 11.	6th VIAL <i>dries Euphrates</i> up. Ch. xvi. 12-14.

The *seventh trumpet* brings a great voice *in heaven* that the kingdoms of this world are become our Lord's, xi. 15. The *seventh vial* poured into the air brings the cry that *it is done*, xvi. 17. These two last appear to be almost simultaneous.

I do not here attempt to *interpret* these sevenfold plagues in their final fulfilment. I will not say that they may not have

received a partial accomplishment in this present dispensation. But if so, it is an accomplishment which simple souls cannot recognise, and the Bible was written for the poor. The final fulfilment, I believe, will be literal. Is there any reason why the words of Revelation should not mean, ultimately, *what they say*? I see none. The ten plagues of Egypt were over in less than one year. The course of judgment indicated by the trumpets proceeds with little interruption until six have sounded. Then there seems to be a pause. The world is still impenitent, as appears by ch. ix. 20, 21. And a solemn declaration is made (in ch. x. 7) that there will be *no more time given* for repentance, when the seventh or last trumpet shall sound. Then "*the mystery of God is finished.*" Is not this a reference to 1 Tim. iii. 16, taken as a summary of the whole mediatorial work of Christ, and is it not certain that "God"<sup>1</sup> is the true reading in that place? Meantime, the beloved disciple "who bare record of the word of God and of the testimony of Jesus Christ" must still prophesy.

St. John is next bidden to "measure the temple of God (*ναὸς*), and the altar and the worshippers therein" (ch. xi. 1). But not the outer court. For the Gentiles still tread (*not* "tread under foot") the holy city for the space of forty-two months. This measuring recalls Ezekiel xl. to xlv., and indicates that the temple there foretold has been built at Jerusalem, with the altar; and that it has its worshippers, but apparently *within the holy house*, as is seemly, now that our Saviour has done away the veil. But the rest of that prophecy (Ezek. xlv. to end) is not fulfilled yet. Meantime God's two witnesses still prophesy, for the same period already indicated, 1,260 days, or forty-two months. That these witnesses may have a double meaning is clear, because they are described both as two candlesticks and as two olive-trees. A candlestick in Revelation, as in Zech. iv., signifies a church. The olive-tree possibly refers to an individual. There appear to be, therefore, at this period, both (1) a Jewish, and (2) a Gentile Church. I do not deny that the Jewish and Gentile churches of previous dispensations, or the Eastern and Western Church since Pentecost, may have contributed to the accomplishment of this figure. But I think its fulfilment must be as indicated here, and I am not indisposed to adopt Dr. Seiss's view of the individual witnesses, that they will be (1) Elijah for the Jews, and (2) Enoch for the Gentiles. For it is written, that "Elijah shall restore all things." And Enoch's prophecy (Jude 14, 15) is singularly appropriate to the time. This testimony continues until "*the beast,*" here mentioned for the first time, shall slay

<sup>1</sup> The numbered Greek MSS. which read θεός there is 300. What evidence can outweigh this fact?

the witnesses, and for three and a half *days* they will lie unburied: till the last trump. At this point in ch. xi. we reach the *end* of the period. But a further description is needful to explain the introduction of "the beast" in xi. 7. This is given in the succeeding chapters.

In ch. xii., the church of all ages is, as it were, unified, and presented to us under the figure of a woman bringing forth a man-child, who is to rule all nations with a rod of iron; and her child is caught up to God and His throne. The dragon, as her enemy, stands before her. The sequel shows that he is "the old serpent, called the Devil, and Satan, which deceiveth the whole world." For he is before us continuously in the history of the beast, to whom he gives authority in the following chapter (xiii. 2), whom he aids in his deceiving work (xvi. 13), and whose judgment he finally shares (xx. 2, 10; xix. 20). The woman obviously includes in her history Eve's quarrel with the serpent and the divine promise to her, with its fulfilment in the birth of our Saviour. And the ascension of her child appears to include not only the personal exaltation of our Saviour, but also the subsequent exaltation of His members, which will have at this time taken place. Consequently we get a double series of events described in the ch. xii.: first, Satan's deposition by our Lord's death, as indicated in John xii. 31, 32; and secondly, his further deposition together with his angels after the ascension of the saints. Similarly his persecution of the woman for 1,260 days may have a partial application to the dispensation immediately succeeding the ascension of Christ Himself, and a more definite and final application to the things which shall follow the ascension of the saints. And so with the beasts in ch. xiii., there may be a partial fulfilment of the things there described already; and a final, definite, and more literal fulfilment, after the removal of the saints from this world.

But the special interest of Rev. xiii. lies in the fact that it connects the Apocalypse with the prophecies of Daniel, and brings out (when taken in connection with ch. xvii.) the development of the last antichrist in connection with all history, with a clearness that is almost startling to our view.

The beast of Rev. xiii. 1, with seven heads and ten horns, combines the four beasts of Dan. vii. It has the characteristics of the leopard, bear, and lion (Daniel's three first beasts) which preceded the fourth, or Roman, wild-beast power, which was in existence in the time of St. John.

But this wild beast of Revelation includes more than the four beasts of Daniel vii. Its *seven* heads embrace more than one earlier and one later power. In order to see what this means, we must anticipate somewhat, and turn to ch. xvii.

The angel who explains the mystery says that the seven heads correspond to *seven* kings or world-powers. And here I follow Dr. Seiss without any hesitation. The seven world-powers of Scripture are manifest at the first glance. They are (1) Egypt (2) Assyria, (before Daniel), (3) Babylon (4) Persia, (5) Macedonia, (6) Rome Pagan, and (7) Rome Papal represented by the little horn of Dan. vii. See now how this tallies with Rev. xvii. 10: "There are *seven kings*," it is said to St. John; *five are fallen*—viz., Egypt, Assyria, Babylon, Persia, Macedonia: "and one is"—viz., Rome Pagan—reigning when St. John wrote, "and the other"—viz., Rome Papal—"is not yet come, and when he cometh he must continue a short space." Now what is the eighth? "The beast that was and is not, he is the eighth and is of the seven, and goeth into perdition." What does this refer to? Clearly to that one "of the seven heads" which was "wounded to death by the sword" (xiii. 3), and his deadly wound was healed, so that "all the world wondered after the beast" (xiii. 3). Compare xvii. 8, which evidently refers to the same thing. Here we have, not an anti-Trinity, which has often been pointed out in ch. xiii., (1) dragon, (2) beast, and (3) false prophet, but what is equally appropriate under the circumstances—an *anti-resurrection*. What is the subject of it? *One of the seven heads of the beast*—not a *horn*, observe. Here is the error through which men have missed the interpretation—*i.e.*, the *final* interpretation, for of course there may be earlier partial meanings. It is one of the seven *heads* or world-powers that is restored again. Can we say which? The Book of Daniel enables us to answer without the slightest hesitation. It is the *third* of the four beasts described in Dan. vii., the *fifth* of the seven, that is restored to life. How do we know this? Because the only absolutely unfulfilled prophecy in Daniel (viii. and xi) concerns a wilful king who springs out of the *third* or Macedonian empire. His prototype is Antiochus Epiphanes. His source and origin are Greek. His representative in the present Dispensation is the Mohammedan power. But the sphere of his operation is the East, not the West, and, like Mohammedanism, he is an anti-christ for the Jewish rather than for the Gentile Church of God. The most manifest proof of this is the fact that Daniel's prophecy concerning him is written in Hebrew, the Jewish language, not in Chaldee (which is a Gentile tongue). These two languages, as employed in the bi-lingual prophecy of Daniel, clearly indicate the direction of the several portions of the prophecy of his book. The fact that Antiochus Epiphanes, the great persecutor of Jerusalem, is the prototype of this anti-christ, points the same way.

We have then, in Rev. xiii., exactly what we should expect, that the last great outburst of Satanic enmity, in the short period immediately preceding the kingdom of Christ at Jerusalem on earth, will be an anti-Jewish antichrist; possibly connected with the Mohammedan power, but an unmistakable resurrection of the Macedonian or Greek empire on the earth. *How* this will be I do not pretend to explain. Whether its Greek character will appear in language, government, scientific teaching, or by any kind of direct and literal resurrection, I cannot venture to forecast. But by some Satanic miracle one of the seven world-powers, which *was not* when St. John wrote, and had previously existed, will return to power. There are clear indications from Daniel that it will be identified with the power founded by Alexander the Great. Though how the identity will be established, it is not possible to say. It will be such a resurrection that "all the world" will "wonder after the beast." (See Dan. x. 20, "When I am coming, then, behold, the prince of Javan shall come.")

But Rev. xiii. indicates not only a restored beast, or head of the empire of rebellion, but a false prophet also, an earth-beast who enforces the worship of the other throughout the world. This beast has, I believe, an existence in the present dispensation also, and acts as false prophet to the seventh power whose day is not yet past. Unless I am mistaken, the thing I mean would transfer its allegiance bodily to Mohammedanism or anything else that could promise political ascendancy. But there are some things of which it is wiser not to speak too plainly.

The mark of the beast and number of his name are instruments by which the teaching is enforced and extended. What they have been under the seventh power is well known, and was known centuries ago. I have no doubt that *Romiith* and *Aareivos* were correct. What the new name which will fulfil the conditions under the eighth power may be, it is impossible to say until that power shall come.<sup>1</sup>

The reign of this antichrist sets in, apparently, as soon as the ascension of the saints is an accomplished fact. It extends over the whole world, and culminates in a concentrated attack on Jerusalem. The witnesses are slain, the city taken, and antichrist is victorious until the Lord goes forth. The events of the period are brought before us in a kind of rapid sequence in ch. xiv. First we see the sacred company on Mount Zion: the Shekinah manifested once more, as appears from Ezekiel xliii. and Rev. xiv. taken together. The 144,000 sealed in

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<sup>1</sup> A well-known signature, correctly transcribed in Greek letters, gives the number exactly now. But I prefer not to note the fact.

ch. vii. appear there, and the Lamb in the midst of them—a manifestation, apparently, of the Saviour's glory in His earthly temple once more. Those who are assembled there are able to catch the notes of praise which are uttered in heaven. The psalmody of the restored temple becomes an echo of that which is heard above. The music which is "as the voice of many waters," and "the voice of a great thunder," is now audible on Mount Zion. Only "no man could learn that song but the 144,000 which were redeemed from the earth." Others attempt to catch the notes in vain.

Meanwhile the everlasting Gospel is still preached up to the last moment. (Rev. xiv. 6, 7.)

The fall of Babylon is announced, and her judgment imminent (verse 8).

The wrath of God, poured out without mixture (the seven vials), is threatened on the worshippers of the beast and his image—an indication that the events of ch. xvi. are in rapid progress by this time (verses 9-12).

The immediate coming of Christ to reward His saints and the most recent of His martyrs is prophesied (verses 13-16); and in the reaping of the harvest by the sharp sickle that comes without its sharpness, this last part of the first resurrection is described.

The judgment of those who are *not* partakers of it is described as the gathering of the vine of the earth into the great winepress of the wrath of God. Meantime the seven vials have been poured out (ch. xvi.). And in ch. xv. we see the blessed company of these last martyrs who are getting the victory (*ταῖς νικῶντας*) over the beast, and his image, and his mark, and his number, standing on the sea of glass, having the harps of God.

At the last vial, judgment falls on great Babylon, the literal metropolis of antichrist and his religion, wheresoever it may then be found. And then, this over (as described in ch. xviii.), the heaven is opened (xix. 11), and "the Lord my God shall come, and all the saints with Thee" (Zech. xiv. 5). He comes to tread the winepress (cf. xix. 15 with xiv. 19, 20—these passages are therefore simultaneous), and it is "trodden without the city." At this point, therefore, the prophecy in Zech. xiv. is fulfilled. The binding of Satan follows; the saints reign with Christ until the devil is released once more. Then we have the last gathering of the hosts of Gog and Magog (see Ezek. xxxviii., xxxix., and Rev. xx. 8, 9). But this is evidently later by a whole dispensation than Rev. xix. 20. The two points *cannot* be coincident, because when Satan is cast into the lake of fire (xx. 10), the beast and the false

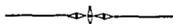
prophet are there already. Satan alone has a further probation granted to him at the last.

The final judgment of all the dead follows, and death and hell are destroyed in the lake of fire at last. Then we see the new heavens and the new earth wherein dwelleth righteousness.

