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THE
CHURCHMAN

DECEMBER, 1892.

ART. I.—LESSONS FROM THE CHARACTER OF THE
MOTHER OF OUR LORD.

A QUIET DAY ADDRESS.

Part I.—Meekness.

WE would fain have a fuller record of the early home of our Lord. We should like to read of the incidents of that wondrous childhood. But those years are passed over in almost silence by the Evangelists. The Apocryphal Gospels attempt to supply what is lacking; but they lead us into scenes which are grotesque, undignified, unworthy, and completely out of harmony with the conception of our Lord's life and character, as set forth in the Gospels. We must be content not to know. But we may restore the general aspect of that home, and draw out somewhat the picture of what must have been its leading features.

The town of Nazareth possessed a population of not less than 10,000. It had its synagogue. The surroundings of the town are pleasant. It is situated on the north-west spur of a hill, which rises some 300 or 400 feet above the level of the Plain of Jezreel. The descent from the town is steep, but there are fairly open roads in Cana and Capernaum. The houses are often shadowed with trees. The sombre hue of the cypress mingles with the brighter foliage of the palm, the fig, the olive and the vine. The fields around are fertile, and the hedges are sometimes formed of cactus. The climate is healthy; the winter, however, is cold, though a writer of the sixth century speaks of the district as a kind of paradise. Coming from the more desolate neighbouring districts, the town, with its rich and pleasing surroundings, smiles with welcome fruitfulness. "If," says Klein, "the traveller, coming

up from the south out of the Plain of Jezreel, across the bleak mountain ridges, is surprised by a lovely oasis, when he suddenly beholds beneath him the green tranquillity of Nazara's dale, it is as if the gates of the world were opened on his view when he has climbed above that dreamy solitude to the summit of the rocky hill, sparsely covered with grass and thorny undergrowth." What can be seen through these open gates? In the nearer distance, at the edge of a green plain, Sepphoris, with its mountain fortress. To the north, Cana. Behind, rising high above its fellows, Hermon, with its coronal of snow. Eastward, Tabor, with its rounded cone. Further distant, the hills which flank the Lake of Gennesaret. To the south, the Plain of Jezreel, rich in produce, and not the less fertile for the blood which it has drunk—the battlefield of Israel's history, destined to see yet mightier wars ere the peace of the world is reached. The mountains of Gilboa, the hills of Samaria, the giant head of Carmel. And beyond this the sea.

The traffic of the world passed the gates of Nazareth; the great high road from Ptolemais to Damascus passed through the town. The inhabitants are restless and courageous; fierce faction fights have disturbed the whole of Galilee. Their intelligence is quick. In form and face they claim to be comelier than the men and women of other districts. Yet there are drawbacks. There is much misery; and pain, disease, deformity, which would startle our modern eyes, are frequent. They love novelty; they wake up into an eager enthusiasm, which dies out as quickly as it rose. "Metal and dross lay close together in the character of the people; a store of geniality, and fresh gushing vivacity of mind, along with a lack of serious persistence whether in thought, in sentiment, or in action."

The home of the Mother was a modest home, equally removed from anything approaching to even slender affluence on the one side, or mean and pinching poverty on the other. But the sound of active work and honourable toil were familiar in the home. In later life, when He ministered to men, our Lord shows His knowledge of the lot of the poor and the labouring folk. He knows the dark, windowless houses, where a candle must be lighted in the day time to search for what is lost. He knows the work of the builder, the gardener and the baker. He marks the patchwork of the peasant, the withered and worn-out wine skin, and the full or scant measure given in the corn-chandler's shop. The industry of the little home reflects the calm and upright characters of those who guide it. They are careful in their religious duties. Joseph is a just and considerate and strictly faithful guardian of his house; Mary is simple, pure, thoughtful, self-restrained.

The bond between parents and children was sacred among the Jews, as it was not among any other people. Among the Greeks and Romans no such tender and reverent feeling was to be found. In the home at Nazareth the sacred tie was one which was sweetened by true and tender love. "A youth made happy by parental leading, the lowly child still following, was," says Klein, "the bright horizon that bounded the background of His conscious reminiscence" (p. 148). The early teaching of the child was probably in the mother's hands, for school education in the town of Nazareth was at that time unlikely. The great effort in behalf of education was made later, under the auspices of the son of Gamaliel, who secured the provision of schools in every town and province open to children of six or seven years. In the home, therefore, and from Joseph and his mother, the child Christ probably learned the first elements of human knowledge. With them He learned to read the Scriptures; a MS. copy of the Law was often the possession of lowly households among the Jews. We can picture the care and conscientiousness, the self-forgetfulness and loving observance with which Mary instructed this wondrous child. The tie between them would not be lessened when (if we may follow probable tradition) Joseph died, and new responsibility devolved on our Lord, then nineteen years of age. Then the bond of affection became a bond of mutual responsibility; thus in many ways the tie between the mother and her Divine Son became strengthened. Outward circumstances drew closer a tie of blood which the tender, truthful and reverent care of a mother's love had cherished.

There is no teaching better than teaching by example. Illustration makes clear what argument often labours vainly to explain and enforce. But more, such teaching lays hold upon us in a way which the ablest reasoning about truth fails to do. Truth revealed in life and conduct has to use the words of the Laureate's breath. He is thinking of the great exemplar life when he sings :

And so the truth had breath,
And wrought with human hands.

When we meet to-day for quiet thought and prayer, let us teach ourselves by example. "Whatsoever things were written aforetime were written for our learning"; and what is chronicled for us of her who was highly favoured among women may reveal to us how the Lord was with her, and in the blessedness wherewith she was blessed we in a sort may be partakers.

Our subject, then, is the example of the mother of our Lord.

It is a pain to think how the sweetness of her example and life has been lost sight of in the controversies which have wrangled round her name. Too often the truth has been lost sight of in controversy; and still more frequently the bloom of the truth, the sweet *ἡθος*, without which truth is but opinion and the minister of pride, has been brushed off by eager and irreverent hands. It has been so in the case of the Virgin Mary. Exaggerated claims have been met by fierce denials, and have provoked hard and irreverent rejoinders. She has been lifted, on the one hand, so high that she has ceased to be human, and so the lesson of her true human life has been rendered impossible. The ill-omened phrase, the Queen of Heaven, has been applied to her, and the tender womanliness of her simple life has been obscured. On the other hand, it has been forgotten that she was the chosen vessel to bring the choicest and richest gift of God's love to man. To give to the world those who are great in earthly greatness is to win the world's gratitude; and hence the noblest honour of womanhood has been so earned by those who have become mothers of the great. The most impressive statue in the great collection of sculpture at Chatsworth is, to my mind, the figure of a woman seated in calm and dignified repose. She is unnamed, but we know enough when we read the simple inscription on the pedestal, "*Mater Napoleonis.*" What man would not step aside and bare his head when a woman such as this appeared? There is a tender and sacred honour which belongs to those who bore the pain and care, who sought no glory, but found it in the glory of another. It is an instinct, and a noble instinct, which bids us render homage to such women. This instinct can only take a higher and more reverent attitude when she whom we contemplate is not mother of this human genius or that, but of Him who was a light to the Gentiles and the glory of Israel—the mother of the Christ, the mother of our Lord.

And can we imagine that the life of one who brought forth Christ to the world has no lesson? It is true that the materials are few; a few verses comprise all we know. I say all we know, for we shall not, even under the temptation of scant material, go to doubtful traditions to enrich our story. We may feel sure that what the sacred story itself tells us it tells in sufficiently suggestive form to leave us in possession of all needful teaching. Indeed, the very slender character of the information carries its own lesson. It emphasizes the quiet tranquillity of that life which found its own sufficient work in doing in a humble and earnest way the work which God's

providence entrusted to her. There was no seeking for fame, no restless desire of overpassing the bounds of the decent and noble obscurity of her lot. It is enough for her that she does the apportioned task, and bestows a mother's care and love upon the child which God had wondrously given. To tend those infant years was work enough and good enough for her. A sweet content with work is a great gift; but a greater gift still is a distinct and reverent joy in all the work entrusted to us. We may live in this work, and find our life replenished in the doing it. Our word should be the sacred one, "I delight to do it," or that more sacred one still, "My meat and drink is to do the will of Him that sent Me." So quietly and so contentedly the life of the mother of our Lord passed in the Galilean home; so little is recorded; but just so much may the peace and quiet of that life be inferred.

And here may I note that there are reasons why we may find this life and its lessons specially helpful to us clergy. For is it too presumptuous to say that our function in the world is as hers, and our glory is as hers? If the blessed Virgin brought forth Christ to the world, is not our function to set forth for others Christ our Lord as He is, in the loveliness and beauty of that life and love of His? Nay, it is ours to reveal Christ to men in the power of that living work of His in our hearts and characters, that men may see Him in us. And yet, further, is not our function towards men this chiefest and this mainly, that we should labour to make them also revealers of Christ to the world? Was it not so that the Apostle understood his work when he viewed his flock as children over whom he travailed in birth till Christ be formed in them? And if our function thus resembles that of the mother of our Lord, our glory is as hers. For only as He becomes glorious do we touch any glory worthy of the name; it is only as He is exalted that His joy can be fulfilled in us. Our glory is as hers; our function is as hers; and therefore from her life and character may we learn some lessons, and understand somewhat better how to fulfil our ministry towards the children of God and the Church and bride of Christ.

Let us, then, seek the lessons of her life. How is her character hinted at in the sacred story?

Out of the hints which are given us let me take four features which seem to frame the portrait of the highly favoured among women.

Meekness, Intellectual Integrity, Regard or Reverence for the right of others, Self-suppression. Each of these gives a certain beauty to character. All of these combined set before us a character of unusually high, noble, and dignified quality,

since each of these features supplements and supports the other, and lends a charm of sweetness conjoined with strength to the whole picture.

Meekness.

It is the first, or nearly the first, feature which strikes us. We feel its presence in the words the Virgin uses, "Behold the handmaid of the Lord: be it unto me according to Thy word." Here is the acquiescence of the truest meekness. There are two ways in which the acquiescence of meekness may show itself.

There is acquiescence in the lowest and humblest task to which we may be called. There is the meekness which takes uncomplainingly the lowest room. But there is an acquiescence in the call to the highest destiny and function which may exhibit no less meekness, and sometimes even more grace, than the former. For the meekness which accepts and acquiesces in the call to high and responsible destiny needs a higher virtue and a wider range in order that it may submit and yet retain its unaffected character. And this is a quality nobler and firmer than the affectation of reluctance which is often only conventional and unreal. The spirit which can frankly accept what comes to it in the way of God's providence, which can so trust God as to believe that His providence never calls any man to a work which His grace will not sustain him in the discharge of, is a fairer thing than the vexatious hesitations of egotistic ostentation. Saul may appear to fly the crown and hide himself in the stuff; but yet his flight seems to me to be less sincere and less trustful, more indicative of an egotistic basis of character, than the sweet unquestioning readiness of Mary. It is God's will: it is therefore mine also. Behold whereto He calls me I am ready. "Behold the handmaid of the Lord: be it unto me according to Thy word."

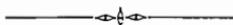
This meekness has a completeness about it. It goes beyond a virtue; it becomes a grace, for it is quality which has its anchorage in the Divine will. "According to Thy word," says the Virgin, meaning according to the Divine will which Thy word has revealed. And here we reach (do we not?) the distinction between a virtue and a grace. A virtue roots itself in human nature; it relates to the man himself, and you seek no other root. A grace relates us with God. A virtue may be from beneath; a grace is from above. And thus a grace and a virtue may be the same in form, but different in regard to origin. A man, therefore, may have a virtue of meekness which belongs to his nature; but a grace is a virtue with a background, and the background is God. It is here as with the visions of the Apocalypse. They pass

before our eye, splendid and bewildering and changeful scenes, but in the rear of the stage upon which these wonderful and terrible scenes are enacted is the unmoved and immovable throne of God, with the sea of glass before it and the rainbow round about it. We can endure the vision of these terrible things because throughout we are bidden to see Him who is invisible. Thus the virtue of the patience of the saints becomes a grace, because it is a patience in the presence and remembrance of God. All is according to His will, and His will is wisdom and love.

And thus with the meekness of the Virgin, it is a meekness which is in the presence of God. It is the grace which recognises His will in all that befalls her. It is, therefore, endured with a quality which can last. Saul's meekness soon disappeared; the frets and cares of office, the enjoyed consciousness of power, the carefully-ignored ethical weakness of his nature, the jealousy and dread which springs from the consciousness of moral inferiority, came in like a flood upon the soul, and the feeble supports of virtue gave way—the soil in which it grew was too shallow. The testing-time found him wanting. But the meekness of the Virgin, being rooted not in self but in God's will, endured. The quiet trust which made her so sweetly and modestly acquiescent in the will of God calling her to high things did not fail her when the same Will called her to the pain and the loneliness. She possessed her soul in peace, neither elated nor depressed; her meekness and reverence lived on unagitated when the Magi made their splendid offerings, and intensified when the sword pierced through her heart. Hers was the meekness of faith, and in unostentatious quietude of spirit she passes through all the splendid and stormy scenes of life. And here we feel the truthfulness of nature in the sacred story. The Gospel narrative records no scene of excited hysteria or painful farewells. Such scenes belong to legend or imagination, and they lend no dignity and impart no lesson to the story. In the Oberammergau Play there is delineated a pathetic scene in which the Divine Son on His way to the cross bids farewell to His mother. Mediæval art has pictured the Virgin sinking back in a fainting agony at the sight of the cross. These things may have been or they may not. But while they may appeal to a certain sentiment, and in their delineation call forth tears, they do not add to the dignity or nobility of the Gospel story, which, keeping out of sight the expressions of pain or heart-sorrow, leaves the figure of the Virgin before us as the same all through, the woman of meek and noble-hearted trust, whose own personal emotions are seldom thrust into view, and whose sturdy faith shows itself in the unselfish tenderness of serene sympathy and

unshaken calm. Hers is that tranquil heroism which never forgot God, which perceived that there was a lofty though not fully-disclosed purpose in her Son's life and mission, and who was devoted enough to be content that He should fulfil it, and trustful enough to believe that what was not known now should be made plain hereafter. So did faith illumine her meekness that the great Divine will and purpose was foremost in her mind. It is the Lord. It is well. In triumph and in failure, in joy and in sorrow. "Behold the handmaid of the Lord: be it unto me according to Thy word."

(To be continued.)



ART. II.—THE COMPOSITION OF THE GOSPELS.

PART II.