This appears to me to be the conspectus of the Book of Revelation. From ch. v. 1 to xi. 19 I take to be consecutive, excepting that xi. 1 goes back to the commencement of the events described in vii.-x. Parallel to xi. are xii., xiii., xiv., and details are filled up by xvi.-xix. The ends of xi., xiv., xix. are parallel passages, describing the same thing from different points of view.

I see nothing of all that this Book contains regarding our Saviour's Second Coming which may not be included in the space of three and a half years. It is a time of fearful conflict and tribulation. "Except the Lord had shortened these days no flesh should be saved." But I reserve all further comment until a later opportunity.

C. H. WALLER.



### ART. III.—ON THE EXTENSION OF THE EPISCOPATE.

THERE is a growing conviction in the minds of both clergy and laity that the demands now being made upon the time and strength of our Bishops render a further addition to their number a necessity. It may be useful to consider some of the reasons on which this conviction rests.

And first, there is the increase of our population. Surely it would seem to be reasonable that the number of Bishops should go on increasing with the increase of the population. But what are the facts? At the time of the Norman Conquest the population of England and Wales is believed to have been a little over a million, and there were 19 Bishops—say one to every *fifty* thousand. At the epoch of the Reformation the population had increased to *four* millions; but only two new sees had been added, making 21—or, say, one Bishop to every 190,000. The Reformers, persuaded that this was a greater charge than one Bishop ought to undertake, asked Henry VIII. to create 16 additional bishoprics, but obtained only 5—namely, Gloucester, Bristol, Oxford, Peterborough, and Chester. Thus there were 26 Bishops for a population of 4,000,000, giving roughly one Bishop to every 154,000—a number much too large, in the opinion of Archbishop Cranmer and his brother reformers, to be efficiently superintended by one Bishop.

In 1836 the population had again been quadrupled, while the number of Bishops remained stationary; so that the proportion now was one Bishop on an average to nearly 616,000. The See of *Ripon* was created, but Gloucester and Bristol were placed under one Bishop; so the proportion remained the same until the Bishopric of *Manchester* was created in 1848, followed in 1875-8 by *Truro*, *St. Albans*, *Liverpool*, *Newcastle*, and *Southwell*. A new see of *Wakefield* (in 1878) and the restoration of *Bristol* (in 1884) were sanctioned, but have not yet been obtained for want of funds. The number of Bishops, therefore, is now only *thirty-two*, and the average size of their dioceses more than 800,000 souls. At the date of the next census (1891) this average will probably have risen to nearly a *million*.

It is being asked in all seriousness, Is it possible for a Bishop to stand in *pastoral* and *fatherly* relations to a diocese of this size? Nay, is it possible for a man of average strength to get through the merely perfunctory work of confirmations, consecrations, ordinations, and sermons, in such a diocese, without breaking down under the strain? Let us consider these questions more carefully.

Let us take the confirmations, which do more, perhaps, than any other of his official acts to bring a Bishop into *pastoral* relations with his people.

In the year 1885 the statistics of our dioceses showed that 8 in every 1,000 were confirmed, and that each Bishop held, on an average, 68 confirmations in the year. Now in a diocese of a million souls, this means 8,000 confirmed at 68 centres, giving an average of 118 at each centre. With the travelling and correspondence involved confirmations alone, at this rate, would occupy a Bishop nearly one-third of the year. But is the work even thus satisfactorily done? We all know that if the number of centres could be doubled, and the numbers confirmed at each centre thus reduced to 50 or 60, the service would be far more devotional, and would make a deeper and more lasting impression on our young people. But is 8 per 1,000 a satisfactory proportion? Anyone looking over the tables of confirmation in the "Church Year Book" may observe that in the *smaller* dioceses the proportion rises to 12 or 15 per 1,000. And it is most interesting to know that, in the cases of Exeter, Rochester, and Durham, the division of the diocese has *doubled* the proportion of the population confirmed in each year. It is, therefore, reasonable to expect that if *all* our larger dioceses were divided the numbers seeking confirmation would be largely increased, as the opportunities were multiplied, and the service rendered less fatiguing and more impressive.

But we may go further. Almost every parish clergyman would tell us that he would be able to bring to confirmation a very largely increased number of men and boys if confirmations could be held more generally on Sundays or weekday evenings. Overtasked as most of our Bishops now are by the size of their dioceses, to ask this of them would be unreasonable. But what is the consequence?—that for every three girls confirmed we have only two boys. Are we content that this disproportion should continue? If we could have a confirmation *in every parish church* at least once in three years (*i.e.*, an annual confirmation for every group of three adjacent parishes) held on a Sunday or weekday evening, when sufficient reason for this was shown, it may be safely affirmed that the total number of the confirmed would be doubled, and the present disproportion between the two sexes would disappear. But this could only be accomplished by reducing the number of benefices in a diocese to a maximum of 240, for few Bishops could undertake more than 80 confirmations in a single year.

But for other reasons this opportunity for visiting every parish in the diocese once at least in three years would be of incalculable value. For

(a) It would give the Bishop a personal knowledge of his clergy and of their difficulties, such as few Bishops of large dioceses can possibly possess; qualifying him to be their counsellor and friend in spiritual matters.

(b) It would make the Bishop known to the people, and the people known to the Bishop, in our rural districts, in a way that would be most salutary. In towns the people may be familiar with the countenance and manner of their Bishop as chairman of large popular meetings, but the agricultural labourers have little or no knowledge of him.

(c) By such opportunities for friendly intercourse between the Bishop and his clergy in their own homes many misunderstandings would be obviated, which now ripen into much that is deplorable.

It has been well said that “a Bishop’s presence, if he be a man of power, gives unity and efficiency within, gives contact with a larger sphere without. It is good to have one who is known to all and by all; who is recognised by all as holding a superior office; who can reprove without appearance of presumption; who can encourage without seeming to flatter; who can set on foot schemes of Christian benevolence, with the support and counsel of the best and wisest of the thinkers and actors of his diocese; who can so order such schemes when they are started that they harmonize with the work which is going on elsewhere for Christ; who can summon about him representatives of all classes and parties in the

Church, and deliberate with them on the common needs of the people; who can regulate the doctrine, the discipline, and the ritual of the Church, not so much by recourse to the law as by fatherly advice, by the assurance from personal knowledge that he is impartial and a lover of peace, and, above all things, zealous for the honour of the Lord Jesus Christ. *Now a Bishop can do all these things only if the area over which he presides be sufficiently small to be within the grasp of one man's knowledge.*"<sup>1</sup>

If anyone ask, "Why should the clergy need this kind of supervision and direction, when our lawyers, physicians, and merchants can so well dispense with it?" he forgets that the clergyman's work is *ministerial*—the very word implying subordination to some superior authority. The ministers of the Church should be compared (if analogy be needed) not to *professional* men, but rather to the ministers of the State. Those who engage in the military or civil service of the State, need their superior officers or heads of departments. A regiment without a colonel would be of little use in the field; and as surely as soldiers fight best under the eye of their commander, so too do the clergy wage their warfare with the common spiritual enemy most effectively when their faith and heart are cheered and sustained by the presence of their Bishop among them.

Nor should it be forgotten how the early Fathers again and again state their persuasion that the preservation of the Christian faith in its purity, and of the Church in its unity, were due in God's good providence to that carefully guarded succession of the highest order of the ministry, which the Apostles appear to have enjoined on the Churches which they founded ere they were themselves withdrawn by death.

If our Fathers in God had more leisure given them for these highest interests of the Church in our land, how much more might be done for the abatement of unbelief and disunion!

But into these deeper considerations we will not here enter. It will be more in keeping with the practical character of this article if, in what remains, an endeavour be made to point out the additional Bishoprics which appear to the writer to be most urgently needed, and some suggestions offered respecting their endowment.

In matters of this kind it is not only prudent, but almost a duty, to keep to what may be fairly considered *practicable*; that is, likely to carry the necessary consents—the consents of the existing Episcopate, of Parliament, of public opinion.

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<sup>1</sup> From an abridged report of a sermon preached by the Bishop of Salisbury in Bristol Cathedral on June 27, 1886.

If what is here proposed seem to some far below what is in the abstract desirable, let this resolve to keep within what is practicable be the apology. There is another governing consideration, which was too much neglected in past times, but which we have learned by experience to estimate more truly; namely, that, so far as may be, boundaries of counties and of dioceses should coincide. But this *County Principle*, as we may call it, needs modifications. Some counties, such as Lancashire and the West Riding of Yorkshire, are much too populous to form single Bishoprics; they must be divided. Other counties are too small, and must be grouped. And, further, some of our great cities have spread into two or three counties, and being large enough, each with its suburban district, to occupy fully a single Bishop, ought to be taken out of the County Scheme and formed into City Bishoprics.

Running our eye over the list of dioceses in England and Wales, we find *eight* now containing more than a million of people:

LONDON, with its three millions, may perhaps best be worked by Suffragan Bishops.

ROCHESTER should be relieved by treating *Southwark* as a City Bishopric.

WORCESTER, now over a million, should be relieved by a new City Bishopric of *Birmingham*.

YORK, the Archbishop's Diocese, with its million and a quarter, should be relieved by a new Diocese of *Sheffield*.

LICHFIELD, which, though now relieved of Derbyshire, has still more than a million of souls, should be confined to Staffordshire, the whole of Shropshire being provisionally given to Hereford, and the Staffordshire suburbs of Birmingham being given to the City Bishopric of Birmingham.

RIPON, now exceeding a million and a half of souls, will soon be relieved by a Wakefield Diocese.

LIVERPOOL, now over a million, should be treated as a City Bishopric,—the Diocese being limited to Liverpool and its suburbs.

MANCHESTER, now a diocese of two and a third millions, should also be a City Bishopric, all the rest of Lancashire (exclusive of its two great southern cities) being made a new County Diocese of *Preston* or *Lancaster*.

The above scheme shows that our eight most populous dioceses might be relieved by readjustments involving the creation of four new Sees; viz., *Southwark*, *Birmingham*, *Lancaster*, and *Sheffield*.

But there is another factor in the problem to be considered besides population; namely, *area*. No one can look over a diocesan map of England and Wales without seeing at a glance that NORWICH, with its monstrous number of 900

benefices, and St. DAVID'S (now embracing five mountainous counties and part of a sixth) urgently need partition. A new County Bishopric of Suffolk, with *Bury St. Edmund's* or Ipswich for its See-town, would relieve Norwich, and also Ely. A new diocese of two or three counties, with *Brecon*, perhaps, as its See-town, would relieve St. David's.

Thus, to sum up, and regarding Wakefield and Bristol as already secured, we seem to arrive at the conclusion that the creation of *six* additional Bishoprics would for the present meet—not the wishes of Churchmen—but what could be shown in Parliament to be the *necessities* of the case. It need hardly be said that, with a continual growth of population, this can only be viewed as an instalment of what another generation will find necessary.

And now, in conclusion, to what resources are we to look for the endowments of these new Bishoprics?

Not to the State; the State has never yet in English history endowed a Bishopric out of the Parliamentary funds, and never will. Not to the Common Fund of the Ecclesiastical Commissioners; it has been much reduced by the depressed state of agriculture, and has to meet the increased demands occasioned by the constant need of endowing new benefices or augmenting miserably poor benefices. Nor yet to our cathedral chapters; so soon as their newly drafted statutes come into force there will be an abundance of work required of them, needing all their energies and all the funds which recent spoliations and reverses have left to them.

Where, then, are we to look for endowments of new Bishoprics? To three sources?

(1) To public subscription. Half a million has been subscribed during the last ten years towards the endowment of the seven new Sees sanctioned within that period by the Legislature. And if only prosperous times would return, we may look for as much help in the future, for the whole Church is feeling the need of multiplying her strong centres and fetching up arrears in her organization.

(2) We may look for large contributions from the Sees that will be relieved.

(3) It is no secret—for public allusion has been made to it in several Episcopal allocutions—that the Bishops are even now taking counsel whether they might, without injustice to the claims made upon them, meet the local subscriptions in each case with a grant in aid from a special fund, to which each Bishop, according to some rate agreed to by all, should be a contributor. The amount of such contribution in each case ought to be made to depend upon the amount of the public subscriptions forthcoming to meet it.

As to the amount of endowment of these new Sees, a few words must be said. The *minimum* required in all the recent Bishopric Acts has been £3,000 a year, with a house of residence. And there is one reason for not lowering this requirement which perhaps has not been sufficiently borne in mind, namely, that it would lead to much misconception on the part of the public if the Bishops of the new Sees—intended to be in all other respects co-ordinate with the Bishops of the old Sees—were conspicuously distinguished from them in respect of income. A saintly man will move easily through all classes, from the court to the cottage, winning reverence from all; but to all men this is not given. And it would be lamentable if Prime Ministers thought it necessary to limit their recommendation to men whose private means made them independent of any large official income.