WE have seen that what is wanted is to get firm hold of certain broad principles in studying the Gospels, and to decline to give them up. And among these principles the first is to give the evangelists full credit for meaning exactly what they say, and not to assume that they have gratuitously disregarded the sequence of events. And these are principles which we do not hesitate to observe when reading Thucydides or Cæsar. But if the subject matter of the Gospels was of one-half the importance it would seem to be it must far outweigh that of the Peloponnesian or the Gallic war, and consequently if its writers believed their own story and had faith in their own mission, they must surely have written with as scrupulous and accurate a regard to truth as Cæsar or Thucydides. It does as little credit to our own ingenuousness as it does to the intelligence of the Gospel writers to suppose that they carelessly threw together such events and discourses in their narrative as they happened to remember, without any regard to order, and only with the intention of producing the vague and general effect of a splash or a daub. This would surely be utterly unworthy of them, and infinitely more unworthy of Him to whom they bore their testimony. The fact is, that in thus reading the Gospels there is the unacknowledged and concealed reserve of a half faith. The lot has not been cast in with Christ and His disciples for evil or for good and for life and for death. There is a semi-deferential attitude maintained, but there is all the latent scepticism of a half-resolved belief. But the kind of study that is really wanted is an unhesitating

surrender of the mind and will to the testimony of the evangelists, and so much of sympathy with their position and with the incidents which they describe as will make us quick to gather up slender hints and indications and to detect and to follow up the consequences and surroundings of the situation and the circumstances implied.

For instance, if these principles are valid we shall always be able to determine whether such and such incidents are identical or only similar by noting carefully the environment in which they occur, investigating the antecedents and the consequents in each case. Thus by pursuing such a course it is easy to see that the storm of Matt. viii. 23 is different from that in St. Mark iv. and St. Luke viii. The one was occasioned by a *σεισμός*, or earthquake in the sea, the other by a *καίλαψ ἀνέμου*. In the one case the ship was decked, and it was "covered with the waves," in the other it was an open boat, which was "filled with water." In the one Jesus first rebuked the disciples for their want of faith, and then calmed the storm; in the other, He first calmed the storm, for "they were in jeopardy," and then rebuked their want of faith. Attention to these minute details enables us to give full weight to the circumstance that subsequently in the one case *two* demoniacs are mentioned, whose name is neither asked nor given, and in the other *one*, who could not be bound by fetters or chains, but had often broken them in pieces, whose name is Legion, and who is allowed to go home to his friends and to tell them how great things the Lord had done for him, and had had compassion on him, as well as to the indications of considerable difference in time, besides the significant fact that one occurred at Gadara and the other at Gerasa. I fully admit that the consequences of this arrangement are startling at first, but is every feature of the narrative to be allowed its due weight, and is it improbable that a combination of like circumstances may have occurred more than once, but with specific differences, in the course of our Lord's ministry, or rather is it not possible that He may have chosen to repeat the same kind of significant teaching, by circumstances generally similar but slightly varied on the two occasions? If he followed the prophetic prescription of "line upon line, and precept upon precept," it would naturally be so. Here again our decision will be greatly influenced by the way in which we regard the person and mission of Christ. If He was nothing more than a phenomenon in history, whose precise and relative position we find it difficult to determine on the evidence, which, however, is on the whole too strong to be set aside, then we shall try to reduce the various features of the narrative within the limits of the ordinary and the natural; if, on the other hand, we,

like the restored demoniac in St. Mark, unhesitatingly identify Jesus with the Lord we shall devoutly gather up every fragment of special teaching and personal incident that nothing be lost in our estimate of the Divine whole.

I claim, then, for the narrative of the Gospels, what their striking verbal sameness in the recorded utterances of Christ would lead us to expect, a scrupulous and minute accuracy of statement and detail, involving as a necessary consequence strict adherence to the sequence of events. This is especially and conspicuously manifest in the several narratives of the crucifixion. Everyone must feel that there is no vague and casual writing there. And if the order of time is carefully observed each narrative fits in with and supplements the other, so as to combine into a consistent whole. It is impossible to show this now, but I have satisfied myself that it is the case. And yet, on the other hand, is it possible to read any one chapter of the eight which record that solemn event and not feel the extreme difficulty of setting down accurately the several incidents as they are given, and that, as we may presume was the case, many years after their occurrence? Is not this an instance in which we must take our choice between substantial and circumstantial accuracy? Take, for instance, the narratives of Peter's denial: no two Gospels agree with anything like average consistency. Judged by their details there is so much divergence, not to say collision, as almost to justify the question even of their substantial accuracy. And yet here there is every reason to believe that the circumstantials are minutely accurate, for not otherwise would it be possible as it is to weave the four narratives into one complete and harmonious whole. Here, then, we have a test instance, which shows the kind of accuracy we may expect to meet with in the evangelists.

Of course, nothing is easier than to pooh-pooh this way of treating them, and if this is done all I can say is, we must either shut our eyes to very remarkable features and startling coincidences, or we must acknowledge them and accept the conclusion which they seem to suggest. Personally I have no hesitation how to decide. I believe that the patent features of the Gospels are such as defy all explanation upon natural and ordinary principles. I believe that neither Cæsar or Thucydides was more accurate in statement or careful of the truth, but I believe also that neither the genius of Thucydides or Cæsar would have sufficed to produce any one of the Gospels, while I am equally sure that the hypothesis of any common oral or written fund of teaching in the possession of the first disciples, even if there were any evidence for its existence, which there is not, is totally inadequate to account for all or

for any one of them. Indeed, the evidence there is in this matter is all the other way. In the Acts of the Apostles and St. Paul's Epistles there is not the slightest indication of any such fund. The testimony of St. Paul in his account of the institution of the Lord's Supper, the nearest case in point, is that he derived it by special information from the Lord Himself, and he is equally emphatic in what he tells the Galatians about his Gospel generally. This evidence is at once negative and positive. It is a strong proof that no one of our present Gospels was in existence then, for otherwise it would surely have been appealed to, and it is also a clear assertion that as far as St. Paul was concerned he was entirely independent of any such source, even if it existed.

We are brought, then, as I conceive, very near, if we will honestly and impartially face the facts, to what is, notwithstanding all its transcendent difficulties, the only conclusion that is wholly consistent with them, namely, that the origin of the Gospels cannot be accounted for or explained by any living, natural, ordinary, or human means. They baffle every hypothesis and contradict every proposed theory. And, moreover, they are possessed of features which directly suggest another and a different origin, for it is impossible that any four writers characterized by differences so great and apparently so inconsistent should even be capable of being shown to be not merely harmonious but essential one to the other to complete the harmony. St. Paul did not hesitate to claim for himself an illumination which was neither of men nor by man. If we concede him this, why should we hesitate to credit the evangelists, if they were really the messengers of the Son of God, charged with His message of good news to the world, with that amount of special super-human assistance which He declared should not be withheld from them when He promised to send a Paraclete who would "bring all things to their remembrance whatsoever He had said unto them"?

This, and this alone, is adequate to explain the difference between the three first Gospels and the fourth. Was the preacher of the Sermon on the Mount the speaker also of the Paschal discourses? Was the sixth chapter of St. John spoken by the author of the parable of the sower? Was the seventeenth chapter idealised by St. John or actually prayed by Christ? If it was merely the conception of St. John, was he warranted in writing it? Are we warranted in accepting it? If it was merely St. John's conception, how far has he wandered from the reality, how nearly has he approached it? These are crucial and vital questions. How much depends upon them! Did Jesus really say, "God so loved the world that

He gave His only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life," or did St. John fancy Him saying it? Was it Christ the Son of God who actually said, "Him that cometh unto Me I will in nowise cast out"? or was it dramatically put into His mouth by His disciple, with how much of truth or authority we cannot determine? But as it is a matter of life and death, we must determine; and it seems to me that it is no more difficult to believe it actually said by Christ than it is to believe it ideally authorised to be said by John. We do not escape from the ultimate difficulty involved in believing that Christ said it by supposing that St. John was authorised to say it. Because how did he know that he was authorised, and how do we know that he was? It is only those who have not really considered the matter in all its bearings who suppose that they are confronted with a lesser difficulty in regarding the words as the ideal representation of St. John ascribed, with His authority, to Christ. Because the question is, What about this authority? How is it communicated? how is it made known? how is it guaranteed? Do we merely create it by believing in it; and, if not, how is it created? It is surely not more easy to believe that St. John had the authority for writing thus than that Christ had the authority for speaking thus, and that, speaking thus, He was accurately reported by St. John. If his memory was supernaturally assisted, must not his authority, if it was here worth anything, have been supernaturally communicated and guaranteed? Or are we, after all, hoodwinking ourselves and supposing ourselves believers while regarding words like these as the ideal conception of St. John, uttered, indeed, without any actual Divine authority, but only, by the eternal fitness of things, supposed to be in approximate conformity with the Divine character, and a pleasing and attractive representation of the conventional Saviour? "Ay, there's the rub." What constitutes belief? Is this worthy of the name? or is it a veritable fact that belief, in order to be belief, must presuppose and predicate an objective communication from the Divine mind to some chosen human agent, it matters not who, and be not merely the subjective impression begotten and fostered by ourselves that such and such sentiments are worthy of being termed Divine?

It is an initial question of the utmost moment. Is there any Word of God? Where is that Word to be found? Does it anywhere exist? How do we know it to be the Word of God? Is it contained in the Scriptures, or is it identical with them? If it is contained in the Scriptures, are there any Scriptures in which it is not contained? How do we know, how can we tell others in what Scriptures it is or is not contained? If it is identical

with the Scriptures, is it not absolutely certain and obvious that there are many parts of these Scriptures which can only accidentally, as it were, and by a figure of speech be called the word of God—*e.g.*, the genealogical lists of Chronicles and the obsolete Levitical precepts, not to mention other portions as well? But, brushing aside all these minor and subsidiary questions, let us grapple with the real one. What is the Word of God? Now, the Word of God is a living, and not a dead, thing; it liveth and abideth for ever; it is incarnate and incorporate in Christ. But the Word of God implies a spoken word, and the word spoken, if it is to endure, must be the word written; and the written word, if it is to be true, must accurately represent the spoken word, even as the spoken word must accurately express the mind of the speaker. We must have, therefore, an abiding memorial of the mind and will of God if we have any Word of God, and yet a memorial which is dependent for its life upon Him who first spoke it. But more than this: the very idea of a word of God implies that God has spoken, that He has come out of the darkness where He continually dwells, and has declared His will obviously in an exceptional and extra-natural way. He has done this, we affirm, pre-eminently by Jesus Christ, subordinately and vicariously by those whom He ordained to be witnesses to Christ before and after His coming. And of these in the very first rank stand of necessity the evangelists and apostles. And forasmuch as the whole validity of their testimony must depend upon its accuracy and its accordance with the truth—a condition which human nature alone and of itself is unable to fulfil—it is impossible that their testimony can be valid unless its validity is derived from Christ, both as regards His recorded utterances, the just representation of His character, and the essential facts of His history. Less than this it is impossible to dispense with. This at least we must possess if, indeed, we possess the Word of God.

Now, I have tried to show that when all the features of the Gospels are fairly considered, there are so many points connected with them that cannot be explained or accounted for on any known or natural principles that they of themselves suggest as their origin a literal word of God. The discourses of Christ must either be invented or original; their very preservation in a form practically identical by three independent witnesses is distinctly against their being invented, in addition to which it may fairly be said of them that never man spake like these men; and, most of all, it is improbable that fishermen and tax-gatherers should succeed in doing what, on the hypothesis, Christ did not do. Thus the history of Christ is so remarkable, and the evidence for the main features of that

history so strong, apart altogether from the concurrent testimony of the evangelists, that the supposition of the existence of a veritable Word of God is enormously corroborated by the foundation of actual historic facts that we possess. The character of Christ is a unique character. His recorded words have no parallel in literature, His personal claims were advanced with the most assured confidence. They were sustained by works no less marvellous and indisputable; so that if He really was the solitary and unique person He claimed to be, the marvel and the inconsistency would be in the fourfold narrative of His career being other than trustworthy and valid. If the testimony of the Gospels is to be accepted, substantiated as it is by a multitude of independent considerations, Christ was entitled to His claim to be the incarnate Word of God. And if He was verily the Word made flesh, then a light is thrown upon the origin of the Gospels which abundantly accounts for all their phenomena, and at once renders us independent of any further necessity to account for them. This, indeed, in one sense, is to cut the knot rather than to solve it; but if every effort to solve it otherwise has hitherto proved vain, we are shut up, as it seems to me, to the alternative of rejecting the evidence as it is, or of accepting the one inference to which it points.

The composition of the Gospels, then, really throws light upon some characteristics of Scripture generally which are unwillingly recognised, or, indeed, allowed, by many in the present day. There is everything to show that it is absolutely impossible to eliminate the supernatural element from Scripture. We cannot with any fairness reduce it to the merely subjective efforts and expressions of the human mind under certain special conditions. There is explicit evidence of its being more than this. The voice of the Lord God is heard among its leaves in the cool of the evening. It is He who in it is speaking to man, and not merely man who is feeling after Him, with more or less of fruitless endeavour, and with no certain prospect of success. And the character of Scripture from first to last is distinctly in favour of this conviction. The Bible professes to contain promises which it affirms also have been fulfilled. It preserves the record of these promises. Either, then, the promise is a delusion or it has actually been made; but no promise can be made by God unless He has over-stepped the limits and broken the silence of Nature. If this has been done, it is superfluous to seek any further for a natural explanation of Scripture, for the voice of God in Scripture is something other than the voice of God in Nature, and we can have no veritable Word of God unless it is given in a way other than by Nature; for though the voice of Nature is the voice of God,

it is something more than the voice of Nature that we have when we listen to the utterances of the Word of God. The home of the Word of God is not in Nature, but in the heart of man, for that Word is the true light, that lighteth every man that cometh into the world. Now, nothing is more obvious than the apparent want of agreement between the voice of Nature and the voice of God in Scripture. It is only the purged ear that can detect the harmony between them. The apparent collision is patent and acknowledged. If, therefore, the voice that speaks in Scripture is the voice of God, it is confessedly a voice that is not audible in Nature, it is not a natural voice. It is therefore a voice that is independent of Nature, and speaks from a sphere above and beyond Nature. Rightly then is it called the Word of God, the special utterance of the voice of God. But in order that we may hear that voice our natural deafness must be removed. The Scriptures are very explicit on this point. They speak unreservedly of the natural stubbornness of Israel's heart. The latest page of the sacréd history declares that some believed the things that were spoken and some believed not. There is no demand that the Gospels more persistently and emphatically make than the demand for faith. While signs without number are given to those who believe, the unbelief that will be satisfied only with a sign from heaven is met with the declaration, "There shall no sign be given to it." So that while the intellect of man is that to which the voice of Nature appeals, it is the faith of man, and that alone, which can hear the Word of God or the voice of God in Scripture. Faith is to the heart of man what the understanding is to his intellect and the eye is to his body. And Scripture is the voice of God addressed to the heart of man. Where there is no faith, then the voice of God speaks to that which has no organ to apprehend it, just as the revelation of Nature is *nil* to the blind and deaf. But if there is one part of Scripture which more than another shows evidences of being the Word of God, it is the four Gospels. For their origin and composition presents an insoluble enigma, which has exercised minds of the greatest acuteness and learning in the last hundred and fifty years, with practically no result. If, however, there is an incarnate Word of God, where are we so likely to find the utterance and expression of that Word as in the records of His life, teaching and death? I am confident that the more these records are patiently and earnestly studied the more they will assert their own origin, and prove to conviction that no mere efforts of human genius and no mere combination of human agencies could have sufficed to produce them. Why the briefest narrative is often the fullest—why St. Luke has preserved the record of a part of our Lord's

ministry that no one else has touched, whatever the materials he had for so preserving it—and how they can have been reproduced and recorded after an interval of some twenty or thirty years, as they must have been in the case of every evangelist—how the multiplicity of incidents can have been recorded, or for that matter invented, is more than conjecture can imagine. I regard the mere existence of the Gospels as itself a miracle; and I am sure that the more their essential features are duly considered, the more they will stagger and perplex us. To admit that they are substantially true is to be compelled to explain how it is that they are circumstantially false. While to confess that they are circumstantially true, is to shut us up to the conclusion that they must be nothing less than a written transcript of that Word of God whose incarnate life and actions they profess to record.