But these details are of secondary moment; the really important thing is that Church people should grasp the plain fact that the Church's Episcopal regimen is utterly inadequate to the vastly increased requirements of our time; and that there will be an utter breakdown of Church discipline unless the extension of the Home Episcopate keeps pace with the growth of the work to be organized, superintended, and sustained.

J. P. NORRIS.

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ART. IV.—THE STORY OF ABE SIDI.

RELIGIOUS controversy is like the autumn wind, which runs to and fro up and down our streets sweeping all kinds of things before it. When it gets into a corner, or finds out the recesses of some area, it makes quite a whirl for a time, and sends the leaves and papers flying around.

The wind has got into the African corner just now. It is having a great time with the missionary societies. Their affairs are being thoroughly ventilated. If the details of all their various ways and means are not—to use a Scotch expression—being “sorted,” they are, at least, being vigorously sifted.

For all this the friends of missions ought to be thankful. Any scheme that is sound should be able to stand investigation, and should even thrive upon criticism. At the same time, as we listen to all that Canon Taylor and his authorities, Mr. Joseph Thompson and Dr. Blyden, have to say on one side of the question, and to what their numerous and eager assailants have to reply on the other, it may be well that we should remind ourselves that we have, after all, very few data upon which we may form an absolute opinion as to the efficacy

of the methods of any of the various systems which are advocated by either party. The interior of the great continent of Africa has only very recently been made the object of missionary endeavour of any kind. In the days of the early Fathers of the Church the term "Africa" applied to those northern provinces only which were comprised within the Roman Empire. There is no proof that Christian missionaries penetrated to any considerable distance southward among the savage negro tribes; though it is not likely that the work of a missionary would have been much more arduous or hazardous then than it is at the present day.

Nor do the emissaries of Islam seem to have made, until quite recently, any serious attempt to proselytize the peoples of the wild interior, from which they were in the habit of drawing their most docile slaves.<sup>1</sup> It is true that Capuchin missionaries have laboured for centuries among the natives of Africa with a zeal and self-sacrificing devotion which cannot be overrated or overpraised.<sup>2</sup> But their efforts were very partial, and have not been to any great extent promoted by the Roman Church. As for Protestant Missions, they are literally of to-day.

Whether, then, Islam, or this or that form of Christianity is likely to make most converts from among the pagan tribes of Africa is a study of transcendent interest, no doubt; but we venture to think that there is not yet sufficient evidence to hand to enable us to declare with any confidence that one or another is proving itself to be successful, or is predoomed to failure. In the meantime, the rapid spread of Mohammedanism throughout the north of the continent, and the manner in which it is already affecting the more intelligent tribes of the interior, is sufficiently alarming to a Christian, especially when he remembers how heavily weighted he is in the race with the Arab for the supremacy of his faith.

Thus the creed of Islam is simpler and more easily under-

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<sup>1</sup> A very interesting map, "Die religiösen verhältnisse von Afrika," by Dr. A. Oppel, in the *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*, Nos. 129, 130, shows with much clearness that the Mohammedan faith prevailed at the close of the seventh century only throughout the northern provinces. That, by the end of the seventeenth century, Islam was predominant about as far southward as the 15th parallel; and that, at the present date, it does not extend much below the 10th, except on the west coast, where it has reached the mouth of the Niger; and on the eastern seaboard, where it has followed the track of Arab trade as far as Cape Delgado. Thus it will be seen that the vast interior, south of the northern desert tracts, has, until the present century, been wholly uninfluenced by Islam.

<sup>2</sup> "They persuaded, among others, the Kings of Owerri and Benin, and induced the cruel and heroic Queen of Matamba, Anna Zingha, in 1652, to allow herself and her people to be baptized."—Mosheim, "Eccl. Hist.," Book IV., i. 18.

stood than even the *elements* of Christianity. Islam, moreover, leaves the social customs of the people almost untouched, changing only those which relate to the outward worship of their idol gods. The convert may retain his slaves and his wives, and may, if he please, even add to the number of his concubines. Added to this are numerous political considerations. Not to mention that the old grim alternative is still offered to those who are weak enough to be coerced—"The Koran, the tribute, or the sword,"<sup>1</sup>—and that whole districts are thus often swept wholesale into the Mohammedan net, "the faithful" are also bound together by a community of political as well as spiritual interests, and form a mutually protective alliance. All this makes it likely that Islam will gain more adherents at first than a system like Christianity, which requires (*a*) a more attentive ear, (*b*) a changed heart, (*c*) a radical change of life, and which, lastly, comes to the people backed up by no political influence whatever, and with no prospect of being able to add materially to their temporal advantages.

It is, moreover, against the rapid spread of Christianity that it has come to the people of Africa mostly as "the white man's religion." No, I do not forget Bishop Crowther and his excellent staff of native clergy, but they are all manifestly black "white men." They are the white man's agents. They all dress in the regulation white man's clerical garb, and adopt his manners and customs. There is (perhaps one may say there *should be*) a tremendous chasm between their state and that of the wild warriors to whom they preach. It is, no doubt, unavoidable (since no one could, surely, be found to recommend these native gentlemen to go back to their grass huts, leopard-skins, and feathers!), but it is none the less a positive hindrance to their intimacy with the people that they have ceased to be natives in all except colour and physical form. One can scarcely hope for any great general advance of Christianity throughout Africa until the faith be propagated by a Native Church, the *uses* of which shall be specially adapted to meet native needs; and the missionaries of which, living in all blameless things as natives among the natives, shall carry on the tidings of "eternal life" from tribe to tribe; and thus the movement, which was commenced by the European from without, be continued and extended by the African himself from within.

It would be most instructive could one gather together into

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<sup>1</sup> Comp. the summons of Khâlid to a Persian satrap: "Accept the faith and thou art safe, or else pay tribute, thou and thy people; a people is already upon thee, loving death as thou lovest life."—Sir W. Muir, "Ann. Early Caliphate," p. 72.

a single volume a full and detailed history of each case in which the Gospel of Christ has laid hold upon the mind and heart of a native African so as to induce him, apart from European influence, to propagate the faith and to form a community of believers. No doubt such cases have here and there occurred. I do not know, however, that any so remarkable an instance can be given as that of Abe Sidi. His community at Fulladoyo would seem to prove to demonstration that Christianity is not beyond the intelligent comprehension of the most simple-minded of the denizens of desert and forest, as also that it is not unsuited to their way of life. The story of Abe Sidi throws so much light upon what may be the probable effect of the teaching of native converts filled with an enthusiasm for Christ, and also upon the special difficulties with which Christianity will have to contend before it can be accepted as the religion of Africa, that I am tempted to narrate it almost as fully as my knowledge of the circumstances will allow.

The following facts are gathered mainly from various publications of the Church Missionary Society, but also from information with which travellers like Dr. Felkin have kindly supplied me.

It appears that about fifteen years ago a native servant of the pioneer evangelist, Rebmann, ran away from the mission station of Rabai under somewhat peculiar circumstances. He was a Christian, and, as the event proves, a sincere one. But one cannot reasonably expect that an untamed savage should be changed in an instant into a cultured saint. This man's fierce temper was not yet wholly under control. He therefore, falling into a passion with his wife—under what provocation is not said—so struck her that she died. A stranger thing is that he should have been filled with horror and an overwhelming sense of remorse. He was a native of Godoma, a little village in Giriama country, which lies northward from Rabai about thirty miles as the crow flies. Thitherward he wandered into the Nyika, or desert, and presently, finding a convenient clump of trees far enough removed from observation, and away from any beaten track, built for himself a nest-hut among the branches. There he lived for some time in great obscurity and absolute solitude. It is remarkable that, with the burden of that crime upon him, he did not return to his original savagery. On the contrary, he seems to have lived a life of penance, spent chiefly in the study of the Gospel of St. Luke, his sole possession when he left the station.

It happened upon a certain day that a man of Godoma, gathering wood in the forest, chanced upon the hermit reading his book. The encounter was alarming to both; but presently

the man recognised in the forlorn student an old acquaintance, and called him by name—Abe Ngoa. After this the two had several interviews. The man of Godoma was curious to know what was the nature of the book which had so engrossed the other's attention. Abe Ngoa offered to teach him to read its pages. A comrade soon joined them, and the two persuaded the man of letters to leave his retreat and to return with them to the village as their instructor. He proved to be no ordinary tutor. His mind was saturated with the spirit of the Book which he had so long pored over in his lonely eyrie. He imparted his knowledge with such fervour of faith that eleven persons renounced the heathen "customs," and made it known that they had "joined the Book."<sup>1</sup>

The first news of this reached Frere Town in 1874, and in that year three men made a pilgrimage thither from Godoma to ask for baptism. As the clergy there knew nothing of what had taken place, they did not at once accede to the request, but sent a certain native catechist, named George David, to inquire into the circumstances of the case. This David was enthusiastically received by the Christians of Godoma, who by this time numbered thirty-four. He found that they had been well taught up to a certain point, and that they were very eager to learn more; in fact, he seems to have been beset from morning to night by their untiring questionings.

It is noteworthy that this body of thirty-four catechumens, so strangely found in an unknown village of a wild district, and far removed from all outside influence of any kind, had been gathered together solely and entirely by the teaching of one man, himself but half taught, and the possessor of a single copy of one of the Gospels, but whose faith had been intensified by his long solitude in the wilderness, and by his continued pondering over the words which brought him a release from his sense of guilt. The figure of that remorseful hermit, alone in his grass cell within the leafy embrasure of his tree, and with the Gospel of St. Luke as his sole companion through the long months, recurs to one with strange pathos.

The first baptism took place on August 22nd, 1875, and about two months later a very important convert was won in the person of Abe Sidi, the head-man of the village. This Abe Sidi was a remarkable man, well fitted to be a leader, and who could not fail to influence others strongly. He is described by Dr. Felkin as a tall man, of lean and wiry habit, lighter in colour than most of his people, and of a commanding presence.

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<sup>1</sup> *Vide* the Mohammedan title for Christians, as "The People of the Book."

There is a photograph taken in 1877, in which Abe Sidi and two of his head-men are seen at the doorway of one of those beehive-shaped grass huts, like a trim haystack, of which the Nyika villages are composed. The photograph is a small one, but it shows a face of unusual seriousness and force of purpose, rather suggestive of the Arab than the Negro race to which he belonged. On his head is a black skull-cap, and he is clad in a long white surplice-like shirt reaching below the knees, his sole and altogether becoming garment.

This man at once assumed the leadership and direction of the new Christian settlement, and became a zealous propagandist of the faith. Under his directions a sufficient church was built, and the community was regularly organized. When Mr. Lamb visited the place in 1877, he was much surprised at what he saw. Daily prayers were held in the church. On Sunday there was a cessation from all work. A Kiswaheli edition of the Book of Common Prayer was in use, and the responses were made in a manner that would put many a congregation in England to the blush. The Eucharist was celebrated by Mr. Lamb, who writes: "If these people of Godoma had all partaken for years, they could not have done so with more solemnity or propriety."

From this time this "independent, self-supporting, and simple" native church continued to increase rapidly. In 1880 the opposition of the surrounding chiefs became rather pronounced, as more and more of the people declared against the old Fetish "customs." The medicine-men began to be aggressive. There were threats of burning down the church and village, and even of shooting or poisoning Abe Sidi himself. For this and other reasons it seems to have been decided that Abe Sidi should leave a strong community at Godoma, and himself lead off a "swarm" to seek a new settlement farther north. He found a good site at Fulladoyo, which is an island on the River Voi. There he built his church and erected his grass huts, and there a considerable Christian population soon gathered around him, as they had done at Godoma.

That the Christianity taught by Abe Sidi was both spiritual and practical may be apparent from the following:

Mr. Streeter, who visited Fulladoyo in 1880, spoke to a woman who had much to suffer, and reports such a reply as would not have been unworthy of the most advanced Christian matron at home in Britain. "It does me good," she said, "to try and help others. *It teaches me, and makes my own heart light.*"

Their Christianity also seems to have been of such a kind as to wake them out of their native indolence. Mr. Price, who was at Fulladoyo in 1882, speaks of "a regular bridge

and a wide road ;" and adds, "So much energy and public spirit I have seen nowhere else in Africa."

Abe Sidi and his congregation had, however, a worse enemy to encounter than the fears of their countrymen about the "customs." They soon found that they had incurred the fierce wrath of the devastating dragon of the slave trade. Mr. Price thought that he saw in this spontaneous Christian movement in the interior "the beginning of a great movement which bids fair to give a death-blow to the wretched slave system." The slave system was, however, not even "scotched." It was to devour poor Abe Sidi, and perhaps many another knight-errant, before that country was to be rid of its detestable presence. Just at that time the slave question had become a burning one at Frere Town. The public road from the port inland lies through the midst of the station. Miserable slave gangs are driven openly through the smiling settlement. From time to time runaways have sought for refuge with their freed brothers under the wing of the mission. At the time of which we are writing quite a number of these refugees were at Frere Town and Rabai ; nor had the missionaries the heart to refuse them. Every day slaves were being flogged or burned to death, or even buried alive, and outraged in every conceivable and inconceivable abominable manner. Unfortunately the freed slaves at Frere Town had complicated matters by, at least upon one occasion, taking the law into their own hands, and had forcibly rescued a gang of miserales who were being treated in an exceptionally shameful way. In consequence, the mission stations were for some weeks in serious danger of an attack. They were saved mainly through the accidental presence of a man-of-war in the harbour of Mombasa.

Abe Sidi and his people now found themselves involved in the same difficulty. It was a serious one for them. It is a far cry to Fulladoyo, and no European help of any kind could be expected. As early as 1880 runaway slaves had begun to cluster around Godoma and the island church of Fulladoyo. Abe Sidi saw the danger, but could not persuade them to go away. He therefore contented himself with teaching them, and in due time received a considerable number of them into the Christian community. The slave-owners tried to bribe the neighbouring tribes to destroy the place and recapture the fugitives. Mr. Streeter, who visited the settlement in 1880, found Abe Sidi active and vigorous as ever, but "very down-cast about the state of affairs." Indeed, there is no doubt that his position was a critical one. The disaster, however, did not occur until some three years later. How it then all happened we cannot tell with any accuracy. The Bishop of Mauritius

was in the district in 1883, and found that the church at Fulladoyo had ceased to exist, and that the scattered remnants had formed a new settlement nearer the coast, which they had named Kamlikeni, or the Hill of Praise. Bishop Hannington sought for the site of Fulladoyo in 1885. He found the place in the possession of a renowned outlaw named Mbaruk, who had fled from Zanzibar. Some of Abe Sidi's former flock were still in the neighbourhood, and he writes, "They still observe the Sabbath, and, for the most part, have only one wife."<sup>1</sup>

As for Abe Sidi, his personal fate is uncertain. "He is said to have died 'a horrible death' at the hands of the Mohammedan Swahili slave-holders, to whom he was betrayed."<sup>2</sup> It is clear that an organized attack was made upon his village by this pack of human wolves; and, as the man would not leave his adopted children in the hour of their need, they took him, and doubtless "made an example" of him after their own brutal fashion.

So perished a great and a good man. One of those rare men who are raised up in every nation once in a while. One writes of him, "He was a fine character." Another says, "I never met him without feeling that I was in the presence of one of God's saints, and that, instead of teaching, I should sit at his feet and be taught."

The story is a pitiful one. It is a record of the triumph of ignorance, lust, and greed, and of how they trampled in the mire the white robes and the palm-branches. It is a story which should be brought into greater prominence than has yet been given to it. I hope that further light may yet be thrown upon it. It is full of suggestions as to the prospects of the African Church in the immediate future, and may help one to understand how it is that Christianity makes a comparatively slow progress among the tribes of the Dark Continent. The same forces of evil which oppose pure Christianity at home are to be met with there—only unbridled and established by law and custom.

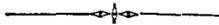
Chaos, Cosmos!—Cosmos, Chaos! Who can tell how all will end?  
Read the wide world's annals, you, and take their wisdom for your friend.

E. C. DAWSON.

EDINBURGH, *November*, 1887.

<sup>1</sup> "Life of Bishop Hannington," p. 361.

<sup>2</sup> "C.M.S. Report, 1885."



## ART. V.—THE PASTOR IN HIS STUDY.

THE brief answer that would generally have to be given to the question, "What is a clergyman to do in his study?" is that it is the one place where he can never be found. He has so many services, at all events in towns, at which he must be present; is so busy in his schools, his lectures, and his guilds; and must devote so much time to visiting his sick and the poor, that it is impossible to secure leisure for any regular course of reading. Most clergymen would, indeed, confess that their teaching would be more sound and fruitful, higher in tone, and more real and conscientious if they could find time for study. But they do not feel much practical necessity for it. For so much is done for them, that a very short time will suffice for the compilation of a sermon. Commentaries will supply them with good matter. There are newspapers and magazines which provide sketches for filling up, and books of sermon outlines, which, besides a frame, give even the more salient points for the necessary padding. As for their religious opinions, they need take even less trouble; for they can have them supplied, second-hand indeed, at a very cheap rate. The periodicals of the day will give them something to say upon all the subjects about which men are talking; and much that is valuable and of real interest is contained in them. Why, then, should the clergy study? They can very well pass muster without.

For the sort of reading described above is not study. It is desultory, imparts little solid knowledge, and instead of forming good mental habits, it rather dissipates the mind, and makes it incapable of sound and accurate and sustained thought. The use of newspapers and magazines is to arouse curiosity and whet the appetite—not to satisfy it. They serve as a stimulant, and not as solid food. There are magazines which, like the *CHURCHMAN*, have a higher aim; but, as a rule, men who have no better reading than periodical literature are content with the foam upon the top of the cup of knowledge; and therefore eagerly follow whatever goose-feathers of floating thought may be fluttering about at the time, without caring to observe how, one after another, they all in due time fall to the ground. Some new goose sheds its feathers, and desultory readers at once give chase, and find amusement in it, but no real knowledge. It is for children to pursue butterflies, and the clergy should be staid and reverend men.

For they have been called to a very holy office. They are required to be "faithful dispensers of the Word of God and of

His sacraments," and "have received authority to preach the Word of God." And very much depends upon the manner in which they perform these duties. For the Church to which we belong will ever be much what the clergy make it. Without doubt the influence of the laity is very considerable. If they require much, and have a high standard of what their clergyman ought to be, the very fact that they have high expectations will serve as a stimulus to their clergyman, and he will be more earnest in the attempt to become what they desire. But should their standard be low, the natural indolence of human nature and our inborn love of ease will make too many content with what contents their flock. But it is the duty of the clergy to be the leaders of opinion; and the standard of judgment will in the main be the reflex of that which they themselves entertain.

As a matter of fact, it has been the deeper sense entertained by the clergy of the responsibilities of their office, and the earnest effort made by them to attain to that high level on which conscience has told them that God's minister ought to stand, that has raised the expectations and views of the laity as to what they may reasonably expect their clergyman to be. And if, first and chief of all, they require their pastor to be one who will give them real and true help in leading a godly life, so do they also look to him for guidance in obtaining a right understanding of God's Holy Word, and in threading their way among the many doubts and difficulties of a sceptical age. But, sceptical as the age may be, it is the privilege of our Church still to retain a believing laity; and we cannot expect that this will long continue so to be, unless the Church can supply their mental as well as their spiritual wants. It would be a miserable day, not for the Church only, but for the whole realm, if, as is too generally the case abroad, our Church could supply the wants of pious souls, but had no sustenance wherewith to satisfy the cravings of men of robust intellect. Scepticism has not won the day as yet, but we live in a time when all things are examined and looked into. Men do not accept statements now as a matter of course because they are made on authority. Thank God the age of apathy has gone by, and men value truth too much to take it for granted. Every difficulty is now frankly stated, and by many a mischievous pleasure is felt in marshalling in strong array every conclusion that seems adverse to the claims of revelation. It is impossible for religion to escape an ordeal through which all things are passing; and if our clergy become unlearned our Church will lose its hold over men of earnest and independent minds.

For unbelief in the present day is not a thing hidden away,

nor is it vicious. It is open, respectable, and often the result of honest doubt, and of difficulties either not answered at all, or answered so wrongly as to turn doubt into denial. And men now argue in defence of their disbelief, and find numerous supporters. Nor ought we to forget in the presence of this large and wide-spread scepticism that men need intellectual comfort. In the Middle Ages, when vice was rampant and men were governed by brute force, men needed chiefly religious comfort. We are not living among coarse surroundings now, nor is our moral sense shocked and outraged every day. The outward aspect of most things now is pleasing and agreeable, and men are not driven by horror at the things they see around them to immure themselves in cloisters. But the mind is in a state of unrest. Questions moral and religious are mooted which are hard to solve. If the clergy give only religious comfort they are below the mark in an intellectual age. And how can they give mental rest if they do not study with earnest and careful attention the problems of the day? It is mere trifling with solemn responsibilities if all they do is to read in newspapers and magazines the last new thing started, the last problem ingeniously set forth. They must dig deeper, and examine the foundations of the faith, and learn what it is that supports the superstructure; and so they will become intelligent guides for souls harassed by the wordy warfare that goes on all around.

And amid the din of scientific and other controversy there never was a time, I believe, when so large a proportion of the laity were earnest and intelligent believers. In times happily passed, yet not so long ago as to be forgotten, the mass of the people were apathetic upon most religious questions; and large numbers of men even in high positions led immoral lives without shame, and often without reproach. In these days there is more earnestness on both sides. We may leave out of account the immoral. The pastor's study has little bearing upon them; but it has to do with belief and unbelief. And those who disbelieve now do so thoroughly, and are prepared to give intelligent reasons for their denial of more or less, or even of all, of the articles of the faith. And their reasons must be met by proof, and arguments stronger than those which they bring forward. And happily, not only do more believe than at any previous time, but more of them know why they believe, and why they have taken their side with Christ. But will they not look to their clergyman for sympathy? Ought he not to be fit to talk with them and advise them upon the subjects of their thought? And ought not the young to be forearmed if necessarily they must and will hear of these doubts and difficulties in every drawing-room, and in

most of the books which the press pours forth in such a never-ending torrent?

Plainly one result of the greater earnestness of our times and of the larger diffusion of knowledge, and of the more thorough understanding of the truths that are at stake, is this, that the clergy must be prepared to take their place, and that a leading place, in this battle, not for the faith only, but for truth. Of course it cannot be expected of all the clergy that they can be profound scholars and able exponents of the course of modern thought. As a matter of fact, the clergy of the Church of England do hold a very creditable place among educated men. There are few departments of science or philosophy in which they are not well represented, besides their own proper field of theology. But the general well-being of the Church and its hold upon the laity do not depend entirely upon the position of its leading men. The mass of the people will judge, not by what they read, but by what they see. The Church to them is represented by their own clergyman and by those in the adjoining parishes. That which will chiefly influence them will be the sincerity of their own pastor's personal belief, the earnestness of his own work, and the ripeness and fulness of his teaching. They will expect wise words full of instruction, and able to build them up in the faith, and to guide them safely through their doubts. If God has given him the ability he ought to read and meditate and think, so that by his means hungry souls may find sustenance. If his endowments be too slight for this, then he may be content to give in his life and conduct the proof that he, at least himself, believes and practices what he preaches.

Without this all the rest is indeed useless. Nothing less will satisfy the people than the having placed over them one who is himself a devout and earnest man, and who sets them the example of a holy and spiritual life. To such a one they will look with confidence, and will come to open to him their difficulties, that they may obtain guidance and counsel. For deep in the heart of men, hidden away though it often be by the sins and the falsities of their lives, is a longing after peace with God, and for something nobler and holier than their own selves. Seldom is the belief in God and the wish to be reconciled with Him quite lost in any man's heart, and thus the devout life of their clergyman is often a power where he least supposes it so to be. While for the man sunk in sin, with all that is best in him buried beneath the foulness of a bad life, a clergyman, whose standard of piety is low and whose life is frivolous, is utter ruin. His efforts, faint at the best, and feeble as the bruised reed, become nought when his clergyman is no help to him. He has little enough to help

him from within, and what hope is there if the aid he ought to have from without is little too?