But if it appears that not only is there no evidence of any earlier record than the Gospel, which there surely would have been had it existed, and if the supposed existence of any such record is insufficient to account for the actual phenomena of the Gospels as we have them, it is surely not unfair to draw from these facts an analogy which throws light on the historical records of the Old Testament. For example, that the Book of Genesis is composed from documentary sources is sufficiently obvious; but to suppose that it has taken the place of any consecutive narrative or narratives of older date is not only to contradict every legitimate inference that may be drawn from the entire non-existence of any such evidence, but is also to invent an hypothesis which the analogy of the Gospels shows to be highly improbable. The actual origin of the books of Moses or of the Psalms is and must ever be as profound and obscure an enigma as the origin and composition of the Gospels. Only in this case, as the data are far less, the door for conjecture is opened all the wider. And, indeed, the area for speculation is absolutely unlimited, as the abundant mass of inconsistent and conflicting hypothesis shows it to be.

In the face of these considerations, the heart which is disposed to listen to the voice of the Good Shepherd may well believe that there is a more excellent way indicated by him who has told us that whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. And we may confidently trust that all who cherish this hope will find that it maketh not ashamed, for the study of Scripture is its own reward. Of Scripture it is pre-eminently true that he who seeketh findeth; and if the search is conducted under the guidance of Him to whom give all the prophets witness, it is not only impossible to say what treasures we may not find,

but we may also rest assured that we shall not fail to find that it is Jesus of Nazareth of whom Moses in the law and the prophets did write.

STANLEY LEATHES.

ART. III.—UGANDA.

Nought shall make us rue,
If England to herself do rest but true.

SHAKESPEARE.

THE subject of the evacuation of Uganda has now been for some weeks fully and clearly before the mind of the English nation. It was at first but dimly understood; but it has recently been discussed at so many various gatherings, so many letters on it have been published in the daily and weekly papers, and so many allusions have been made to it from the pulpit and the platform, that it evidently holds a different position in the public feeling than it did when the deputation from the Church Missionary Society waited on the Foreign Minister to urge it on his attention. This subject has had the advantage, in the lull after the General Election, of being the only matter of first-rate political importance. It may well be assumed to be so, because the honour and political integrity of the nation is involved in the final decision, which ever way it may go. Having said this, we do not propose to treat it as a subject connected with party politics, and if in anything we may say we should seem to any reader to transgress this rule even to a hair's breadth, we hope that he will forthwith mentally erase the phrase. The question is by far too important to be smirched by the breath of party. It does, however, clearly belong to the domain of imperial politics. Foreign nations are eagerly watching the course which England will take. Much in her future colonial policy will depend upon it. Should Uganda be retained, and should the retention entail upon this country another costly and unprofitable campaign like those in Abyssinia and the Soudan, the effect on the future of Colonial Africa would be most disastrous. On the other hand, if Uganda is abandoned, and if the result should bring even a greater strain upon England than the above, the future colonial policy would be still more seriously affected. The importance of the subject cannot well be over-rated. So much has recently been written about it by those who thoroughly understand it, that the evidence regarding the matter seems to us pretty clear.

Uganda is one of the most promising countries. It has appropriately been called by Stanley "The Pearl of Africa."

It is a beautiful and fertile land, with a rolling, undulating landscape, thickly planted with bananas; and, being between 3,000 and 4,000 feet above the level of the sea, it is comparatively cool and pleasant and healthy, considering that it is under the equator. Situated on the north and north-western shores of the lovely Victoria Nyanza, and near the upper waters of the Nile, it is in an admirable position for commerce and trade. The people are some of the most civilized and intelligent of all the African tribes. They evidently belong to a conquering race, for the dominion of the late King, or rather Emperor, M'tesa extended over several of the neighbouring provinces. Now this beautiful country, about whose commercial capabilities we hope to say more a little further on, is peculiarly indebted to England. Thirty-two years ago it was unknown to Europe. There were then vague rumours about a vast inland sea. Missionaries belonging to an English society first announced its existence, and thus gave a direct impetus to East African geographical research. English explorers, Speke and Grant, first discovered the Victoria Nyanza, and unveiled the kingdom of Uganda. An English missionary society first sent messengers of the Gospel thither on the urgent request of Mr. Stanley, whose well-known letter, appealing to England for a Christian Mission, appeared in the *Daily Telegraph* of November 15, 1875. It is now situated within the English sphere of influence, having been awarded to this country. English missionaries have been labouring there since the first party arrived on the last day of June, 1877, with the exception of the time when they were driven out by the revolution. The language of the people has been reduced to writing, and numbers have been taught to read, and they have proved such intelligent and diligent students, that their aptitude in learning has rarely been surpassed. A flourishing African church has been founded, and, best of all, the whole of the New Testament has been translated into the language of Uganda, and has been printed, or is being printed, by an English institution, the British and Foreign Bible Society. We thus see what a peculiar claim Uganda has on England.

Just a brief sketch of the history of that country up to 1890 will suffice. On the arrival of the first mission band in the summer of 1877, King M'tesa welcomed them cordially, and at first professed himself a Christian; but this seems to have been from insincere and interested motives. It is certain that he showed the keenest anxiety to obtain as much as he could from the missionaries in the way of secular and mechanical advantages, and he was most eager to get anything from the white man which might raise him in the

estimation of his people, or even to improve their fighting power. Whatever favour he might show to the C.M.S missionaries, however, it was counterbalanced by the Muhammadan traders, who often exercised great influence over him. In the spring of 1879 a band of French Roman Catholic missionaries arrived, and they have ever since been a potent factor in the politics of Uganda. Certain envoys from M'tesa were sent to England in 1880, and were presented to the Queen, and during the next four years there was a time of comparative quietness and prosperity. There was much secular work done for the people and the king, and at one time the only two missionaries who were there described themselves as builders, carpenters, smiths, and farmers; but better things were also progressing. The first five converts were admitted into the visible church on March 18, 1882, and these were the forerunners of many more, so that in these ten years very many have been baptized. It may once for all be said with regard to these, as it can be said with regard to nominal Christian communities throughout the world, that, to use the words of the Rev. Cyril Gordon, "There are many, very many, who have only got a knowledge of the Saviour in their understanding, and whose hearts are not changed. Yet God's Holy Spirit is working here. There are many who know Christ as a personal Saviour, who daily fight against Satan, sin, and self, and who overcome." King M'tesa died October 10, 1884, and then the scene completely changed. At first the influence of the preachers of Christian righteousness was so felt as to avert the usual barbarous massacre of the brothers of the new king, who, though his father's youngest son, was chosen by the great chieftains of the land. He was of a jealous and suspicious temper, but, as Captain Lugard describes him, of considerable ability and shrewdness. He had not been on the throne many months when a terrible persecution broke out. In January, 1885, three poor youths were roasted to death. In October of the same year Bishop Hannington, who had journeyed from Frere Town to Usoga through the country of the Masai, by the direct, but then difficult, route from the coast, was put to death by order of the king, this being done on political, rather than on religious, grounds, because the bishop had come through "the back-door" of his kingdom. Then followed a time of terrible persecution. Many of the converts proved themselves faithful to Christ even unto death. African martyrs were added to the roll of the saints and heroes of the Christian Church. Both Roman Catholics and Protestants bravely endured this fiery trial.

The tyranny exercised by King M'wanga at length became intolerable. In 1888 all parties combined against him, and he

was exiled and dethroned, one of his elder brothers, named Kiwewe, being placed on the throne in his stead. This new king did not retain his position long. He was murdered by the Arabs, and another brother, named Kalema, was made king in his place. Meanwhile, the Arab or Muhammadan faction rose against the Christians, and drove them out of the country. After great privations, the missionaries, both Roman Catholic and Protestant, with several of their adherents, fled across the lake. Just one year afterwards M'wanga was restored by the efforts of the combined army of Roman Catholics and Protestants. He had first applied for assistance to Mr. Mackay, the well-known and devoted missionary—"that Christian Bayard," as Lord Rosebery called him—who had more experience than the other missionaries; but he had declined to render him any help. He had then turned to the French priests, by whom he was baptized, and who gave him very considerable assistance. The Protestant party, who had sent messengers to Mackay to obtain his advice, joined them before receiving it. After some severe fighting and many vicissitudes, M'wanga was once more king. The country became nominally Christian, and the chief offices of state were divided between the two great victorious parties, the office of Katikiro, or prime minister, being given to the principal Protestant chief. The Europeans having left Uganda, and the whole country having been so terribly torn by civil strife, no news reached England concerning these events for several months. When the full intelligence did reach us, it seemed more like reading a few leaves from one of the weird African tales of Mr. Rider Haggard than a sober historical statement.

Hitherto there had been no interference from without. We now come to the time when the great European Powers took a decided and prominent part in the political affairs of Eastern Equatorial Africa. The two events which first exercised the strongest influence over the fortunes of Uganda were the acquisition of territory on the east coast by Germany, and the establishment of the Imperial British East Africa Company. In 1884 German colonization began by Dr. Peters and his companions forming treaties with several chiefs in the interior beyond the coast opposite Zanzibar. The Seyyid of Zanzibar, who had for many years been in close alliance with England, claimed all the Hinterland as far as the great lakes, if not further, and naturally his officers soon came into collision with the Germans. This led to a blockade of the coast, and a treaty was signed in December, 1885, by the English and German and the Seyyid's authorities, whereby a partition of the country was determined on, a line defining the limitation of what was called the English and German "spheres of influence." The

morality of this we will not here discuss. European nations were eagerly coveting and grasping territory all round Africa, and both Germany and England joined in what was very appropriately called "the scramble for Africa." From a Christian point of view it appears to us neither dignified nor just. We merely relate the facts. The part of the country which was considered to be within the British sphere of influence was ceded in 1887 to Mr., now Sir William, Mackinnon, as the president of an African association, and in the following year a company was formed, called the Imperial British East Africa Company, which applied for and received a royal charter. This charter empowered the Company to retain the full benefit of all concessions that had been made and held under the British sphere of influence, and all authority necessary for the purposes of government, preservation of public order, and of protection in those territories which had been granted or ceded to them by the Seyyid of Zanzibar. The Company thus became a governing and administrative body, like the Honourable East India Company before it. Three stipulations in the charter should be noticed. Every effort was to be made by the Company to abolish by degrees any system of slave trade or domestic servitude in its territories. Its officers were not to interfere with the religion of any class of people, and perfect religious liberty was to be exercised. In the administration of justice careful regard should always be had to the customs and laws of the tribes to which the parties belonged, especially with respect to rights of property. The whole course of government was to be under the direct control and guidance of one of her Majesty's principal Secretaries of State, who is at present the Minister of Foreign Affairs.

A vast increase of power was bestowed on the Company two years subsequently by the Anglo-German Agreement, which was signed July 1, 1890. A fresh line of demarcation between the spheres of influence assigned respectively to Italy, Germany, and England was drawn. We have now to deal only with that part of it which was to separate the north and north-eastern boundary of the German sphere from the south-western and southern boundary of the English sphere. The English nation at the time took the greatest interest in the subject of the agreement. Public opinion was decidedly in favour of obtaining as much of the influence, or rather of the territory that was to be apportioned, as possible. The then Prime Minister was considered to have done a very good stroke of business in exchanging Heligoland, for which the English people cared very little, for power over Zanzibar, for which they cared very much. The line of demarcation was so drawn, amidst universal approval, as to reserve Uganda and the

northern portion of the lake for England. Beyond were the beautiful equatorial Alpine ranges of Ruwenzori with their snowy peaks, which had recently been discovered by Stanley.

Meanwhile, a party under Messrs. Jackson and Gedge had traversed Masailand, and in May, 1890, reached Uganda. The British East Africa Company had thus asserted their claim to the country which was so soon to be awarded to them. Mr. Jackson was just in time. The German explorer, Dr. Peters, had indeed been there before him, and had induced M'wanga to hoist the German flag, but the British ensign soon took its place, and Dr. Peters, on his return to the coast, learned that his exertions had all been in vain, for Uganda had, by an agreement which he could not gainsay, been included in the English sphere of interest. The arrival of Mr. Jackson very naturally created a sensation in Uganda. The king, then under Roman Catholic influence, was anything but pleased at the turn events had taken. The Roman Catholic party were diametrically opposed to the Company. The Protestants were as much in favour of it, for they were persuaded that the British occupation meant peace. Towards the end of the year, Captain Lugard, who had done good service elsewhere in Nyassaland, and whose services had been lent to the Company by Her Majesty's Government, arrived in Uganda, and a treaty was concluded with the king, by which the country was formally placed under the protection of England. Captain Lugard, after erecting, near the capital, a fort called Kampala, and after effecting something approaching to good and orderly government, proceeded farther inland, and returned with several of the soldiers who had been left behind by Emin Pasha with their camp followers. He had then a respectable force at Kampala.

The community in Uganda was divided into three distinct parties—the Muhammadans, who had been defeated and had withdrawn from the neighbourhood of the capital; the Protestants, who were enthusiastically in favour of the Company; and the Roman Catholics, who had most power over the king. The two latter were bitterly opposed to each other, and both feared and hated the first. We may here state our great regret and sorrow that such terms as express the long-standing religious feud of Europe should have been introduced into the new Christian State of Central Africa. They were almost inevitably used in religious teaching when the Jesuit missionaries intruded into a field already occupied by others; but it is peculiarly lamentable that they should be employed to express party feeling, which has nothing whatever to do with the inculcation of Christianity. It must be remembered that native Christianity in Uganda is only ten years old. It

is most important to bear in mind that the feuds, which subsequently led to civil war, had nothing whatever to do with religious differences, but related entirely to questions about the occupation of the land and the possession of power. It must also be borne in mind that it is the policy of Roman Catholic missionaries in such lands as Uganda to mix themselves up with local politics; and we may further say that it is distinctly against the rules and regulations of the Church Missionary Society for their agents to adopt such a line of action. We feel certain that, as a rule, they carefully abstain from any such interference. The nationality of the two bodies of missionaries must likewise be remembered, and it will be seen how readily terms like French and English can be taken into the mouths of the people of Uganda.

The directors of the British East Africa Company, towards last summer, came to the decision that, on financial grounds, they must withdraw from Uganda because their finances were not able to bear the strain of continued occupation. This withdrawal was postponed in consequence of the liberal contributions of many who were deeply interested in the matter, more particularly the contributions of friends of the Church Missionary Society. News of the contemplated withdrawal, when it reached Uganda, was most disastrous, and it is necessary to remember this at the present time, when a similar announcement of withdrawal is hanging over that country. It precipitated a most terrible civil war. This is not the place to relate the narrative of this lamentable strife. It will be sufficient to state that Captain Lugard, as British Commissioner, acted with the greatest tact and judgment, and for a long time was successful in averting hostilities by his impartial administration. When, however, intelligence of the threatened evacuation induced the French party to attack his fort, he extended his protection to the other side. The king and his adherents were routed, and order was re-established by the Company's forces. The despatches of Captain Lugard, which have been published in the papers, give a clear soldier-like statement of the course of events, both during the war and since. Order has been fully restored. The country has been divided between the Roman Catholics, the Muhammadans, and the Protestants, the Muhammadans being wedged in between the Roman Catholics in the west, and the Protestants in the east. The latest accounts inform us that the country is recovering from the effects of the war. The ordinary peaceful avocations are being pursued, and mission work is progressing.

After this brief and rapid survey of the history of the past, we come to the consideration of the present situation. When the decision of the directors of the British East Africa Company

to withdraw from Uganda was averted, it was announced that this postponement of withdrawal was only temporary. The directors consequently stated this spring, or in the early summer, that they must positively evacuate the country by the last day of this year. The matter was taken up by the Committee of the Church Missionary Society, who are so deeply interested in that land, and in the infant church there. They waited on Lord Rosebery, now Minister for Foreign Affairs, and laid before him the facts of the case, and earnestly urged that the attention of the Government might be drawn to the gravity of the situation. The Society is, however, a purely religious society, and does not intermeddle with politics. The deputation, therefore, purposely refrained from stating what course the Government ought, in their opinion, to pursue. If they had done so, they would at once have stepped out of their own immediate province on to political ground. The Committee's interest in Uganda is not, however, only spiritual, for they cannot forget the moral and material advantages which even a nominal acceptance of Christianity confers upon a nation. They have, therefore, in a resolution, which has been widely circulated in the papers, endeavoured forcibly to draw the attention of the English people to their strong moral responsibility towards the people of Uganda. But there the Committee's province ceases, and it is not for them to point out what ought to be done. A few days after the reception of this deputation, Lord Rosebery, in a letter to the directors of the British East Africa Company, informed them that the Cabinet, after consideration of the matter, had decided to undertake the payment of the expense of the Company's remaining in Uganda for three months longer; but, as we read the letter, he gave no hope of the Government's assuming full and complete responsibility after the end of March next. "The Government," he wrote, "accept the principle of evacuation." No words could be more explicit, and the time of grace thus afforded the Company is intended only to avert the danger that might arise from immediate or hasty withdrawal. The directors accepted the offer of the Government, and the question now is, whether the people of England will rest content with this position, and will permit a fair region like Uganda to be abandoned to the anarchy and bloodshed which must inevitably follow evacuation.

We will divide our observations on this question into the three heads which Captain Lugard mentions in his admirable and temperate letter to the *Times*, only altering their order. These heads are political, commercial, and philanthropic. By political we, of course, mean, as we have already stated, what appertains to imperial, not to party, politics.

1. *Political*.—In the first place we will consider what

seems to us the inevitable consequence of evacuation. We cannot do better than give Captain Lugard's opinion, written in a despatch from the spot on January 4, and supplement it by his last utterance on the subject, so many important events having intervened between the two statements. This will show how little his opinion has changed. "The immediate result of our withdrawal," he wrote in January, "would have been anarchy, and the rehabilitation of the Muhammadan Raj, accompanied by a terrible amount of bloodshed. Further, our withdrawal from Southern Unyoro and Toru would mean the wholesale massacre of all those people who, relying on our pledges of protection, have sided with us." Writing in October, after the experience of the civil war, and the subsequent political history of the country, he says: "Supposing evacuation were carried out, the Protestant political faction would either leave the country, in which case they must fight and kill the natives of the country in which they propose to settle, or they would remain behind. In the latter case they would be compelled to unite with the Muhammadans, and these two factions, being both bitterly hostile to the Catholics, would immediately prepare to exterminate them. Finally, it is absolutely certain they would quarrel between themselves, and what the ultimate result of the ensuing anarchy and chaos would be it is hard to determine." This is, indeed, a terrible picture, drawn by the hand of one who ought to know what he is writing about; and it seems to us that it would be imperative, if such a catastrophe were to occur, for the English Government at once to step back, in order to restore order and stay bloodshed. Lord Rosebery, in his verbal reply to the C.M.S. deputation, alluded to the possibility of another Soudan campaign; but to us it appears much more likely that evacuation would lead to another Abyssinian or Soudan campaign, than that remaining in the country would; and that the expense, for his lordship referred to the British taxpayer, would be infinitely greater in the event of such calamities following evacuation, than the cost of immediate occupation, which Captain Lugard puts at the comparatively moderate sum of from £40,000 to £20,000 a year.

We freely confess, however, that the strongest political consideration that weighs with us is, the forfeiture of national honour which would be entailed on the nation by withdrawal. The British Commissioner has clearly and distinctly stated that he entered into treaty with the King of Uganda in as solemn and binding a manner as could well be imagined. He uses the following strong terms in his report to the directors of the Company: "We are pledged to remain here by all the binding force of a treaty, to maintain a Resident in this

country, and to protect the king. Both by treaty and by repeated verbal pledges that we should infallibly remain, I have at once involved both the Company's honour and my own, and also that of the British nation, since these people are aware that I am an officer holding the Queen's Commission, and, being unable to discriminate between the Imperial Government and Chartered Companies, they look on me as sent by the Queen, and on my pledge as emanating from her Most Gracious Majesty herself." Since his return to England he has repeated this assertion in quite as clear, though not in such emphatic, language. "I, as the accredited agent of a Chartered Company," he wrote to the *Times*, "acting within my instructions, gave pledges—and my action in this matter has never been criticised or even discussed—pledges which I am naturally anxious to see fulfilled for the honour of the Company in whose name I made them, and of the nation whom that Company represented." This contains the kernel of the whole case. The British Commissioner at Mengo, whether rightly or wrongly, pledged the honour of the British nation to remain in Uganda, and to exercise authority. There may be the greatest diversity of opinions as to whether he was justified in his action, but the bare, hard fact remains that he has thus acted. Can the British Government set this action aside without deeply and seriously compromising the honour of the nation, the Government, and the Queen? This is not the way in which the splendid Imperial authority of England has been won. There is a wonderful similarity between the youthful British East Africa Company, and the grand old East India Company. It seems to us simply marvellous that, after the abolition of the latter as a governing power, the nation having thereby solemnly declared that the affairs of a dependency like India can be better administered directly by the Queen's Government than through a Chartered Company, a similar Company, possessing political authority and the power of life and death, should deliberately be permitted. But such a Company has been established, and a just comparison can be made between the two. Let us endeavour to realize what would have been the state of the case, upwards of seventy years ago, during the great Mahratta War in India. If the Honourable Mountstuart Elphinstone at Poonah, or Mr. Jenkins at Nagpore, had pledged the honour of his king and country at these Mahratta Courts, would this nation have failed to fulfil the pledge thus made? We firmly believe that the Government is bound by their charter and by treaties, such as that executed at Berlin in 1890, to uphold all treaties and engagements made by the Company. If they do not, then English authority throughout East Africa will be

weakened, and the evil influence will be felt on the Niger, and in other places where Companies are established; the national tenure of Egypt will be relaxed; and the fair fame of England throughout the Dark Continent will be tarnished.

2. *Commercial*.—We believe that the advantages which would be obtained by this nation in bravely taking on itself the responsibility of remaining in Uganda, occupy a secondary position to the political advantages. They will, however, be very great. Uganda is, as we have already stated, a fertile country; but it seems to be less fertile than Unyoro, and other neighbouring and dependent provinces. It is swampy, and better adapted for pasturage than for extensive agricultural operations. According to Mr. Stanley, however, the coffee-plant and sugar-cane are both indigenous in the Uganda territory, while the tea-plant could easily be cultivated. There is an abundance of banana and plantain groves; but the great hope of commercial enterprise is in the character of the people, who are highly intelligent, and are ready and eager to avail themselves of every form of commercial advantage. They will themselves be excellent traders, and, as they have hitherto made their influence felt all round the Victoria Nyanza and to the north, they are likely to be as active in their commercial, as well as in their political, instincts. The last request of the Katikiro, the chief political authority under the king, to Captain Lugard, is almost comic in its earnest simplicity. It was that he should send up white donkeys and opera-glasses, for which they would pay any price, while stationery and utensils would be eagerly bought. The chief articles of commerce would be ivory and salt, of which there appears to be an illimitable supply in the regions to the west. The capabilities of the country, including all the dependent provinces, seem great and expansive; but the one main desideratum is a railway and good roads to the lake from the coast. There is no doubt from the report of the officers, who were lent by the Government to the Company for the purpose of making a survey for a line of railway, that not only are there no insuperable obstacles to the construction of a line, but that the making one would be a comparatively simple and easy task. It appears from all accounts that the commercial prospects are fully as bright as the political.

3. *Philanthropic and Religious*.—We have left the philanthropic and religious aspects of the question until the last, because they are infinitely the most important. There can scarcely be a doubt that, should Uganda be abandoned, and war and anarchy ensue, there will be a terrible increase of the slave trade, which has lately been vigorously kept in check by the action of the British East Africa Company. To give the

directors their due, it must be acknowledged that one of their main objects is to keep down this infamous traffic. It has been effectually subdued by the inferior position of the Arabs in Uganda, and we may take it for granted that, even if that country be not situated on one of the great lines of the slave caravans, as some assert, there must be a vast increase of slavery, owing to the custom of Africans to sell into slavery their captives in war. A firm, capable, and just administration established by England in Uganda, would be a far more effectual means of checking the slave trade than all her armaments on the coast. This thought seems to have weighed more with Lord Rosebery, when he received an influential deputation from the British and Foreign Anti-Slavery Society, than anything else. He very naturally fastened on Mr. Bosworth Smith's happy phrase, "the continuity of England's moral policy." We should have preferred to have put it, the continuity of England's Christian policy. The Foreign Minister's eloquent enlargement on this phrase is a cheering augury that those who desire the retention of Uganda have in him a sincere ally and friend. In considering this aspect of the question, we must not for a moment forget the provisions of the Act of the Conference, signed at Berlin on July 2nd, 1890. In that agreement the Powers of Europe solemnly stated that the best mode of suppressing the slave trade was for certain of the Powers to throw their protecting shield over the African states, and gradually to establish in the interior strongly occupied stations, in such a way as to make their protective action effectually felt. It is expressly stipulated that, in case of the delegation of their authority to chartered Companies, these Powers "remain, nevertheless, directly responsible for the engagements which they contract, and guarantee the execution thereof." This is obviously applicable to the case of Uganda.

The strongest claim, however, is on England, as a Christian nation. We have shown that a flourishing Christian Church has sprung up there, which exhibits every promise, in the event of a continuation of peace and order and good government, of expansion and of growth. Ten years ago there was not a solitary Christian there. Now "Uganda," as the Archbishop of Canterbury recently said, "is a land which has drunk the blood of martyrs," and he recorded "the emphatic prayer that our country's course may be so shaped that Christian converts may not be abandoned to imminent destruction." It must be remembered that the missionaries of the C.M.S. went on their perilous enterprise at their own risk and on their own responsibility. During the early years of the mission, the Committee sought no protection for them from

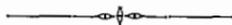
England or from other sources, even in times of trouble and persecution. No external aid was demanded when converts were tortured and burnt. No cry for vengeance rose when Bishop Hannington was murdered. But the whole position has been changed by political events, over which neither the Committee nor their missionaries had any control. They cannot revert to the condition which they once willingly and joyfully occupied. Uganda itself cannot return to the position it was in before it came under British influence. Even the French missionaries demand continued British protection. The impossibility of returning to the *status ante quo*, and the difference between the former position of the missionaries and the present state of affairs, has been admirably put by both Bishop Smythies and Bishop Tucker. We quote one passage from a letter written by the latter to Sir Gerald Portal, the Consul-General of Zanzibar. "I deprecate," he says, "in the very strongest terms, the idea that missionaries, in penetrating into savage and uncivilized countries, should expect aid and protection from their home Government. But, if the missionaries have no right to compromise the home Government, on the other hand the home Government, I maintain, has no right to compromise the missionaries. And this, I submit, is what her Majesty's Government has done with respect to Uganda."

All parties unite in the request that, on the retirement of the Company from Uganda, her Majesty's Government would be pleased to take that country under their immediate protection. King M'wanga, who very well knows what he is about, has written a letter to the Queen, with the petition that she would assume the Government of his land. But to us the most touching of all is the letter which the Christians of Uganda addressed to the Committee of the Church Missionary Society, whom they call their "friends," their "fathers in the Gospel," "the elders of the Church who sent those who have come to teach us the Gospel of Jesus Christ." "Our friends," they write, "we tell you the truth, we shall undoubtedly fight among ourselves if the English authorities leave. We have now made peace through the intervention of the Company; so, if the Company leave Uganda, the whole country will become a wilderness."