Without personal piety learning will indeed avail little, and the men who really influence the mass of the laity are those who are holy and devout. Ability and intellect are precious gifts of God, and are best used when consecrated to His service. But piety and devotion are the offerings which we are allowed to bring of our own, and lay upon His altar, and men who so offer are the most fit for God's work; for His will is our sanctification, and He will surely bless those who are what He would have all men to be. The man who has given his own heart to God, is the man whom God will acknowledge, and who will gather the fullest sheaves for the heavenly granary. And so great importance does our Church attach to this, that she requires of every candidate for ordination, the assurance that he believes that he is inwardly moved by the Holy Ghost to offer himself to God's service. And this she does believing, that if the Holy Ghost is working in the minds of her clergy, He will form in them that devout character which is the first and chief requisite for winning souls for Christ.

But the Holy Spirit works not without means; and the two chief means for cherishing and strengthening His holy influence are prayer and the study of God's Holy Word. And this study is of two kinds: there is devotional study for the growth and development of our spiritual life; and there is intellectual study, and the thoughtful examination of the many grave problems connected with it. Both are important, but the first is the more so, and the laity value very greatly, and often sadly need scriptural instruction. But not only is it helpful to the laity, but also it is that which with prayer chiefly influences the clergyman's own life. And a man who knows his Bible well, and has meditated upon it, and prayed over it, will give his flock sound even if it be but simple instruction, and by his very sincerity and piety will furnish them with an antidote against intellectual doubt.

But a scriptural sermon does not mean one made by a diligent use of a concordance. A sermon may be garnished with abundant texts of Scripture and yet be utterly unscriptural. What is wanted is a constant study of the Bible, not beginning and ending with its perusal at stated times, but in which reading supplies food for thought, and spiritual things are compared with spiritual. When a man thus carries the Bible about with him he will speak from the fulness of his heart, and his words will be the fruit of his own experience. And the realness and genuineness of such teaching will carry conviction with it, and make it go straight to the hearts of others.

And herein lies one of the most important gains of the Reformation. The Bible was then placed in men's hands, not merely that they might know whether or not they were being taught what had the authority of Holy Writ, but far more, that they might obtain nourishment and sustenance for their own souls. If the Bible were nothing more than a proof of doctrine it might just as well have been left untranslated: for the appeal would then lie to the very words of prophet or apostle. But our reformers were anxious that the Bible should be translated into our own tongue, in order that all might have that which God had given to be the support of the spiritual life. Undoubtedly they did give Holy Scripture a most unqualified authority in matters of faith. For while accepting the tradition of the Church, and the writings of the fathers, as evidences of the existence of any doctrine at any particular time, they did not give such matters any co-ordinate authority. No one is admitted to Holy Orders except upon the solemn profession that he is "persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ;" and the clergy promise "to teach nothing as required of necessity for eternal salvation, but that which they are persuaded may be concluded and proved by the Scripture." And this is, in the teacher, an indispensable use of Holy Scripture. The Bible is his rule of faith, and he is false to his ordination vows if he does not constantly compare his teaching with the Word of God.

But there is a higher and holier use of the Bible; and that is, as food for our own spiritual natures, and for the growth of our people in holiness. In the worst time the Bible was never wholly withheld from the laity, and the great influence of the preaching Friars was even due to the scriptural character of their sermons. What was so earnestly pressed at the Reformation was that it is the duty of the laity to read and study it for their own growth in grace and in the knowledge of Christ; and that they were not good Churchmen if they did not do so.

It is for the same purpose, in order that men, even the unlearned, may know the very words of Christ, that so great pains have been taken within the last few years to give the English-speaking race a Revised Version of the Bible. To this version the revisers gave time, thought, and their best learning, not merely without reward, but with the certainty that they would be bitterly attacked for their pains. But they felt that the teaching of the Bible is replete with manifold power, and that the more truly and exactly the words of the Master are rendered, the greater will be their influence upon

men's hearts. And so with the clergy. A ministry based upon devout meditation upon the Word of God will be a ministry of power; and the man whose teaching is Scriptural because God's Word is the daily object of his reverent study, will not be without a large meed of success in God's harvest-field.

In studying the Bible, and especially while reading in the New Testament the words of Christ, we are studying the truth itself. But we do well to read with careful attention the works of those who stand on a high eminence as its exponents. Especially we would mention with all admiration the name of that great teacher of the Western Church, St. Augustine: and in the many ritual controversies of the present day a man will not go far wrong who is a careful student of our own great writer, Hooker. Especially would I urge upon the clergy the duty of reading again and again the earlier books. Men read the Fifth Book, or extracts from it, to get Hooker's opinion upon points under discussion. But this is but a small matter. In the earlier Books the great principles are considered, by the help of which our judgment is to be formed, and no man will make them the object of attentive thought without rising from their study a wiser man, and farther advanced on the way towards that soundness of opinion which has earned for Hooker his special title.

Well would it be both for clergy and laity if the clergy would set apart a portion of each day for the study of great writers such as those which I have mentioned. And by study, I mean the reading and thinking them over, not for the sake of some controversy or the next Sunday's sermon, but for their own sake. By this calm use of them the mind becomes ripe and mature, and fruitful in wise teaching. Sermon writing, or the preparation of unwritten sermons, stores the memory of course with much homiletic matter; but for a man to be an accurate and thoughtful teacher, he needs deep firm foundations, not showing themselves ostentatiously upon the surface, but giving strength and consistency to all his views; and I am quite sure that there would not be so much frivolous thought and action in matters of ritual, if those early and most charming Books of Hooker's "*Ecclesiastical Polity*" were read with the attention which they deserve.

And any clergyman who had his mind formed by such calm, regular, and thoughtful study, would form a wise judgment upon all the scientific matters now in debate, and would be in no danger of panic because of the large assumptions which some scientific writers make. For much that has been taught us by men of science we have every reason to be most grateful; and not unfrequently the lessons they have

given were met at first by outcry and opposition; but have proved to be aids to the faith rather than stumbling-blocks. Other matters advanced have proved to be but theories, interesting, but incapable of proof, or even disproved by the advance of science itself. But much of the intellectual interest of these times lies in these scientific discussions, and though we may feel that the truth of the Bible is often dragged very unnecessarily into the discussion, yet as such is the case the clergy must be prepared to act as moderators, and when the minds of any of their people are distressed or startled by difficulties occasioned by scientific progress, they ought to have judicious and wise counsels to give, not as partizans who look upon all doubts as attacks upon religion, but as well-read and thoughtful men, whose minds have been formed and matured by earnest and devout study.

We are not living in mediæval times when all that was asked for was help in leading a holy life. We are living in days when men want mental peace. Holiness is now, as then, the one thing best and noblest; but other needs have to be considered and cared for. It may seem bold and impertinent to give an opinion upon such a point; but it does seem true that while the clergy are doing so much to satisfy the cravings of the devout soul, they do less and less to content men and women of active intellect. And without calm and regular study there will be nothing wherewith to feed the hunger of restless minds. Their questionings will remain unanswered, and doubts that might have led to sincere and earnest faith will end in disbelief. It will be a bad day for our Church when men cease to attend our services, and the pastor's words are valued only by those of feeble and unformed mind. Large numbers of the laity do read and study, and acquire not merely great knowledge, but what is better, accurate habits of thought. And they expect, and that with reason, that their clergymen, excepting of course special and professional branches of learning, shall be at least their equal, and in gravity and maturity of thought, even more advanced and sounder in knowledge than themselves.

R. PAYNE-SMITH.



## Reviews.

*Children of Gibeon.* By WALTER BESANT. Chatto and Windus.

MR. BESANT is one of the most successful of modern novelists. His writings not only have a wide circulation, but largely influence public opinion; and his reputation appears to increase with each successive publication. Among these none have attracted attention more deeply or generally than the one which forms the subject of this review.

It is obviously a book written "with a purpose." The plot, in itself most improbable, the incidents strange and exceptional, have all been conceived in order to illustrate and expose the author's theories respecting the life of the London work-girl, her wrongs and sufferings. A lady of rank is represented as adopting the child of a washerwoman, who believes herself to be a widow, but is really the wife of a hardened criminal. The lady brings up the child as the adopted sister of her own infant daughter, carefully concealing, not only from the girls themselves, but from everyone else, which is the true, and which the pretended, heiress of the ancestral estates. She also, for the necessities of the story, selects another of the same family—a boy—to whom she gives a gentleman's education, and who becomes a fellow of his college and a barrister. When the girls are grown up to womanhood, they are sent, still in ignorance of their real parentage, to make the acquaintance of the other members of the washerwoman's family. These are, besides the barrister, Joe, Sam, and Melenda—a journeyman in an ironmonger's shop, a Board School master, and a work-girl. With all these they become more or less intimate. The patrician girl, believing herself to be the plebeian, becomes deeply interested in the daily life of her supposed sister Melenda. Notwithstanding a most unkindly reception, she takes up her abode for three months in the same home with her and her two companions in toil. In these three girls—Melenda, hard, resolute and proud; Lizzie, weak and flighty; and Lotty, gentle, patient and suffering—the main interest centres. Valentine, the young lady, a most exquisite creation, has in this manner opportunities of learning all about the lives of the London working girls, their severe and incessant drudgery, their privations, wrongs, and patient endurance. She succeeds by patient perseverance in softening the stubborn Melenda, rescuing from ruin the yielding Lizzie, and smoothing the sick and dying bed of the meek Lotty. This is the real business of the story. In order to heighten its dramatic interest, a convict father, an irreclaimable ruffian, is introduced as persecuting and outraging his respectable children, until they are relieved from him by his sudden death; and Claude and Valentine are made to discover early in the book that they are not brother and sister, in order that they may fall in love with each other, and be duly married at the end. But these are only the draperies and background of the picture.

The main idea of the book is that there is much that is grievously and monstrously wrong in the daily life of the London work-girl—which ought to be, and which must be, set right. Various remedies are suggested as the story proceeds. The medical practitioner of the district proposes a Brotherhood, or league of labour. All the working men in the land are to combine to enforce on all employers equitable wages for labour. They are, apparently, to be the sole judges of what is equitable. They are to determine what ought to be producer's profits. To prevent disputes, he is to have no voice in the matter. If he should decline to carry on the business at the rate of profit allowed him, so that the working

man would be thrown altogether out of work, we are not told how the evil is to be remedied. The working men are to insist upon *some one* paying the employés properly, but who that some one is, does not appear. The Board School master and Socialist Sam (a cleverly conceived character) does attempt to solve the difficulty. His scheme is at once more simple and more comprehensive. He proposes to confiscate all property, and forbid all competition. All men are to work every day, for the same length of time and the same amount of wage, the State being the sole employer. All difficulties that might arise out of this scheme are ignored with the most lordly indifference. If one man's work is of invaluable service to the community, and another's almost worthless, they are nevertheless to be remunerated at precisely the same rate. If one man labours honestly all day, and another scamp his job, so that it has to be done all over again, that consideration is to make no difference in the pay given. Nay, if a man, not fascinated by the idea of "free labour," should prefer "free idleness," he is still to be kept by the State on bread and water. The amount of work scamped under such circumstances, and the number of "free idlers" to be fed by the State, would probably be something portentous. But these are trifles in comparison with other considerations. There are certain difficult and dangerous trades at which men are at present induced to work by the fact of the high wages obtained by it. If the wages for all labour are to be the same, who would work at them? If a difference is to be allowed, the whole principle collapses at once. It is not quite clear whether brain work is to be allowed to count as labour; or rather it would seem that it is *not*. A man, we are told, is to be allowed to perform clerical functions, or study or write books, when his day's manual work has been done, but not during the day itself. The only professions to be recognised are those of the physician and the schoolmaster. The calling of the lawyer is altogether superseded by the consideration that "free justice" will be dispensed to all; which would probably be found to be nearly identical with "mob law." But why should not "free health" and "free knowledge" also be provided, and so remove the necessity for the professions of the doctor and the teacher, obliging every man to work with his hands, to the total exclusion of his other organs? Socialism is nothing if it is not consistent.