We are fully persuaded that the right course for the Government is to guarantee the interest on capital to be subscribed for the construction of a railway, and to take full possession of Uganda, at all events, until the British East Africa Company is in a position to return, and to establish there under a duly authorized British Commissioner a stable and orderly administration. This is the only safe and honourable course of action, and it is the right one politically, because the word of the

nation is pledged, and to forfeit that understanding would weaken the influence in Egypt, on the Niger, and throughout Africa; because it will prevent France, Germany, or Belgium occupying the land; because it will avert anarchy and bloodshed; because all parties in that country demand it. It is the right one commercially, because Uganda is an admirable centre and outlet for new enterprises of trade and civilization. It is the right course from a philanthropic and Christian point of view, because it will tend considerably to put down the slave-trade, and because the position of all who trusted English honour—Soudanese, English missionaries, and native converts—would be hopelessly compromised by abandonment, and the continuity of our Christian policy would be roughly and rudely broken. The question now before the people of England is very clear, Shall the light of civilization which necessarily follows the introduction of Christianity be withdrawn from Uganda, and that country plunged once more into the darkness of anarchy and desolation, and become, as the people themselves pathetically say, a wilderness?

HENRY MORRIS.



ART. IV.—THE TEACHING OF TENNYSON.

I. BY THE DEAN OF SALISBURY.

IN the glowing and characteristic sermon preached by the Master of Trinity on the 16th of October, Dr. Butler—fit successor of Whewell and Thompson—spoke to the men of Trinity of the sense in which Tennyson “was a religious teacher, speaking to our hearts and minds some authentic word of God.” The preacher then recalled his hearers to the time when Julius Hare wrote, in the dedication of “*Guesses at Truth*,” of the glorious gift God bestowed on a nation when he gave them a poet—that poet being Wordsworth—whose praises and title to honour John Keble a few years afterwards so truly recounted in the dedication of his Oxford lectures. To the Master of Trinity there must have been a mournful satisfaction in writing the following sentence: “As it was said of Chatham, that no officer ever entered his room without coming out a braver man, so might it be said of our Trinity poet, that no man ever had the privilege of a walk or a talk with Tennyson without a deepening within him of the conviction how vast a part of all religion is the soul’s truth with its God.” Many years ago, Mr. Moultrie, himself a poet, the friend of Præd and Derwent Coleridge, in a poem called “*The Three Minstrels*,”

described in vigorous words his impression of a talk with Tennyson. We venture to give them *in extenso*.

Racy and fresh was all he said,
 Not cramp'd by bands of sect or school ;
 He seem'd not one who thought by rule,
 Nor one of any truth afraid !
 But bold of heart and clear of head,
 The course of human thought review'd,
 And dauntlessly his path pursued,
 To whatsoever goal it led.
 A man, indeed, of manly thought,
 Inhabiting a manly frame,
 A man resolved, through praise or blame,
 To speak and do the thing he ought.
 Sometimes in phrase direct and plain,
 At which fastidious ears might start,
 He clothed the promptings of his heart,
 The strong conceptions of his brain.
 But in and o'er whate'er he said,
 Ingenuous truth and candour shone ;
 In every word and look and tone
 Was nobleness of soul display'd.
 And if perchance, for form and creed,
 Pugnacious less than some may be ;
 Yet Christian eyes at once might see
 In him a Christian bard indeed.
 And well may English hearts rejoice,
 That queenly hands around the brow
 Of one so graced the laurel bough
 Have wreathed, as by a nation's choice.

In Professor Palgrave's selections from the lyrical poems of Lord Tennyson, there is a remarkable passage from a letter of Arthur Hallam to Mr. Gladstone: "I consider Tennyson as promising fair to be the greatest poet of our generation, perhaps of our century." These words were written in 1829, and there are few things more astonishing in the whole history of literature than the sure confidence possessed by Tennyson's friends that a day was coming when he would be fully recognised, not only as a poet, but as a spiritual guide. The friendship of Arthur Hallam and Alfred Tennyson has become, as the Master of Trinity well puts it, "as one of the chief factors in the mental and spiritual life of two generations." The time is not yet come when the proper place of Tennyson as a teacher can be determined; but some estimate may be formed of the gradual advance he has made towards the position from which a man feels justified in using his great power as an aid to "self-reverence, self-knowledge, and self-control." When we turn to the review of Tennyson's two volumes, written by John Sterling fifty years ago—a review which had a most remark-

able influence upon the reading public of the time, we find, to our surprise, that the poems, which to many minds had a real didactic influence, failed to attract the admiration of the reviewer, and are somewhat perverted from their original intention in his representation of their meaning. Sterling's estimate of the "Palace of Art" is utterly different from that of the Master of Trinity, and it is curious to read his censure of "The Two Voices," which he calls a dispute on immortality, adding nothing to our previous knowledge. There are, however, in this article, admirable as it is in many respects, significant traces of the supremacy which Goethe exercised over Sterling's mind in his later years. Led by Carlyle, Sterling had brought himself almost to deny that the poet has a right to be a teacher at all. In his eulogy on Wordsworth, after saying that Wordsworth has strangely wedded his philosophic love to the sweetness of poetry, he adds: "But the poetry would have streamed out in a freer gush, and flushed the heart with ampler joy, had the moral been less obtruded as its constant aim." During the years between 1842, and the publication of the "Princess" in 1847, remarkable changes of opinion became evident in both our great English Universities. At Oxford especially, the rapid changes of religious feeling, caused by the defection of the great religious leader, threw many minds into confusion and bewilderment. The phases of doubt and faith so palpably reflected in the poetry of Arthur Hugh Clough and Matthew Arnold are the standing memorials of a time of great intellectual excitement, and are in themselves passionate expressions of a desire for satisfaction and rest in a time of disquietude. Many, however, turned to Tennyson, with the hopeful feeling that a great poet might one day assist their efforts to escape into a clearer atmosphere. The noble passages of the "Morte d'Arthur," the grave pathos of the "May Queen," and the exquisite picture of pure affection and wedded love in such poems as "The Gardener's Daughter," were prophecies to many hearts of what was coming, and when at last "In Memoriam" admitted readers to the intimate knowledge of the secrets of the poet's heart, it was widely felt that a true teacher had sounded the depths of human sorrow, and brought out into strong, clear relief the contrast between sickening doubt and the sublimest hopes.

It is not, perhaps, quite easy for those who felt many years ago, as Robertson of Brighton once expressed it, that the debt which human beings owe to the author of "In Memoriam" was only second to that which they owed to Dante, to write calmly and tranquilly as to the soothing influence produced by many of the best-known passages in the poem. Mr. Brimley has well said: "There are thousands of men and women whose affections are akin to those of these great poets

—Shakespeare and Tennyson—and who are grateful for the power of reading in beautiful poetry an adequate expression of their own deepest feelings. We know that such persons find in ‘In Memoriam’ the sort of consolation and strength they find in the Psalms of David. The *suspiria de profundis* of great minds give articulate expression to, and interpret the sorrows of, lesser minds, which else would darken life with ‘clouds of nameless trouble,’ and perhaps never find a peaceful solution.” In the volume of “Lectures and Addresses,” published in 1858 by the friends of Robertson of Brighton, there is a reprint of two lectures on poetry, in one of which is contained an eloquent and vigorous vindication of “In Memoriam,” in answer to a review in the *Times*. What Robertson says of the real, essential character of “In Memoriam,” as appealing to the grand, primary, simple truths of our humanity, is the reason why it has become so dear to the minds of English men and women.

An accurate critic of Tennyson’s poetry, who wrote before the publication of “In Memoriam,” could hardly have said “that the noble task of standing in the van of the world, and leading on to good, of marshalling all that it has of beauty and excellence for the battle, of suggesting new lines of operation, new channels of thought, and thus developing its powers by combining them, belongs to other parts, but not to him,” in the days when men found comfort and strength from the plaintive notes of Tennyson’s elegies, and gathered new ideas as to chivalry and love from the “Idylls of the King.” Those who are curious in such matters would do well to compare reviews of Tennyson’s poems, such as the one from which we have just quoted in the *Christian Remembrancer* of 1849, and attributed to a Fellow of Oriel, who is now from ill-health disabled from rendering real service to philosophy and theology, with the celebrated critique in which, ten years afterwards, Mr. Gladstone, in the pages of the *Quarterly Review*, poured forth his glowing enthusiasm over “In Memoriam” and “The Idylls of the King.” With the war verses in “Maud” the writer quarrels; but there are noble passages of eulogy expressive of the highest admiration for the truly religious tone which moves throughout the “Idylls of the King.” “The chastity and moral elevation of this volume, its essential and profound, though not didactic Christianity, are such as, perhaps, cannot be matched throughout the circle of English literature, in conjunction with an equal power.”

In the Master of Balliol’s introduction to the “Gorgias” of Plato, we find an expression, in strong and simple words, of what the real domain of poetry is. “The noblest truths, sung

out in the purest and sweetest language, are still the proper material of poetry. The poet clothes them with beauty, and has a power of making them enter into the hearts and memories of men. He has not only to speak of themes above the level of ordinary life, but to speak of them in a deeper and tenderer way than they are ordinarily felt, so as to awaken the feeling of them in others. . . . The poet of the future may return to his greater calling, of the prophet or teacher; indeed, we hardly know what may not be effected for the human race by a better use of the poetic and imaginative faculty. The reconciliation of poetry, as of religion, with truth, may still be possible."

It is the glory of Tennyson to have witnessed in a changeable age to the permanence of great primal truths. Without any deliberate attempt to impart belief as a necessity for man, he has shown with positive insight the real predominance and immortality of love and truth. The remarkable lines in "Locksley Hall, Sixty Years After"—

Truth for truth, and good for good, the Good, the True, the Pure, the
Just;
Take the charm for ever from them, and they crumble into dust,

strike the keynote of the poet's inward meditations, in his latter years, on the mystery of life and the great Hereafter. We can hardly be too thankful for such an influence, for such a teaching. The purity of a home, the love for ardent liberty, the scorn of all that is mean and low—all these things have had a weight and effect in moulding youthful thoughts and directing youthful energies. There is a real feeling, too, for the poor, a love for the path of duty, as the way to glory, sure to tell upon all who read the writings of great Englishmen in the years to come. The highest thoughts of men and the greatest deeds of the past are reflected in the teaching of Tennyson. There will be many differences of opinion as to the place he is to hold in the roll of English poets; but with one consent we may feel confident, that the critics of the future will extol his loftiness of aim, his purity of purpose, and his intense desire for truth.

G. D. BOYLE.

II. BY E. H. BLAKENEY.

THE death of Tennyson has robbed England of the greatest of her poets since Milton. Not, indeed, that there have been no poets since then, who may have excelled Tennyson in special aspects of their art. Other poets have, doubtless, been wrought of stronger fibre, or possessed of a genius touched with a more consuming fire; Wordsworth, for instance, has

greater majesty; to Shelley there belongs a higher quality of lyrical expression; Browning, again, has a surer psychologic insight, more dramatic force, a greater decisiveness and incisiveness of thought. But to none of these great writers was accorded the supreme distinction of holding the poetic faculty in such completeness and ordered fulness. Tennyson, it must be confessed, is unique. His best work represents the characteristics of purity, dramatic fervour, unrivalled clearness of utterance, and subtle charm of language linked to beauty of thought, all welded together into harmonious unity and strength. A poem like the "Daisy" may fitly be deemed typical of the very highest form of expression of which language is capable. To none more justly than to Tennyson might be applied those words¹ of his in which he admiringly addresses Virgil:

Landscape-lover, lord of language
 more than he that sang the Works and Days,
 All the chosen coin of fancy
 flashing out from many a golden phrase.

We no longer marvel that Robert Browning should speak of him as "in poetry, lofty and consummate."

That to Tennyson belongs of right this pre-eminence, certainly among all who were his contemporaries, is a fact which no one will dispute who is really competent to judge. But his greatness is not limited to a perfect mastery over all the keys and stops of our language. Never have the sorrows of the human heart mourning for

The touch of a vanished hand,
 And the sound of a voice that is still,

been dealt with so tenderly, or with such inimitable delicacy as in the well-known and well-loved cantos of "In Memoriam," where the poet's grief for the death of his friend, Arthur Hallam, is depicted. There are but three other tributes to the memory of the dead raised by the classic poets of England in imperishable verse—Milton's "Lycidas," Shelley's "Adonais," and Matthew Arnold's "Thyrsis." Yet how far do even these masterpieces of threnody fall short of the noble lines in which Alfred Tennyson has enshrined his sorrow! For "In Memoriam" is something far more than the sole record of an abiding grief; it is sorrow sublimated, and carried

¹ Written "at the request of the Mantuan for the nineteenth centenary of Virgil's death," some time in 1881. This ten-verse poem is an astonishingly fine production, and *alone* sufficient to rebut the impertinent suggestion of some critics, who would have it that Tennyson's later poems show a falling off from the productions of his earlier years. See an admirable article by Mr. Herbert Paul, M.P., in the *New Review* for November, which deals with this very matter.

out of and beyond itself, by the instrumentality of Faith, Hope, and Love;—faith in that

One far-off divine event

which shall gather up the broken fragments of human life, and knit them together into the indissoluble unity of the Divine life; hope, which trusts that "beyond the veil" the mystery of sin and suffering and death shall be solved in the light of the Divine presence; love, which, "despite the distance and the dark," can yet look unflinchingly up, even when calamity's waves beat fiercest against the soul, and still believe that the trial does but work patience, and patience the full knowledge of that Divine love which passeth all understanding.

Steel me with patience! soften me with grief!
Let blow the trumpet strongly while I pray,
Till this embattled wall of unbelief,
My prison, not my fortress, fall away!
Then, if thou wilt, let my day be brief,
So Thou wilt strike Thy glory thro' the day.

The thought embodied in the magnificent sonnet¹ from which I quote these six lines, forms (I conceive) the central point of all the prophet's moral teaching; and, in the compass of a few lines, written but a short while ago, I find the final expression of a life's unwavering faith.

The forces which were at work at the beginning of the present century are well-nigh played out—or, rather, have been deflected into other channels. The early years of the century were abundantly rich in expectations, expectations which, though in many cases doomed to grievous disappointment, have unquestionably helped to mould (or modify) all subsequent thought and speculation. Wordsworth had sung us his great "Exordium," preface—so to say—of what was to follow, well before the sands of the first stirring decade had run out. Keats, unrivalled as a painter of the sensuous and emotional, died early—too early, in fact, to give us any message, if message he had to give. Shelley, despite his splendid genius, and notwithstanding his wistful craving after intellectual beauty (in company with some not very healthy ideals engendered by a curiously unbridled imaginative gift), was far from fitted to deliver any true message to humanity, which humanity could not better have done without. Disguise it with all the borrowed beauty we please,

¹ Entitled "Doubt and Prayer," printed in the collection of singularly beautiful poems which go to make up "The Death of Ænone"—a volume that now, alas! we must sorrowfully cherish as the poet's farewell gift to us. It was only published on October 28th, three weeks after the death of its writer.

still Atheism remains Atheism, nothing but a sounding synonym for Death; moreover, to be told that "this mighty sum of things for ever speaking" is, when all's said and done, but merest carrion—*this*, I say, would not be likely to commend itself as a gospel of good tidings to mankind at large. "Man," says a modern writer, "is a spirit inhabiting a universe, not a mere biped trudging about on a dirt-heap;" and it is the natural outcome of this that he refuses to acquiesce in any system or creed that ultimately is powerless to raise him into closer communion with Him Who is Himself the Eternal Wisdom, and Living Spirit, of the Universe.

Four great teachers did assuredly arise out of the confusion and strife of those days, destined, in the providence of God, to give greater permanence and reality to the spiritual conviction of humanity, and to quicken and intensify belief in God, the soul, and immortality. Carlyle (1795-1881), pessimist as he undoubtedly was—he had some reason for it, too—never, in his darkest moment of despondency, ceased to reiterate *that*. The Eternities, the "Immensities" (as he called them), the awful responsibility of the human soul before its Creator, the need of noble effort in doing the thing that is righteous and true, and in working while it is yet light—these were themes he never wearied of expatiating upon.¹ The message might not be complete—what message of man ever could be?—but it was a veritable message, outspokenly denouncing lies and cant and sham, and shaking with its trumpet-notes the heart of the people, too often, alas! lapped in indifference and girded about with godlessness—not the less godless, one whit, because thinly disguised with the hollow semblance of religion that had no relation to conduct. Carlyle's great and never-to-be-forgotten merit is his having recalled men to think of those truths which verily have been, and are, and shall be hereafter. "Is not the life more than meat?"

And if we owe to Carlyle this powerful initiative, we as truly owe to the teaching of Ruskin the furtherance of those eternal principles of right and wrong which no honourable man can dare to neglect. Ruskin not only insists upon, but also indefinitely applies, this great principle, that, inasmuch as "the earth is the Lord's and the fulness thereof"—fulness, that is, of intellect, of emotion, of bodily strength, and of beauty also—

¹ Comp. his Journals of 1868-1869 *passim*. I extract one or two striking bits:—"Had no God," he indignantly exclaims, "made this world, it were an insupportable place. Laws without a lawgiver, matter without spirit, is a gospel of dirt. All that is good, generous, wise, right . . . who or what could by any possibility have given it to me, but One who first had it to give?" Again he well says, "He who traces nothing of God in his own soul, will never find God in the world of matter."

life is but a passing shadow and a thing of naught, unless we are resolved to walk humbly before Him; loving righteousness and hating iniquity; and prepared to maintain those things that are lovely and of good report, folded far from all fear of ravin, and shepherded in peace. To Ruskin's teaching we owe the perpetual insistence on the acknowledgment of the Almighty as the Beginning and Ending of all truth, power, goodness, and beauty.

Let knowledge grow from more to more,
 But more of reverence in us dwell;
 That mind and soul, according well,
 May make one music as before,
 But vaster.

In Memoriam.

In 1812, just seven years prior to Ruskin's birth, and three years after Tennyson's, was born Robert Browning; and he, too, had a message of cheer and strong encouragement for his generation. In song he is, in many respects, the counterpart of Carlyle with his titanic prose. And throughout all the splendid triumphs of his dauntless genius went the echo of words whose burthen is one of high confidence, whose cadence is a cadence of hope.

He at least believed in soul, was very sure of God.

But confidence, hope—in what? Surely a confidence—which he, in common with all wise and noble men, shared—in the ultimate triumph of right over wrong; the quiet illuminating hope that, with God in His heaven, all was—nay, *must be*—ultimately right with the world. This was the secret of Browning's influence upon his generation. Can we, if we reflect upon the hopelessness of the new creed of these latter days, and its paralyzing effects on all sound religion, regard that message save as big with blessing hereafter?

Thro' the cloud that roofs our noon with night,
 Break, diviner light!

Never, perhaps, since the break up of the crude beliefs of ancient Greece, and the subsequent rise of the various philosophical schools, has there been such perpetual burden of doubt, such weary heart-searching, such perplexity (and, in too many cases, such intellectual anarchy), such "obstinate questionings" and "blauk misgivings," as in the present day. It is the Nemesis, possibly the inevitable Nemesis, of the scientific spirit of the age. To what extravagant hopes did this science, at its birth, give rise! True, science has done much; but has it brought up the golden years, as men fondly, vainly imagined? No; it has not even bound up the heart of one single soul that was sorrowful, or calmed the deathbed of one single tired spirit. The awakening out of that dream has been bitter to many.

Sin and misery are still present in the world, and science has devised no remedy; the golden age is still afar off. At a period like this, of mental depression and spiritual crisis, Tennyson has assuredly proved himself supremely helpful; not because he quells the doubts that do so easily beset us, or resolves the discordant note in our lives, but because, with ever-growing persistency, he summons to our aid those half-forgotten truths that "wake, to perish never."

He points to the underlying unity in which, when analysis has finished its appointed work, and all the weapons of the warfare of criticism are perished, a sublimer synthesis may be reached, and a final reconciliation be made. By such reconciliation alone can the conflict be at length adjusted; this alone is the dialectic of the world.

It is something that, among the noblest treasures of English song, Tennyson has given us the invocation to Divine love which prefaces "In Memoriam."

Strong Son of God, Immortal Love,
Whom we, that have not seen Thy face,
By faith and faith alone embrace,
Believing where we cannot prove.

Is it not something too, that, with sympathetic insight, the poet has touched our hearts with the story of Enoch Arden, who saw that in self-sacrifice lay the secret of all the purest, most enduring affection? that he has stirred our feelings to the very depth, as we re-read there, in the parting scene between Arthur and Guinevere, the story of human sin, suffering, and repentance? or that our hearts burn within us, while we listen to those wild words of anguish wrung from the dying Rizpah? Is it not something for which our profoundest gratitude is due, that, in this iron age, the poet has penned us a few of the most stirring of patriotic lines, and some of the most exquisite of English lyrics, flawless in workmanship, and so inevitably human in their design?

He found us when the age had bound
Our souls in its benumbing round;
He spoke, and loosed our heart in tears.¹

Of the four Greater Prophets of this century, three have already passed into the "Silent Land"—Carlyle in 1881; Browning at the close of 1889; and now Tennyson, a greater, perhaps, than them all, the spokesman of his generation, the audible voice of all that was fairest in the thought of the time, whose words have, even during his lifetime, written themselves for ever upon the heart of a mighty people—he, too, has faded

¹ From Matthew Arnold's fine "Memorial Lines, 1850," written on the occasion of Wordsworth's death.

into the Unknown. With eye undimmed, and natural force unabated, he has gone, in the plenitude of his age, his fame, and his affection. How better can we take leave of him than in his own noble words, composed a few short months ago, on the death of the Duke of Clarence ?

The face of Death is toward the Sun of Life,
His shadow darkens earth : his truer name
Is " Onward," no discordance in the roll
And march of that Eternal Harmony
Whereto the worlds beat time, tho' faintly heard
Until the great Hereafter. Mourn in hope !

EDWARD HENRY BLAKENEY.

SOUTH-EASTERN COLLEGE, RAMSGATE,
November 5, 1892.



ART. V.—THE CHRISTIAN MINISTRY NOT A SACERDOTAL PRIESTHOOD.

PART I.

THE doctrine of a sacerdotal order carried on under Christianity draws on in its train so many perilous consequences to the faith and practice of Christians, that its revival among us at the present time cannot but awaken the most serious anxieties in the minds of all who look upon the oneness and exclusiveness of the priesthood of Christ as the very corner-stone of the New Testament, the one foundation of the faith and the hope of the disciple in every age and place. We can hardly honestly maintain such a doctrine unless we remove from the canon of scripture the Epistle to the Hebrews, which constitutes a professed and elaborate argument against the revival of it in any form. The contention of the writer of that epistle, or rather, connected discourse, is that a priesthood of succession is impossible in a case where the only possessor of the priesthood has an everlasting life, and, therefore, can have no successor; that there can be, therefore, no sacrifice beyond or in addition to that which He has made once for all, no altar but that on which He was offered, and which He Himself becomes to all who offer up spiritual sacrifices to God on the altar of His great atonement.

In the examination of this subject it is necessary to consider—

- I. The original constitution of the Church as an outward community—during the life of Christ.
- II. The nature and character of the Church as it came out from Judaism.

III. The ministerial character of the Christian ministry as contrasted with the sacerdotal order in the former Church.

I. It cannot but appear to every unprejudiced reader of the Gospel narratives that our Lord called into existence a society which had an equality throughout, every member of which had an equal and direct relation with Himself as the Head—the supreme and only Monarch of this spiritual community. The first principle of this society is the union of every believer with Christ in His Divine Person and life, separately and individually—"that they also may be one *in us*." As every disciple is thus equal with every other in origin, he cannot lose this equality when from his individual unity with the Head he passes on into a unity with the body whose members are severally united with the Head. And as Christ has not anywhere promised to be more with one believer than with another, none can claim a higher place or a greater authority in the heavenly kingdom, where the least is accounted as the greatest. The sovereignty of Christ admits of no such divisions of rank or caste, however the order of the Divine government may be framed and its offices and gifts distributed.

The "monarchy of the universe" was the grand ideal which led on Tatian to the belief in the unity of the Deity. The monarchy which Christ came to establish on earth was the corresponding feature of the great spiritual kingdom which He opened to all believers: "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." On the death and resurrection of Christ that new kingdom was founded and built up. "One is your Master, even Christ," were the words of its Founder to His new subjects; "and all ye are brethren." There is here no intermediate sovereignty. In relation to the supreme Head and to one another all Christians are equal, and form a society in perfect unity—a unity which could only exist in a body in which there was no division of caste or order in its proper sense. Our Lord appointed no vicegerent, no subordinate officer, to carry on His kingly power; no delegation of authority to enforce His supremacy. His kingdom recognised only distinctions of office and ministry, and divisions of godly labour. Every member of it was to be subject to every other in mutual ministrations and labours of love. Hence every claim of independent authority, every claim even to exercise such an authority in His name and by His delegation, involves a violation of the first principle of His reign, and the one foundation upon which it rests.

But He represented in His Divine Person not only the kingly, but the priestly or sacerdotal power. For the first time in the history of the Church the two offices became merged in one, and our Lord became the great High-Priest; the only Priest under the New Testament; the only Shepherd of the chosen flock; the only Lawgiver of the great community He had founded upon earth.

The attempt to set up a king by the former people of God was regarded by the prophet as an invasion of the Divine prerogative, inasmuch as "the Lord their God was their King." The attempt to set up an earthly kingdom, under an earthly ruler or pontiff—a title derived from heathenism—is as severely rebuked in the Divine Word as the former one was by the prophet. And though this division of the supremacy of Christ is less likely to occur among those who have cast off the unchristian yoke of the Papacy, the claim to the possession of a sacerdotal power has opened a still more insidious danger in the Church of Christ. The "gainsaying of Core" represented this rebellion in an earlier day. It was the rebellion of a tribe or caste against the dynasty of Aaron which represented Christ. We might well address the modern sacerdotalists in the words of Moses to the revolted Levites who were not content to be ministers to the high-priest in the congregation: "Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? . . . and seek ye the priesthood also?" Surely to minister to our great High-Priest ought to be a far higher privilege to the Christian than to "serve the tabernacle." It were but to repeat the sin of Korah were he to claim any portion of that priestly office which, like the kingly dignity, can bear no division, and have no proper delegation. Christ gave to all His children a ministry, and not a priesthood. The Apostle speaks in His name to all alike of the "ministry they have received of the Lord." He bids them to account the Apostles themselves only "as ministers of the Lord"; and though in many other passages he appears to separate the work and duties of this ministry, and to speak of the "ministers of the Word" as receiving a more special office under it, all who have received any spiritual gift are charged by St. Peter to minister the same one to another as good stewards of "the manifold grace of God." Though there were diversities of administration, there was no distinction in the principle or in the nature of the service. Every power which was created in the Church (and no power was created other than those spiritual powers with which Christ Himself in-

vested it) was given to the whole body and to every individual believer. Hence St. Augustine's words: "Claves datæ sunt non uni sed unitati"; and the kindred rule of the canonists: "Ecclesia per et propter Christum Petrus per et propter ecclesiam est"—both assertions founded upon the words of the Apostle: "All things are yours, whether Paul or Apollos or Cephas—all are yours, and ye are Christ's, and Christ is God's." The apostleship was thus subordinated to the Church, and in the election of Matthias this great principle was practically carried out. The immediate relation of the believer to Christ, excluding all human intervention or priestly authority, is also further proclaimed, and every member of the Church, whether Apostle or prophet, evangelist, pastor, or teacher, is merged, as it were, in Christ, in whom there is neither distinction of nation nor separation of caste, Christ being all and in all and over all. In conformity with this great principle of unity in Himself, our Lord laid out the plan of His earthly kingdom. He did not separate His disciples into distinct orders or castes, or form a kind of Levitical tribe to represent Him in His temporal absence; but He constituted His Church a vast and world-wide corporation, in which the distinctive characteristics of a sacerdotal order had no place. As a corporate and collegiate body, whose members are necessarily equal, He gave to it all the powers of the kingdom to hold in undivided participation. A shadow of this great truth is seen even in the Roman Church, in which the supreme powers of the Pontificate have destroyed His substance. For the succession from the Apostolic body is declared by the Council of Trent (Sess. XXIII. c. iv.) to vest in the whole of the Episcopate, and the idea of a personal and dynastic succession is thus entirely set aside.

The learned canonist, Dr. Stenning Böhmer, has, therefore, defined the Church as a *societas æqualis*, presenting none of those contrasts of order, caste, or privilege which civil kingdoms or states exhibit, which include every diversity of station, authority, and dignity. "It resembles," he observes, "rather the form of a college or corporation in which the members have equal rights, and whatever is done in the name of the body for its conservation and benefit is determined by all its members."