There is nothing very new in Sam's theories, and there would be nothing worthy of remark, if it were not that Mr. Besant, while he here and there gives the Board School master a smart slap, seems half inclined to endorse his fancies. Sam's Socialism, he says, "is perfectly right in principle. It is only the selfishness of human nature that renders it unpractical." Indeed! Does Mr. Besant mean that all men are born equal, "as Sam says"? Does the world indeed belong by natural right to the great corporation of mankind, every member of which has a right to his exact share of it; and, if he has not got it, has it been stolen from him? Of all the products of nature, there is none in which so vast an amount of difference is observable among the individual members, as man. Set the vigorous infant, with its sound constitution and well-knit frame, by the side of the puny weakling in which the spark of life can hardly be kept alive, and then ask—Are they born equal? Is equality of gifts bestowed on the infant Shakespeare and the irreclaimable idiot? Is the beautiful woman, whose will and pleasure hundreds are eager to fulfil, no better dowered than the misshapen hunchback, from whom men shrink with aversion? Or is the child that is welcomed by the ready affection of parents and relatives, no better off at its birth than the bastard foundling that is consigned to the mercies of the workhouse nurse? Or, again, if men are by right of their birth joint owners of the earth, each entitled

to his sixteen-millionth portion of it—who gave it them? Where are their title-deeds? When have they ever possessed it? How is the distribution to be made?<sup>1</sup>

It is of course impossible to suppose that Mr. Besant can intend to endorse raw absurdities like Sam Monument's. He displays far too great intelligence to allow anyone to think so. Indeed, he shows plainly that he does not; yet, in some parts of his book, his utterances are so confused that it is difficult to gather what he really thinks. We must, I suppose, understand Claude Monument, if anyone, to be the exponent of his true sentiments. Claude's views are not so wild as those of the Doctor and Sam, but they are somewhat startling nevertheless. Choice spirits among working-classes are—according to him—to be highly educated, "to learn all that science and art and history and philosophy can teach them;" and then they are to return to live among the working-classes, on an equality with them, doing the same work, partaking the same food and lodging, and sharing the same hardships, and, by their intercourse with them, elevate and ennoble them. I have no disposition to sneer at this. The self-sacrifice of such a life would be too grand to sneer at. But I am tempted to ask, did Mr. Besant ever read the Gospels? In them the idea he suggests was carried out in its full perfection. No mere man, filled with acquired knowledge and experience, but Man gifted with divine and perfect wisdom—Man, who was also God Himself—came down to dwell with fallen and suffering man, to enlighten, comfort, and exalt him. And what He did Himself, He has commanded His followers to do.<sup>2</sup> Mr. Besant's remedy is, in itself, right enough. His only error, and it is a wild one, consists in believing that what has been attempted from the highest and truest of all principles, yet with very imperfect success, would prove effectual, if actuated by lower motives.

But to proceed with Mr. Besant's book. He gives a most graphic and touching picture of the trials and sufferings of the London work-girl. These, he appears to think, are mainly due to two causes: the selfishness of the "ladies," who insist on buying cheap goods; and the grinding cruelty of the employers of labour. Throughout, the ladies are accused not only of selfish indifference to the sufferings of their poorer sisters, but of making them a subject of ridicule. They are "the people that keep the working-girls on a shilling a day that they may get their dresses

<sup>1</sup> It does not seem to have occurred to the promoters of "three acres and a cow" to each Englishman, that there is nothing like sufficient land in England to supply every one with the required amount. At least another acre and a half would be required. Where, then, is this to be found? In some other land, or in the moon? Again, is the distribution to be made according to countries? Is England to be divided among the English, Spain among the Spaniards, Australia among the Australians, etc. But what monstrous breaches of natural right would ensue from this. A native of, say, Northern Australia would find himself possessed of an estate which might put to shame the Duke of Sutherland. A native of some provinces of China would not get many square yards! But if the whole world is to be divided among all its inhabitants, there might be some difficulty in accomplishing the partition.

<sup>2</sup> Whatever Mr. Besant may believe on the subject, every faithful priest who ministers among the poor, every sister of mercy who goes on her rounds, to visit and relieve the sick and suffering, or remains at home to teach, clothe, and support the orphan, brings whatever gifts he or she may possess, whatever knowledge he or she may have acquired, to do, for Christ's sake, the very work Claude suggests. I have said elsewhere that it is difficult to gather from Mr. Besant's writings what his religious views really are. If I may say so without disrespect, they seem to be Christianity without Christ—a thing which will be found about as practically useful as a watch without a mainspring.

cheap." They are bid "go away and laugh" at the working-girls. "They don't care how many girls starve, so long as they can buy things cheap," etc.<sup>1</sup> It is impossible to believe that Mr. Besant can really maintain this. In the first place, does he believe that ladies could make things cheap by simply insisting upon it that they *should* be cheap? Many writers have enlarged on the great influence exercised by women in England; but surely no one before ever attributed to them power like this. And if they do desire to buy cheap articles of dress, is that so great a sin? Is it wrong to buy cheap watches, cheap penknives, cheap shoes? or is it only wrong to buy cheap petticoats and cheap mantles? When a lady goes into a shop, does she fix the price she has to pay for it herself, or does she pay the price asked of her? Is she bound to pay ten or twenty per cent. more than the market-price for every article of female attire, in order to save herself from the guilt of the misery and starvation of her working sister? Nay, if we could suppose that ladies did feel themselves bound to pay money over and above the amount charged them, would that really benefit the working girl? Labour could still be had on the old terms. If there are, say, 1,000 girls wanting work, and there was work for 800 only, the competition for it would be as keen as ever. They would inevitably undersell one another, until the point was reached at which they could not work cheaper and live. No doubt the producer might, if he chose it under such circumstances, pay more than the market-value of the work-girl's labour. But if he did so, that would be from a charitable motive; and charity is the thing, above all others, we are told, that the working-classes reject and abhor.

To take another ground, can anything be conceived more untrue than that English ladies are indifferent to, much less make a mock of, the sufferings of their poorer sisters? Look at the nursing and teaching sisterhoods with which London is filled. Look at the armies of district visitors. Mr. Besant may find fault with the want of wisdom often displayed by these; but that does not disprove the fact of their unselfish zeal in behalf of those, whom they are represented as mercilessly sacrificing to their own ease and luxury, and of whose sufferings they are supposed to make a mock. Are not our breakfast-tables loaded and our waste-paper baskets filled with appeals from unnumbered institutions—orphanges, schools, almshouses, homes, refuges, conducted by ladies for the benefit of the working-classes, which are rejected, because the wealth of Croesus would not enable us to respond to them all? Could it be said, without the most monstrous falsehood, that English ladies care nothing how the working-girls may suffer?

Again, if we examine into the charges made against the producer, we shall find the case much the same. We will take the case put forward by Mr. Besant himself. Melenda takes back some work very negligently done to her employer. There are three courses open to the employer. He may condone the neglect and pay her, as if the work had been properly done. If he took this course, others would at once be tempted to be equally negligent, and he would soon find himself obliged to change his mode of dealing with his employés or close his establishment. He may, in the second place, dismiss the offender at once. If he does this, he consigns her probably to starvation; and a very touching picture might be drawn of the consequences of taking this step. There remains the third course—retaining her services, but exacting some penalty for the neglect. This is surely the most merciful course, and this is the one he adopts. But

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<sup>1</sup> It is somewhat remarkable that Melenda and the others are employed in making *men's* shirts. To be sure, ladies are not interested in cheapening these. If any persons insisted on buying them cheap, and so ground the three girls down to starvation-level, it must have been the *gentlemen*, not the ladies.

what penalty is to be exacted. As Mr. Besant himself remarks, he cannot in these days have her flogged, or put in the pillory, or the like. He can only finer her, or keep her work back for a while. The last alternative, again, is the most merciful; and this, once more, is the course he does adopt. But the punishment, neither excessive nor cruel in itself, is carried out in a manner which makes it both. The girl is compelled to stand all day without being allowed to take any food. When charged with this, the head of the firm denies that he gave any such orders to his subordinates. No kind of proof is adduced that he did. So far as anything is proved, it is against the clerks and porters of the establishment, who could not at all events be chargeable with being actuated by greed of gain. Whatever other evidence may be adduced, Mr. Besant furnishes none to show that the philanthropy of the head of the firm was mere hypocrisy. We may pardon an impulsive and inexperienced girl for the unsupported charges which she makes. Is it quite so easy to pardon a man of ability, knowledge, and experience for endorsing them?

The truth is, Melenda's hardships are in the main due to neither the selfishness of rich purchasers nor the avarice of producers, but to the simple fact of the insufficiency of the trade to support those that try to live by it. If there is only work enough to feed two, and there are three applicants for it, one must be left unfed. The work-girls, again, will rather be the two that are fed, though the wages may be miserably small, than the one that remains unfed. The producer will employ the money saved by low wages in reducing the price of his goods and so increasing his sales. The public—dairy-maids as well as ladies—will buy as cheap as they can. No missionaries, replete with all that art and science can teach, not even "the fierce light of journalism," will remedy these things. If you can increase trade so as to be sufficient to feed all three, or if you can remove one of them to another place where work is to be had, you supply a remedy. But to expect that lectures, and public meetings, and exposures of hard cases through the medium of the press will effect any sensible improvement, is idle. Men might as well endeavour by the same means to alter the revolution of the planets or the order of the seasons.

This may sound to some stern and harsh. But where is the good of encouraging delusive fancies? The laws of demand and supply and competition must regulate men's dealings with one another. They are natural laws, and all attempts to set them aside only produce an increase of suffering. But the Revelation which has been given through Jesus Christ teaches us that these evils with which we have been dealing, though necessary parts of human probation, can be softened and relieved by the exercise of Christian charity. It is the trial of the poor to deny their natural inclination to murmur and rebel. It is the trial of the rich—I use this term in the sense of all persons who have more than sufficient for the support of life—it is their trial to forego luxuries and self-indulgence in order to relieve the suffering. Thus, and thus only, can the bitter woes, which Mr. Besant's book so graphically portrays, be soothed and healed. His own book is, indeed, a striking evidence of this. In it Melenda's hardships, Lizzie's yielding to temptation, Lottie's down-heartedness, are all amended and removed, their squalid and hopeless misery is exchanged for content and comfort—and how? By the exercise of Valentine's devotion and charity. If there were many Valentines, there would be few Melendas and Lizzies. This is the true moral of Mr. Besant's book, whether he means it or not, and it is a most noble one. Let it not, however, once more, be forgotten that it would be nobler still if Valentine had been actuated by the highest and truest of all motives—the love not of man only, but of Him who is the great Representative of Humanity, and who has told us that whatsoever we do unto one of the least of these His brethren, we do unto Him!

Before concluding we should like to say one word respecting Mr. Besant's treatment of the Church. We do not know what his own religious belief is, and it would be very difficult to gather it from his book. But, we submit, the Church receives very unfair treatment at his hands. In a large suburban district its sole representative is a weak-minded young man, bigoted and ignorant, whose only idea of his duty is to chant the service in a highly ornate church, which is empty of worshippers, and require the people to submit to discipline, confession and penance, though they are as yet wholly ignorant of the Church's teaching. To carry out this programme he consents to lead the dullest, dreariest and most hopeless of lives, submitting to poverty, loneliness, and neglect, without a murmur. Where did Mr. Besant fall in with this gentleman? We have ourselves been in orders over forty years, and have been brought into contact with clergymen of every school of opinion, and we profess that we have never met with the Reverend Randal Smith, or anybody like him. There are no doubt zealous young men, whose zeal exceeds their discretion, who take up crude theories, and adopt practices which they find it wise afterwards to lay aside. But even of the most extreme of these the Reverend Randal is a gross and clumsy caricature. Is he any representative at all of the hundreds of devoted and earnest men who labour not only zealously, but wisely, for the Church in the suburban parishes? Is it fair to pass over without a word all the Church's other agencies, to which some reference has already been made, the lay helpers, the nursing, teaching, and visiting sisters, the homes, orphanages, private hospitals and colleges? Many of these do the identical work which Valentine is represented as doing. Why should not their work succeed as well as hers?

And even taking Mr. Randal Smith as Mr. Besant has drawn him, ought he to be made merely an object of ridicule? Are *all* his views extravagant and absurd? When he maintains that it is his office to pray for all in his parish, does he do anything more than carry out the instruction of St. Paul to Timothy, which the Apostle declares to be "good and acceptable in the sight of God?"<sup>1</sup> Do his patience, his perseverance, and his humility merit no better recognition than simple ridicule? or does Mr. Besant think that these qualities could fail to have their influence in time with those among whom he lives? Doubtless in some of our suburban districts, where there has been long and systematic neglect, it is difficult for the Church to gain a hold, or regain it, as the case may be. But it would be most unreasonable to argue that because she is a long time about it, she will never do it at all. In other parts of London the churches are crowded with worshippers, and new churches are filled almost as soon as opened. There is nothing different in the resident in Hoxton from the resident in other metropolitan parishes, except that they may have been less cared for. But what has been effected in one district of London by zeal and perseverance, may with the same amount of these qualities be effected in another.