Such a constitution is involved in the very name of *church*, which (like that of *synagogue*, out of which it arose) represents a congregation, or union, of persons or bodies of men. It is further exemplified by the fact that, unlike a temporal kingdom whose subjects are limited to a particular place or nation, it unites with an equal bond all its members dispersed throughout the world. "For even if," as Vitranga observes, "the right

of meeting together is denied to the faithful, and they thus cease to form a *congregation*, they do not cease to be a *church*, in virtue of the spirit and faith which unite them."¹

This distinctive character of the Christian body as a *societas equalis*—a corporation in which every one of its members holds an equal part and has an equal interest—is indicated (L.) by the declarations of our Lord Himself, when He rebuked His disciples for their contention who should be greatest among them (Luke ix. 46); by the contrast He draws between the government of the princes of the Gentiles and His own (Matt. xx. 25); by the command to minister to each other in works of humility (John xiii. 13); and the prohibition against being called rabbi, on the ground that there is but one Master—Christ—and all His disciples are brethren (Matt. xxiii. 8, 9, 10).

The same principle was asserted by the apostles during the first days of the Church's history. In the election of Matthias every disciple had an equal rank and an equal franchise. In the election of deacons (Acts vi. 2-5) the same equality was established. In the first great assembly of the Church (Acts xv. 22, 25) the work of legislation was carried on by the whole body, and the entire jurisdiction was shown to reside in the electorate, and not merely in the elected.

In the practice of the Primitive Church we find this first ideal preserved in its most practical form. In the letters and communications addressed by one church to another we see the recognition of the congregation as contrasted with the individual. The very names of presbyter and bishop represent not a ruling, but an inspecting and directing power.

Again, the dependence of both presbyters and bishops on the whole church; the right of election, of judgment and deposition which resided in the whole body; the fact that church censures and judgments were pronounced in the presence and with the consent of the whole body; and that all laws for the regulation and the discipline of the Church were passed by the whole body—all these facts and usages point directly to the original equality of all its members and the corporate nature of the Church, which Tertullian well describes as a *disciplina confœderata* (Ap., c. ii.).

But here a question may arise in regard to the institution of the apostleship, and the ministerial office which originated from it, and the inquiry suggests itself how far the perfect equality established by Christ was modified or qualified by this selection of the twelve to a special office or ministration? But the very name chosen to represent it, as well as the view

¹ "De Synagogâ," l. L., p. i., c. i.

with which the apostles themselves regarded their office, is sufficient to prove that they never suffered it to disturb the equality which was the first principle of the constitution of the spiritual kingdom.

They even describe themselves as "servants of Christ"; they claim for all whom they address the title of "saints," than which none can be higher; they associate the "bishops and deacons" with the saints at Philippi, as though they recognised only a distinction of office between those who ministered and those who were ministered to (Phil. i. 1). St. James describes himself as a "servant of God"; St. Peter as a servant and apostle of Jesus Christ. In all these expressions they evidently look back to the injunction of our Lord, which constituted all Christian ministers and servants of the one supreme Master, and to the words which described at once their close relationship and perfect equality: "All ye are brethren."

How different was the appointment of the priesthood under the former covenant, under which a single tribe was chosen and a caste created, forming the Church an unequal society and constituting a dynastic rule! In that case a distinct separation was made in the congregation. First, a tribe was set apart for priestly ministrations; then a family out of that tribe was selected to carry on a dynastic high priesthood. Surely, if as Christians we believe that this was but the typical shadow of a greater and eternal priesthood, we can hardly admit even the supposition that any proper sacerdotal order can have been constituted under the reign of Christ.

II. But the impossibility of such a revival of an order which, on the fall of Jerusalem and in the dispersion of the chosen nation, became so soon extinct, is further shown by the history of the Church in its very earliest stage.

"The apostles," as the great Neapolitan historian, Giannone, observes, "and their successors propagated the Gospel in the provinces of the East by means of the synagogues, which, after the dispersion of the Jews, were founded in most of their cities."¹ From one of these synagogues it was that St. Paul, foreseeing a coming persecution; "separated the disciples" (Acts xix. 9), and first constituted the Christian disciples a distinct congregation. Hence it appears that the Christian Church came forth, not from the temple, its visible priesthood and elaborate ritual, but from the synagogue, its government of elders and presidents, and its simple and unadorned services of praise and prayer. And from the synagogue, too, it derived both its form of government by super-

¹ "Op. de' tre Regni," l. III.

intendents and presbyters, and its original liturgy, which may be clearly traced to the prayers of the Sch'moneh-essre and to the beautiful ritual of the synagogue worship.

Where, then, can we find the foundation or the materials for a new priesthood, or for a new division of the people of God by the creation of a sacerdotal caste or order? When Christ took up His eternal priesthood, and had gone up on high, leading captivity captive and receiving gifts for men, man had no longer any outward gift or sacrifice to render Him. The sacrifice of prayer and praise, as the ancient Apologists affirm, was all that was left for man to give or for the Eternal One to receive at his hands. The sacrificial system of Judaism was at an end with the destruction of the temple. It could receive no resurrection-life under Christianity, in whose founder the sacrificial system had its completion and its end. For He "needeth not daily to offer up sacrifice . . . for this He did once when He offered up Himself" (Heb. vii. 27).

Nor has the Church itself such a need as this. For the contrast between the state of the former and the latter Church at this point is most significant and most instructive. In the one the Spirit of God was restricted to the prophets and special servants of God, to whom He revealed Himself from time to time; in the other the Spirit of God is poured out upon all flesh. In the one the priesthood is confined within the strict limits of a dynasty or a tribe; in the other all alike are enabled to become kings and priests to God, offering Him those spiritual sacrifices which alone are acceptable to and accepted by Him. In this declaration of the universal priesthood under Christianity there is nothing to disturb in any degree those differences of administration which St. Paul asserts in so many places of his writings. When the Church came out from the synagogue it bore with it those distinctions of office, and even those very titles of office which belonged to the synagogue, and which, from their practical utility, were as necessary under the Christian as under the Jewish law. As Giannone observes, in the passage already cited, "From this period the Apostolic Churches began, in regard to their external polity, to give the superintendency to one of their ministers, and to adopt the very same form which was held in the synagogue." But every name and title which was thus assumed was a name of ministration, and not an order of priesthood. A bishop (or superintendent), a president, a presbyter, a deacon, were all names of office and ministration, and have no relation to any sacerdotal authority or action. St. Paul, when he shows the division of office and duty in the Christian body, makes no mention of any sacerdotal ministry; prophecy, ministration, teaching, exhorting, giving, ruling

—all these find a place in the government of the Church; but a priestly or sacrificial office is conspicuously absent. The sacrifice of the Christian Church, up to the time of its establishment in the empire, when the influences of heathenism began to insinuate themselves into her simple faith and ritual, were purely spiritual—the offerings of prayer and praise, the only sacrifice admitted by the Apologists, and by all the early Fathers. As late as the time of St. Cyril of Alexandria this great truth remained unimpaired, and when the Emperor Julian brought against Christianity the charge that it had no altars or sacrifice, his adversary replies, not by alleging a sacrifice in the Eucharist, but by admitting that the sacrifices of Christianity were spiritual and rational. “Rejecting” (he writes) “the gross worship of the Israelites, we offer to God in a sweet savour, every kind of virtue, faith, hope, charity, righteousness, continence, obedience, incessant praises, and other virtues. For this is the purest sacrifice becoming the pure and immaterial God.”¹

He proceeds in this strain at great length, and shows that late in the fifth century the ancient doctrine of the Church survived in all its force and freshness. It is worthy of observation at this point, that the Council of Ancyra, the earliest of those whose canons have reached our day, while treating on those who have sacrificed to idols, contrasts the *θυσία* of the idolatrous service with the *προσφορά* of the Christian one—the propitiatory sacrifice with the simple offering of the fruits of the earth for the celebration of the Christian Passover, which was the primitive custom.² These, after their use in the celebration, were divided among the poor, or went to the support of the common table, and subsequently to the clergy. They were, therefore, simply a thank-offering, for which offerings in money were afterwards substituted. In vain the passage of the Hebrews, “We have an altar,” etc. (c. xii, v. 10), is alleged in defence of the sacerdotal theory. For even Aquinas interprets this altar to be either the cross of Christ or Christ Himself. “To eat of which altar,” he says, “means to receive the fruits of the passion of Christ, and to be incorporated into Him as the Head.”³ Benedict XIV. is hard put to it to discover a proper altar under Christianity. He can only produce the charge of Christ to those who bring their gift to the altar (Matt. v. 23), forgetting that that was the Jewish altar, which, when Christ became the living altar, passed away—the shadow making way for the reality.

ROBERT C. JENKINS.

¹ “Con. Julian,” l. X.

² Benedict XIV., *de Missæ, Sacr., Sect. ii., c. 177.*

³ *Ibid.*, Sect. i., c. 13.

In Memoriam.

THE removal of Prebendary Bassett, after a short illness, leaves a gap in the diocese of Bath and Wells which will not easily be filled. As an accomplished scholar and an able writer he is widely known beyond the limits of the diocese in which the greater part of his ministerial life was spent, and a brief notice of his life will therefore be acceptable to many readers of *The Pulpit*, to which he largely contributed. He was born at Norwich in 1827, and in due time he went to Cambridge, where he had every hope of distinguishing himself. He entered at Caius College in 1848, and was successively exhibitor, prizeman, and scholar; but owing to a very severe illness (which nearly cost him his life) he was prevented graduating in honours. He took his degree in 1852, and in December of the same year was ordained by Bishop Wilberforce. His first and only curacy was at Bucklebury, in Berkshire, which he served for five years under the well-known Gabriel Valpy. In 1857 he was appointed association secretary to the London Jews' Society, with his headquarters at Cambridge—a position which he filled with much credit to himself—and in 1860 he was transferred to Bath. In 1866 his health broke down under his constant labours, and he was obliged to take rest. He was, however, of too active a temperament to remain long without work, and Prebendary Tate offered him the Sunday Morning Lectureship at Widcombe Old Church, which he filled for several years. During his residence in Bath he made many friends, and in 1871 he was appointed chaplain to the Royal School for Officers' Daughters. In 1872 he accepted the important living of Dulverton—one of the best Chapter livings in the diocese—and there he laboured assiduously for twenty years. The living was no sinecure, and the difficulties in his path when he entered upon the work were manifold. Step by step Prebendary Bassett won his way in the parish, and the universal reverence and affection for him was shown not only by the numerous callers at the vicarage as soon as his illness was recognised as serious, but by the large attendance of mourning parishioners who left their various duties to gather round his grave on Monday, September 26. In 1885 the Bishop conferred upon Mr. Bassett a prebendal stall in the cathedral in token of his appreciation of his literary and parochial labours—an honour much appreciated by the parishioners of Dulverton, who were very proud of their eloquent vicar, as well as by Mr. Bassett's many friends. But no notice of his life will be complete without some allusion to his writings. He had very versatile gifts, and some of his poetical pieces in *Dulverton Musings* show true poetic vein. But it is of his theological writings we would rather speak. His first important work was a translation of the Prophet Hosea, which showed him to be well versed in Hebrew scholarship. This was soon followed by a little volume on certain Messianic texts. His next important work was a commentary on the Epistle of St. James. His assignment of the Epistle to St. James, the son of Zebedee, instead of to St. James, the Bishop of Jerusalem, is worthy of special mention, as, although not entirely novel, he supported it with great acuteness. He had great power in elucidating difficult texts, and was often applied to by his clerical brethren. His facile pen produced many interesting brochures, but perhaps none of them is more important and valuable than his Sermons on the Sabbath, a trite theme which he succeeded in investing with fresh interest. Prebendary Bassett leaves a widow and eight surviving children (four sons and four daughters).—*The Pulpit*.

Short Notices.

The Leisure Hour, 1892. Pp. 860. Price 7s. 6d. The Religious Tract Society.

IN this volume *The Leisure Hour* keeps up its high reputation as a treasury of intelligent family reading. It provides useful information on an extraordinary variety of subjects. Special features are the biographies of Captain Flinders, General Gordon, Li-Hung-Chang, James Smetham, and the most eminent of the Statesmen of Europe. Eight very interesting articles appear on "The Great London Dailies," all with portraits. These have since been collected into a volume. The series of papers on the "Horse-World of London" throw light on a large and unfamiliar subject. There is also a series of valuable notes on current science.

The London Daily Press. By H. W. MASSINGHAM. Pp. 192. Price 2s. The Religious Tract Society.

These papers are reprinted from *The Leisure Hour* for 1892. Hundreds of thousands who take all their opinions from their daily papers know absolutely nothing about their authors and their composition. These bright and interesting sketches will be a revelation to many.

The Cottager and Artisan. Pp. 144. Price 1s. 6d. The Religious Tract Society.

We should be glad to see the thirty-first volume lying on the table of every cottage in the country.

The Story of Uganda. By SARAH G. STOCK. Pp. 223. Price 3s. 6d. The Religious Tract Society.

This timely history of the varying fortunes of our missionary operations in that interesting and important region of Central Africa, Uganda, will be widely read. There is an excellent map, including the Lakes Victoria Nyanza and Tanganyika and the sea-coast. After giving an account of the original call to the work, the writer describes the state of the country when the mission first reached it, the difficulties of their journeys, the sowing of the seed at the court of Mtesa, the admirable work of Wilson and Mackay, the martyrdom of Bishop Hannington, the great persecution of 1886, the death of Bishop Parker, the revolution of 1888, the exile of the Christians, the return of the Christians, and the arrival of Bishop Tucker. There are fifteen excellent illustrations. The reports of Captain Lugard would make an excellent appendix to the book, which was written before the knowledge of the recent troubles.

Uganda: its Story and its Claim. Church Missionary Society, Salisbury Square.

This timely "Handbook for the Present Crisis," as it is aptly called, contains an abundance of matter far beyond what its price (sixpence) would lead anyone to expect. There is nothing slight or sketchy about it. Its contents are of the most authentic character, and its information just what everyone wants to have at this moment—and all from original and official sources—along with extracts from the leading organs of public opinion. Among its numerous illustrations there are, besides a map, views of the country; of Mengo, the capital; the British fort Kampala; the English and French mission stations; a storm on the lake, by Bishop Tucker, who is an accomplished artist; and last, but not least, the graves of the English missionaries. We understand that the circulation has already reached 8,000.