It is not contended that the Legislature can do nothing for the benefit of the working-classes.<sup>2</sup> It may help emigration in districts where there do not exist sufficient means for the support of the population; it may

<sup>1</sup> 1 Timothy ii. 1, 2, 3.

<sup>2</sup> Lord Shaftesbury's career is, in itself, a sufficient refutation of the idea that legislation can do nothing for the working-classes. And as the State, in its parental capacity, interfered between children and their employers, so might it interfere, and with the most beneficial results, between the poor and the exactors of exorbitant rents. If it became, to a vast extent, their landlord, as it might easily do, it could remove a very large amount of the disease and wretchedness, from which they suffer.

provide the funds for building decent homes within the capacity of the labouring-classes to pay for them. It may insist on the supply of pure water and the maintenance of efficient drainage. These, supplemented by private charity, would do much for the working-man, and still more for the working-woman. They will not indeed remove poverty, disease, and crime, for these are necessary to human probation, and must last as long as man himself endures. Even if Divine wisdom had not taught us, in those words which Mr. Besant treats with such scant respect, "that the poor shall never cease out of the land," and that "it cannot be but that offences will come," the experience of some thousands of years of human history might have satisfied us of them. But they would pour light on the dark places of the world—the light which Mr. Besant's Russian student so earnestly craved; it would cheer despondency; it would relieve distress; it would make the lives of all men, if not happy, at least hopeful.

We cannot take leave of Mr. Besant without saying, still more plainly than we have hitherto done, how greatly we appreciate his warm and unselfish sympathy with the working-classes, and especially the London work-girls—how we honour his zeal and his benevolence. We only wish we could enlist his sympathies for the working-man's truest friend on earth, whether he believe it or not—the great agency which God Himself has designed for the relief, the instruction, the enlightenment of humanity—the Church of Christ. We may say of Mr. Besant, "Cum talis sit, utinam noster esset."

H. C. ADAMS.

*The Gospel according to St. Mark.* By the Very Rev. G. A. CHADWICK, D.D., Dean of Armagh. Hodder and Stoughton.

The title given to this series—"The Expositor's Bible"—will best explain Dr. Chadwick's work. It can scarcely be called critical, in so far that it almost universally adopts without comment the readings of the Revised Version, and the writer seldom pauses to remark on any historical or textual difficulties which may occur. And yet we feel that this volume, and, we trust, the whole series, may supply a real and long-felt want. It seems to us to combine the popular style of many well-known works, with a deeper and more searching exposition of our Lord's words and deeds, and at times a most thoughtful application of them to the needs of the present day.

One of our Bishops in a recent Charge—we think it was the Bishop of Oxford—very earnestly pointed out to his clergy the necessity laid upon them of making themselves in some degree acquainted with the history of, and the manifold evidences for, our common Christian faith, in face of the widespread and pretentious assaults of infidelity. Now the historical foundation in fact of Christianity is at once its strongest evidence, and the evidence most accessible for attack or defence, and yet that of which the majority of its opponents wisely fight most shy. Stoutly controverted, nay, often utterly exploded, theories of German critics are put forward as well-established and undoubted facts in magazines and reviews which lie on the tables of those who fill the pews in our churches. The question of inspiration—verbal or otherwise, of the moral difficulties of the Old Testament, and apparent scientific inaccuracies, are insidiously mixed up with, and made to appear an essential part of, that immeasurably greater, that all-important question, whether the story—as we read it to-day—of the life and death and resurrection of Jesus Christ be true or not. Dr. Chadwick's method of handling his subject—the Gospel according to St. Mark—does admirable service in this matter. In it The Christ is manifested moving in and out amongst the lives of other men.

In it His "energy" demonstrates itself to be divine, even apart from all background of prophecy or purpose of the ages. The appearance of that unique figure in history demands adequate explanation. With great skill, and in language of much power and beauty, Dr. Chadwick matches the many conflicting theories of to-day with the straightforward simplicity of St. Mark's life-like tale.

Upon the internal evidence of a profound unity of clearly marked purpose in the Evangelist he lays most special stress, and he shows to what absurd, untenable extremes those are driven who, refusing, like Strauss, to accept the miraculous element, must nevertheless in some way account for the rise and acceptance in the first centuries of the present story, while the events recorded must still have been fresh in men's minds, alike for confirmation or for refutation. Nor does he avoid or pass lightly over those deeper difficulties which must of necessity beset the human mind while striving to fathom the ways of the divine. His method we think admirable, providing as it does an answer to those petty and flippant objections, so easy to raise, and yet from their very nature so difficult to answer (cf. p. 8): "Now it sometimes lightens a difficulty that it is not occasional nor accidental, but wrought deep into the plan of a consistent work." At times, indeed, we think that Dr. Chadwick's exposition is not always consistent. He takes high and sure ground in his remarks on the alleged profanation of the Sabbath (p. 68): "They (the disciples) were blameless, not because the Fourth Commandment remained inviolate, but because circumstances made it right for them to profane the Sabbath—the larger obligation overruled the lesser." Here the assertion is that a higher, an essential law must in the nature of things take the place of one that is but temporary and subordinate. Yet compare with this Dr. Chadwick's remark on the destruction of the swine at Gadara. We do not think that the reasonable difficulty found here is to be explained by his rather inapposite remark (p. 146), "Was it any part of His mission to protect brutes from death?" Surely it were infinitely preferable to say, that here also the higher law of the salvation of a human soul took the place of the lower and, in its own region, most justifiable one, of the preservation of even brute life? We fail to see how the above quotation can be applied with any appropriateness to Him "Who marks the sparrow's fall." It appears an "unreasonable" remark, and we notice it because Dr. Chadwick's work is pre-eminently distinguished for its "reasonableness." The demoniacal possession in this case resulted in loss or confusion of personal identity. Our Lord allowed the evil spirits to pass into the herd of swine, that thus their poor victims might have visible proof of their own deliverance and consequent sanity. It is a self-evident axiom to assume that He always acted as was best on each occasion, and that nothing was ever left to caprice or the mere exercise of arbitrary power, but that each smallest detail was fraught with meaning. Again, Dr. Chadwick's mode of meeting a possible objection to the healing of the blind man at Bethsaida, by showing that our Lord must have performed a double miracle—instructing the intelligence as well as opening the eyes—seems in this case superfluous, and bound up wholly with the assumption that this man was *born* blind. May not this be said, to be refuted by the man's own reference to the apparently once familiar forms of men and trees—the long-forgotten sights of his childhood? Dr. Chadwick's unwillingness to depart from the Revised Version—a necessity, we imagine, imposed upon him by the requirements of his work—has caused him to give rather a strained interpretation to the words, "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" (p. 283). Surely to do this is not merely "hard," but utterly "impossible." The expression "for them that trust in riches" is wanting

in most of the older MSS., and seems to be an evident interpolation of some scribe, who, that he may take away their apparent harshness, adds his own gloss to Christ's words.

Dr. Chadwick's book manifests a strength and a robustness which has no patience with the sentimental and supra-subjective form of religion only too common to-day. He strongly deprecates "That inflexible demand for certain realized personal experiences as the title to recognition in a Christian." "Faith is precious only as it leans on what is trustworthy." "Men are still to repent; for however slightly modern preachers may heal the hurt of souls, real contrition is here taken over into the Gospel Scheme." Altogether admirable are his expository remarks on such difficult subjects as "Blasphemy" (not "Sin" as he rightly remarks) "against the Holy Ghost"—"Asceticism" suggested by John Baptist—"The choice of Judas," p. 368: "It is plain that Jesus could not and did not choose the Apostles through foreknowledge of what they would hereafter prove, but by His perception of what they then were, and what they were capable of becoming, if faithful to the light they should receive." "Divorce," p. 265. "The Agony in Gethsemane," p. 397: "Therefore, since the perfection of manhood means neither the ignoring of pain nor the denying of it, but the union of absolute recognition with absolute mastery of its fearfulness, Jesus, on the approach of agony and shame, and who shall say what besides, yields Himself beforehand to the full contemplation of His lot." It is on this account that, while to clerical readers and teachers of others we can strongly recommend Dean Chadwick's book for its "suggestiveness," yet it is in the hands of our laity of both sexes we should most earnestly desire to see it. Its sober and reverent teaching, its well-executed method of bringing the details of our everyday lives under the illuminating light of Christ's life, its studied avoidance of the mere conventionalisms of religious thought and expression, are highly to be commended.

RICHARD W. SEAVER.

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## Short Notices.

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*The Count of the Saxon Shore.* A Tale of the Departure of the Romans from Britain. By the Rev. ALFRED J. CHURCH, M.A. With sixteen coloured illustrations. Seeley and Co.

Professor Church's historical Tales have been often commended in these pages, and we can certainly say that the present volume is worthy of its predecessors. "Count of the Saxon Shore" was a title bestowed by Maximian on the officer who guarded the shores of Britain and Gaul from Saxon pirates. The story is admirably planned and vividly told.

*The Fugitives; or, The Tyrant Queen of Madagascar.* By R. M. BALLANTYNE. Nisbet and Co.

Ranavalona I., "the Tyrant Queen," died in 1861, after a reign of thirty years. Mr. Ballantyne, grouping together interesting facts in regard to the persecution of Christians during that period, has given graphic sketches of Malagasy life and customs. Three English characters (or rather, three persons from an English ship), a young doctor, a negro, and a true-blue tar, are well drawn. As in all this gifted writer's books, there is plenty of incident, much wholesome information, with an admixture of the humorous.

*Ænigma Vitæ; or, Christianity and Modern Thought.* By JOHN WILSON, M.A., late of Abernethy, Scotland. Hodder and Stoughton, 1887.

A book to read and re-read, and after all leaving one in some doubt whether all its meaning has been grasped. A book not altogether well arranged, minor points being often not duly subordinated to greater, but a book full of suggestive illustrations and poetical imagery. Finally, a book written from a completely Christian standpoint, giving an unbiassed description of the wards of the key that is to be used in unlocking the *Ænigma Vitæ*. The central thought of the volume is that to form a true philosophy of life our consciousness must be taken into account, and that this is satisfied by no merely material conception of the world, or by anything short of communion with a personal Saviour. The Ego, on becoming self-conscious, is conscious also of needing another, and on knowing Christ does become satisfied with Christ. Science says, show us the proof by actual experiment that God exists and can be known, in order that we may believe. The Christian answers, the experiment can be made, but not outside the individual. It is made when a person yields himself to God. It is completed when he finds God really dwelling in him, and working through and by him. If Science replies, we want a material proof, we can accept no other; the Christian answers, you have no right thus to limit proof. Human consciousness is as much a fact as any material object you can name; its cravings and its satisfactions claim to be reckoned, and that on full scientific grounds, and it craves after a personal God, and does become satisfied by communion with Him.

*Classical Coincidences.* By F. E. GRETTON, B.D. London: Elliot Stock.

An extremely interesting little volume. Even in his short preface the author lights upon a coincidence—that between his sixty years of magisterial classics and the title of Scott's first novel; but, unfortunately, this leads him on to say that the book must be accounted the Benjamin of his literary offspring, and he will write no more. It is instinct with that vague yet unmistakable essence called "scholarship," and shows evidence of wide reading and laborious care in collation. The range of authors is very great. One sample contains quotations from Ovid, the Old Testament, Homer, Herodotus, Aristophanes, Thucydides, Sophocles, the New Testament. A few are between English writers, e.g., Shakespeare and Dryden. There are different resemblances, besides those of a similar idea; as between some grammatical peculiarity or turn of a sentence. A very long list of emendations to be made is a slight drawback to the otherwise complete enjoyment to be found in comparing these "undesigned coincidences," spread before us with such good taste. A good example of Mr. Gretton's selections is No. LXXXIV.:

Ov. Fast.,  
ii. 45.

Ah nimium faciles, qui tristia crimina cædis

Fluminea tolli posse putetis aquâ.

We may instance two examples of this folly; one in fable, the other in Scripture. Upon Duncan's murder Lady Macbeth says:

Macb., A.  
ii. Sc. 2.

Go, get some water,

And wash this filthy witness from your hand;

. . . . . A little water clears us of this deed.

But Macbeth, wiser in his wickedness, answers:

Will all great Neptune's ocean wash this blood

Clean from my hand? No; this my hand will rather

The multitudinous seas incarnardine,

Making the green one red.

Matt.  
xxvii. 24.

In the darkness of heathen superstition Pilate λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἄθῶός ἐμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὀφείθε.

*Faculties and Difficulties for Belief and Disbelief.* By the Rév. FRANCIS PAGET, D.D., Canon of Christ Church, and Regius Professor of Pastoral Theology, sometime Vicar of Bromsgrove. Rivingtons.

This volume of sermons by Canon Paget hardly comes up to the reputation that he has acquired as a preacher. Perhaps the Introductory Essay, which is presumably the most recent portion of the book, led us to expect too much. It is certainly the most interesting and suggestive part. In this Canon Paget says that his aim has been to select sermons dealing, first, with the correspondence of our nature to the claims of Christianity; and, secondly, with the positive difficulties that there are in disbelief. For, as he rightly points out, the question is not "Are there any difficulties in the way of belief?" but "Are there more difficulties in the way of believing, or in the way of disbelieving?" He is perfectly right in thus trying to carry the war into the enemy's camp. We have all, perhaps, lately been too much on the defensive, whereas if we have an abiding sense of Christ's presence, and a brightly burning faith in His power, we shall be ready to attack the citadel of human hearts, and to convince them that disbelief is really more full of difficulties than belief.

But in the sermons themselves there is, with one exception, nothing very striking. That exception is the sermon on "The Love of Beauty: in Character." In this Canon Paget draws out subtly, but truly, the distinction between the moral sense, properly so called, and conscience; the former defining the moral quality of any thought, word, or deed; the latter ordering that this thought, word, or deed should be either pursued or shunned (p. 101). He then shows the variability and gradual development of the moral sense, and then contrasts with this variability and development the one Life and Character "which distinctly stands outside this conception of moral progress; which cannot be relegated to any bygone stage in the historical development; and which positively rejects any suspicion of inadequacy or transience" (p. 110).

Of the other sermons, though it would be easy to pick out suggestive passages, perhaps that on "The Transformation of Pity" is the only one calling for remark. It is very different in character and much easier to follow, but it brings out very beautifully the change wrought in the conception of "pity" by the Lord's life and words.

We had nearly added that there was very little in the volume inculcating the special form of teaching with which Canon Paget's name is connected, but we came across a sentence (p. 247) which speaks of "the unflinching, oppressive, commanding, European authority of the strongest Pope in all the history of error, John Calvin of Geneva"—a very unfortunate sentence which seems to owe its animus to a dislike of Protestantism, as it assuredly owes its force to an abuse of words.

A. L. W.

*On the Banks of the Ouse.* Life in Olney a Hundred Years Ago. A Story by EMMA MARSHALL, Author of "In Colston's Days," "Under the Mendips," etc., etc. Seeley and Co.

This Tale is dedicated to Sir John Kennaway. Its title-page leads readers to expect to see Cowper and Newton; and the descriptive passages are extremely good. The volume has pleasing illustrations, and we heartily commend it.

*Stories of Old Renown.* By ASCOTT R. HOPE. With 100 illustrations by Gordon Browne. Blackie and Son.

This is a new edition of a clever book; and many boys will be pleased with its Guy of Warwick, Ogier the Dane, Patient Griselda, and other figures from the old romance world.

*Notable Workers in Humble Life.* By Rev. E. N. HOARE, M.A., Rector of Acrise. T. Nelson and Sons.

This is a capital book for a parish library, and an excellent present for a thinking lad. Among the "workers," whose life-story Mr. Hoare tells right well, comes first John Pounds, the Portsmouth philanthropic cobbler. Then follow John Duncan, weaver; Robert Dick, baker; and Thomas Edward, shoemaker; famous contemporaries. Flockhart, of Edinburgh, will be new to many English readers. George Smith, of Coalville, is eighth and last.

*For the Temple.* A Tale of the Fall of Jerusalem. By G. A. HENTY. Blackie and Son.

Mr. Henty's powers and successes in the story-telling line are everywhere well known. He is undoubtedly one of the cleverest of story-tellers for young people, and his Tales are not only very readable, but very well worth reading. Thus the story before us—full of adventure—is an instructive piece of history; and the sketches in the district of Tiberias and in Jerusalem, with etchings of Josephus and Titus, are exceedingly good. The volume is gilt-edged, tastefully bound, and well illustrated—a delightful prize or present.

*Miss Nettie's Girls.* By CONSTANCE EVELYN. London: R.T.S.

A story of East-End life among the London poor. The style is rather laboured, and the story, as a whole, is heavy and in parts very commonplace. Some chapters, however, are far superior to the general run of the book.

Of the National Society's new story-books mention was made in our last impression. In Miss Palgrave's *A Promise Kept*, Margaret drew back, but Stephen kept his promise, and went out to the Mission-field alone.—*For Half a Crown*, by Esmé Stuart, is a well-told story, with some very pretty passages. Natalia, a little Italian waif in a Portsmouth back-court, was made over for the sum of "half a crown."—*Under the Storm*, by the author of "The Heir of Redclyffe," is a story of the Civil War. The scene is laid in a village near Bristol, and the members of the yeoman's family are well drawn.—*Prentice Hugh*, by Frances Mary Peard, has some spirited sketches of life in Exeter and elsewhere, during the reign of Edward I. Hugh, 'prentice, takes part in decorating Exeter cathedral.

Messrs. Nelson and Sons have sent us two excellent little volumes, well illustrated, and remarkably cheap: *David Livingstone*, a clearly-told story of that great man's life and travels, and *Peter the Great*, Motley's "Life," the illustrations being taken from Brückner's.

Messrs. Eyre and Spottiswoode's Christmas and New Year Cards are, as usual, tasteful and pleasing. There is variety; but all are good. On the *Palette Calendar* and on the *Willow Pattern* are mottoes for every day and Scripture texts.

*Of Early Christian Symbolism in Great Britain and Ireland* (Whiting and Co.), a worthy notice may be given in a future CHURCHMAN.

No. 3, *Atalanta*, well keeps up the reputation of this new high-class Magazine (Hatchards).

A new edition of *How to be Happy though Married* (T. Fisher Unwin), has just reached us; and we have pleasure in repeating our praise.

*Peace*, "a Motto for the New Year," is an admirable tractate by that esteemed writer M. R. (Religious Book Society).

In the December CHURCHMAN a few words of notice (all that time and space permitted) were given to the charming Cards of Messrs. Hildesheimer and Faulkner (41, Jewin Street, E.C.). The issues of these artistic publishers seem better each year, and some or other novelty is sure to come. In the present season the *Photographic Opal Souvenir*, each in its own box, will meet with a hearty welcome. Anything daintier, prettier, there could hardly be. Of *Autograph Cards, Christmas and New Year*, there is a great variety. Each little box contains six cards and an envelope. Again, each envelope of *Cards* contains, as a rule, a set of three designs. Many of these sets merit a special notice; but we must content ourselves with saying that in design and finish they approach perfection. Four sepia drawings, it may be added—the *Trafalgar Square Riots*—represent the scenes that actually occurred on November 13.

To the *Church Sunday-School Magazine*, Vol. XXIII., and to the *Church Worker*, Vol. VI., we earnestly invite attention. These excellent Magazines deserve to be made widely known. The Annuals are very cheap.

Some of the most charming books of the season have been published by Messrs. Hildesheimer and Faulkner. *The Deserted Village*, with illustrations in monochrome by C. Gregory, F. Hines, and Ernest Wilson, is a very attractive book. *The Star of Bethlehem*, poems by F. E. Weatherly, illustrations in monotyp and pen-and-ink drawings, and *Rhymes and Roses*, are exceedingly good. *Cape Town Dicky* is an amusing story, with illustrations in colour and monotyp; beautifully done. As to type, paper, pictures, and cover, these volumes are dainty and delightful.—From the same eminent publishers we have received some very tasteful "booklets." Each is tied with silk ribbons, and enclosed in an illustrated envelope for an autograph greeting; wonderfully cheap considering their high artistic excellence. *Good-Night and Good-Morning, A Land of Flowers, By the Seashore*, and *By the River*, are choice souvenirs.

*Betel-Nut Island* is both interesting and informing. The author, Mr. Beighton, was born in Penang (where his father laboured in connection with the London Missionary Society), and these recollections of his youthful experiences have a pleasing freshness. "The island of betelnuts" (= the native *Pulo Penang*), or "Prince of Wales' Island," in the Straits of Malacca, is famed as a gem of tropical beauty.

The second volume of the Ancient and Modern Library of Theological Literature is a reprint of Wilberforce's *Five Empires*. (London: Griffith and Farran.) This valuable history is kept up to date by the addition of fresh notes concerning recent discoveries.

A pleasing little volume of Sunday Readings for the little ones, *Listening to Jesus*, is published by the Religious Tract Society. There are illustrations, with a tasteful binding.

From Messrs. Collingridge (148, Aldersgate Street) we have received, as usual, the Annual of *Old Jonathan*—bright and wholesome—and their very cheap and useful *City Diary*.

*Count Renneberg's Treason* is a well-written Tale about the Walloon Provinces, and the grand struggles for Christian liberty under the Prince of Orange. (R.T.S.)

*The Autobiography of an Acorn* (Sunday School Union) is a pleasing and wholesome book—the story not only of an acorn, but of a pearl, of a pebble, of a leaf, and so forth. It has good illustrations.

A volume of "Present Day Tracts," containing six tracts of the series, entitled *The Non-Christian Religions of the World*, will be found useful by teachers of Christian Evidence classes, and many others. (R.T.S.)

## THE MONTH.

THE Archbishop of Canterbury has issued invitations for the Conference of "Bishops of the Anglican Communion to be held at Lambeth" in the summer of next year.

Lord Hartington and Mr. Goschen have been heartily welcomed at Unionist meetings in Dublin.

To Mr. Gladstone's remarks on Home Rule and Disestablishment the Prime Minister referred at Oxford. Lord Salisbury said :

Many years ago there was a representative of the University to whom the friends of the Church of England were deeply and passionately attached. If you had told him then that the time would come when, for the sake of forwarding a party object, he would sacrifice the Church in Wales, and that as regards the Church of England he would simply have said that the time for sacrificing it had not yet come, he would have replied, as was replied by Jehu of old, "Is thy servant a dog that he should do this thing?"

St. Mark's, Swansea, has been consecrated : the third permanent church completed by Canon Allan Smith since he became Vicar of Swansea, three years ago.

An appeal, dated "Salisbury Square, December 2,"<sup>1</sup> signed by Mr. Fenn, Mr. Gray, Mr. Wigram, and Mr. Lang, opens thus :

The prominent attention recently drawn to the subject of Mohammedan Missions has led the Committee of the C.M.S., after careful and prayerful thought, to resolve on making a solemn and earnest appeal for men to strengthen the work in the Society's Mohammedan Missions generally, and, if possible, to extend it.

Of Dr. Stokes, Lucasian Professor of Mathematics, Cambridge, and P.R.S., the *National Church* says :

Cambridge University has done itself honour by electing Professor Stokes as its Parliamentary representative. It has been already pointed out that the new member now enjoys the threefold distinction which formerly belonged to Sir Isaac Newton.

The death of Dr. Scott, Dean of Rochester, has removed one of the ripest Greek scholars of the age.

At a Church Defence meeting at Harrow, the first resolution was moved by Lord Selborne, and seconded by Mr. R. Bosworth Smith.

The Rev. Herbert Ryle, Principal of Lampeter, we gladly note, has been elected Hulsean Professor of Divinity, Cambridge.

Canon Scott Robertson, in his Annual Summary, states that the British Isles contributed less, by £33,237, to Foreign Missionary work, for the year 1886, than they did for 1885. The total for 1886 is £1,195,714. Of this amount, £486,082 was contributed through Church of England societies ; £193,617 through unsectarian or joint societies ; £330,128 through Nonconformist societies ; £177,184 through Scotch and Irish Presbyterian societies ; and £8,703 through Roman Catholic societies.

<sup>1</sup> A letter in the *Times* from Mr. Eugene Stock thus concludes : "Our business is not with success or failure. It is simply to do our duty. If our methods are faulty, we are quite ready to be taught how to improve them, for all human works are imperfect. But one thing we decline to do. We decline to proclaim a Christianity divested of all its characteristic features. The Christianity we preach is the Christianity of St. Paul and St. John. It has proved its power over the minds and hearts and lives of African, Asiatic, American Indian, and Polynesian : of Mohammedan, Brahmin, Buddhist, and pure pagan. That is the Christianity which will ultimately triumph, and to that, *pace* Canon Taylor and Mr. Thomson, we intend steadfastly to adhere."