The Sunday at Home, 1892. Pp. 828. Price 7s. 6d. The Religious Tract Society.

Like *The Leisure Hour*, this book is conspicuous for its charming illustrations. In the series of biographies may be noticed those of Sir J. Risdon Bennett, William Carey, Thomas Cooper the Chartist, William Penn, Mr. Spurgeon, and twelve celebrated Welsh preachers. "The Wanderings in the Holy Land" will be interesting to all students of the Bible. A very important set of papers on "Modern Discoveries and the Christian Faith" give accounts of the recently-discovered "Apology of Aristides," "Hippolytus of Rome," "St. Paul at Ephesus," and "St. Paul and Roman Organizations." The sermons and devotional papers are original and interesting. The series of papers called "Things New and Old" supply a constant source of useful information.

Friendly Greetings. Pp. 208. Price 2s. 6d. The Religious Tract Society.

A series of bright and wholesome stories and papers, suitable for the families of working men. Charmingly illustrated.

Light in the Home. Vol. I., pp. 228. Price 1s. 6d. The Religious Tract Society.

A family magazine, well selected and well illustrated. It contains Bible readings, Bible studies on the Letters to the Seven Churches, biographies of Dr. Allan, Bishop Crowther, George Moore, Lady Huntingdon, Spurgeon, and Dr. William Tyler. There are some admirable devotional papers by Mrs. G. S. Reaney.

Books for the People. Price 1d. each. The Religious Tract Society.

We are glad to notice that this useful and interesting series continues. More than eight millions of them have already been issued, and they ought to be spread widely in every town and village.

The Epistles of Clement and Polycarp. (Christian Classics Series.) Edited by HORACE E. HALL, M.A. Pp. 137. Price 3s. The Religious Tract Society.

This is No. VII. of the Christian Classic Series. It is printed with great taste in antique style, and has a careful and scholarly introduction. It also contains the recently-discovered "Teaching of the Twelve Apostles."

The Child's Pictorial. Pp. 192. Society for Promoting Christian Knowledge.

This is a fascinating little volume, the special feature of which is the beauty of the illustrations, both plain and coloured. Among the writers are Mrs. Molesworth, A. F. Imlach, Katherine S. Macquoid, Ascott R. Hope, the Rev. Theodore Wood (The Zoo), and Mrs. Hallward.

Mr. Power's Tracts.

These are a new edition of the capital and lively tracts of this well-known writer; not inferior in point and usefulness to Spurgeon's "John Ploughman's Talk."

The Picture Gospel for Children, and corresponding, *The Acts of the Apostles*. Society for Promoting Christian Knowledge.

These contain a very good idea of simple narrative for very young children, but the illustrations, which are in the style of rather highly-coloured painted windows, will give them a somewhat distant notion of the facts represented. Would not drawings more in the style of Schnorr have been more intelligible to young minds?

Welsh Pictures. Edited by RICHARD GLOVER. Pp. 192. Price 8s. The Religious Tract Society.

This is a delightful companion to the preceding volumes of scenery at home and abroad. The letterpress is chatty and pleasant reading, and should induce an increasing number of Englishmen to visit that beautiful quarter of our island. Amongst the illustrations are two which will be looked at with special interest, *i.e.*, Hawarden Castle and the new Lake of Vyrnwy, now the third largest in England and Wales.

Robbie Chivers. By C. E. M. Pp. 218. Society for Promoting Christian Knowledge.

A sympathetic story of a village shepherd-boy who gradually learns to make himself useful. The characteristics of village society are well touched upon.

The Fireside. Vol. for 1892. Price 7s. 6d. Home Words Office.

This is a truly handsome book, and quite a model in type and arrangement, with abundant illustrations of very great interest. The tone is throughout that of pure, simple, intelligent Christianity. There are excellent Sunday readings by Bishop Ossory, Prebendary Gordon Calthrop, Canon Wynne, and the Rev. Walter Senior. Biography is a strong feature; we find in this volume Longfellow, Browning, Tennyson, the Duke of Clarence, Bishop Mackenzie, Dean Burgon, Bishop Crowther, Archdeacon Farrar, the Rev. E. A. Stuart, Richard Jefferies the naturalist, John Kitto, Whitier, Spurgeon, Bishop Philpott of Worcester, and Mr. W. H. Smith. Amongst others who have contributed, or whose writings have been quoted, are Alfred Austin, Lewis Morris, C. H. Spurgeon, the Bishop of Ripon, the Bishop of Exeter, the late Bishop of Worcester, Archdeacon Farrar, Archdeacon Whateley, the late W. H. Davenport Adams, and Professor A. G. Symington. It would be difficult to find a better Christmas gift.

Day of Days Annual. Vol. XXI., 1892. Pp. 188. Price 2s. Home Words Office.

This admirable selection of Sunday readings keeps up its high level. The illustrations are excellent, particularly the portraits. Amongst the biographical sketches are Florence Nightingale, John Macgregor (Rob Roy), Bishop Ryle of Liverpool, Canon McCormick of Holy Trinity, Hull, Prince Edward, Richard Hooker, Bishop Tucker, and Canon Wynne of Christ Church, Dublin. The Sunday Bible Hour provides useful material for young people who desire to learn something for themselves of the Word of God.

Hand and Heart. A Family, Social, and Temperance Journal. Vol. XVI., 1892. Price 2s.

This is specially intended for lads, working men, and cottage homes. The illustrations are clear, good, and various. There are short sermons for busy readers, by Bishop Thorold of Winchester, Canon Wynne, C. H. Spurgeon, Mr. Bullock (the editor), and others. A series of eight papers on "Scandal and Scandal-Mongers" by the late Rev. J. M. Hussey is useful, and so is the series of "Talks with our Mothers," and "Temperance Jottings." The tone throughout is manly, sensible, and wholesome.

The Church Worker. Vol. XI., 1892. Price 2s. The Church of England Sunday-School Institute.

This is a very useful compendium of information about work that is going on, and also of hints and schemes to assist the workers. There is

an excellent series of outline-lessons on "Men and Women in the Bible," some particular characteristic being attached to each name. There are also some ninety short papers on subjects of interest in Church life. The notes on Church teaching are sound, plain and useful.

Henry Martyn. By GEORGE SMITH, C.I.E., LL.D. Pp. 572. The Religious Tract Society. 1892.

The first biography of the celebrated apostle to the Mahometans was published in 1819, by John Sargeant, Vicar of Lavington. In 1837, his son-in-law, Bishop Samuel Wilberforce, edited the Journals and Letters of the Rev. Henry Martyn, adding matter which had been kept back in the previous work, as Lydia Grenfell, Martyn's principal correspondent, to whom he had considered himself engaged to be married, was still alive. All the matter available has now been made use of by Dr. George Smith, C.I.E.; and the result is a complete and perfect biography of one of the most splendid of that long roll of un-canonised saints which Reformed Christianity has produced. The Apostle of Persia tells his own story in these pages, with necessary comments and explanations from the editor. The type is excellent, there are several interesting illustrations, and a good index.

Papacy, Socialism, and Democracy. By A. Leroy-Beaulieu. Translated by B. L. O'Donnell. London: Chapman and Hall.

Reference to this work has been made in the article on "Socialism and the Papacy" in the CHURCHMAN for November, and we need only add that the English edition of M. Anatole Leroy-Beaulieu's interesting book is thoroughly well edited and translated.

The Victories of Faith. A Sacred Cantata, with Scriptural Readings, compiled and partly written by P. W. DARNTON, B.A. Music composed by CHARLES DARNTON. In Old Notation and Tonic Sol-Fa. Price 6d. The Sunday-School Union.

This is a very pleasing and effective little work for soprano and baritone soloists and chorus. The vocal numbers are interspersed with selected Scriptural readings, and three hymns are introduced, in the singing of which it is intended that the congregation shall join.

The words are excellently compiled and written, and the music bright and original, without being in any way difficult.

Hymns and Chorales for Schools and Colleges. Edited by JOHN FARMER, Organist of Balliol College. The Clarendon Press, Oxford. 1892.

Unquestionably one of the most complete collections of old and standard tunes which has yet appeared. Mr. Farmer in this, as in all he undertakes, has done his work thoroughly and with taste. The fact that included in this compilation are such fine old tunes as Woburn, Burford, Nottingham, Irish, St. Pancras, Dundee, and a large number of the best German chorales, with many more equally good and popular, speaks for itself. If we may venture to make a complaint it is that in several instances tunes which are now inseparably associated with particular hymns have here been passed over in favour of others, possibly as good, but certainly less familiar and therefore less interesting. We may mention as cases in point: No. 82, "Our Blest Redeemer 'ere He Breath'd"; No. 85, "Holy, Holy, Holy, Lord God Almighty"; and No. 120, "The King of Love my Shepherd is"; sung respectively to "St. Guthbert," "Nicœa" and "Dominus Regit Me"; each of these tunes being composed by that sound and melodious writer, the Rev. J. B. Dykes, Mus.Doc. But, possibly, *new* tunes have been excluded on principle.

We notice also the omission of an alphabetical index of tunes and composers; but on the other hand, Mr. Farmer has supplied short but pithy biographical notes of the better known hymnologists.

Burns' hymn, "O Thou unknown, Almighty Cause," is perhaps hardly suited for schoolboys.

Here and Elsewhere, by the Rev. Harry Jones (S.P.C.K.), is a thoroughly interesting and useful book for boys.

The yearly volumes of *Good Words* and the *Sunday Magazine* (Isbister and Co.) form, as usual, handsome and acceptable gift-books.

In *Round the Round World* (S.P.C.K.) Canon G. E. Mason has given us a deeply interesting account of a mission-preaching tour undertaken at the request of the New Zealand Church.

Christian Theology and Modern Theories, by Rev. John Evans (Elliot Stock), is an honest attempt to make manifest the permanent truths under the changing garb which they assume from time to time, and is written with considerable ability.

To the various stories published by the Sunday-School Union, unreserved commendation may be awarded. They are thoroughly pure in tone, and yet brightly and cheerfully written. We may mention especially, *In the Days of '54*, *Waif and Gipsy*, *The Mystery of Hall-in-the-Wood*, and *Wrecked off Scilly*.

The Book Genesis a True History. By Rev. F. Watson, B.D. (S.P.C.K.). Another valuable arrow in the sheaf which is being forged to meet recent attacks on the history of the Old Testament. The author searches most minutely and carefully into the questions raised by the theory of the number of "redactors" who are alleged to have compiled Genesis amongst them.

Essays and Addresses. By H. P. Liddon. (Longmans, Green and Co.) Of the seven papers which compose this volume, two on Buddhism were delivered in St. Paul's Cathedral in 1873; two on St. Paul in 1874. The remaining papers—two on Dante and Aquinas, and one on Dante and the Franciscans—were read to the Oxford Dante Society. They are marked by all the charm of style and clearness of thought of their lamented author.

The Great Discourse of Jesus the Christ (Griffith and Farran) is a topical arrangement and analysis of all our Lord's words recorded in the New Testament, separated from the context. The preface, by a layman, is very interesting, and from it it would appear that, after long wavering in doubt, he "searched the Scriptures, and therefore he believed." The result of his experience has been to select various topics—moral, ethical, and doctrinal—and to collect for them all the recorded sayings of the Saviour which may be fairly brought under each head. This gives us an extremely helpful book, which, while it can in no sense supplant the four books of the Gospel, can yet be used as a valuable supplement.

We have received many of the prize and gift books which the coming Christmas season is rapidly producing. Miss Emma Marshall's story for girls, *New Relations* (Nisbet), is remarkably good. So, too, is Mr. Ballantyne's book for boys, *The Hot Swamp* (Nisbet). It is written in his happiest vein, and is sure to interest his *clientèle* greatly. We do not think the same can be said of his *Hunted and Harried*. It is tedious and heavy, and long tirades against the enormities which bygone Scotchmen inflicted on each other are misplaced in a tale. Besides, we rather think that most boys regard "Bonnie Dundee" in the light of a hero more than, say, Balfour of Burley.

We have received several handbooks on Church History. Of these, unqualified approval may be given to Mr. G. H. F. Nye's *Church and her Story* (Griffith and Farran). It is written accurately, attrac-

tively, and fairly. The illustrations scattered throughout the book are much better than those of their class usually are, and its price is such as to place it within everyone's reach. It should be of the greatest use. *An Epitome of Anglican Church History*, by Miss Ellen Webley-Perry (Griffith and Farran), is an abridged form of a larger work, written in a quiet and careful spirit. Special attention is paid to Wales. It would make a careful text-book for classes. *A Handy Book of the Church of England*, by Rev. E. L. Cutts, D.D. (S.P.C.K.), is not a cut-and-dried history, but a bird's-eye view of the origin, institutions, and work of the Church, arranged in various sections. It is a veritable compendium of facts, very ably put together, and there are very few points of interest to the National Church that cannot be found as alluded to. We can imagine nothing, in this particular line, that would be of greater help to a theological student. A capital index is a further recommendation. *A First Book on the Church*, by Rev. E. P. Garnier (S.P.C.K.), professes to be written for "the working man," and, if he can be got to read it, will remove many misconceptions and stimulate many fresh ideas.

MAGAZINES.

The British Medical Journal has interesting extracts from the discussion which has arisen on the subject of Vivisection.

The Speaker contains a courageous article, putting the case against the Reformation from the Secularist point of view.

The Quiver (Cassell and Co.) gives portraits and sketches of the "Representatives of Philanthropy in Parliament," and has pleasant papers on "The Recreations of John Wesley" and on "Home Life."

The Newbery House Magazine (Griffith, Farran and Co.) continues "A Layman's Recollections of Newman's Church Movement," and has an agreeable paper on "Peterborough—Past and Present."

The Thinker (Nisbet and Co.) provides excellent papers on current theological topics and Biblical criticism. It is a useful check to much imaginative neology.

The Religious Review of Reviews has a second lecture on "Reading in Church," by Canon Fleming, who is a master of the subject. The need of this amongst young clergymen is notorious.

Cassell's Family Magazine continues its serial stories, and has useful articles on various subjects connected with home life.

Chums (Cassell and Co.) is a new, lively and entertaining paper for boys, which is sure to be heartily welcomed by those for whom it is written.

The New Technical Educator (Cassell and Co.) will be of great assistance to young mechanics and artisans, and should be on the tables of all institutes for young men.

The light and amusing pages of *Little Folks* could hardly be surpassed in their fitness for the nursery.

The Anglican Church Magazine (Harrison and Sons) has Bishop Wilkinson's speech on the work of the Church of England on the Continent, and a striking account of a Basque Festival.

The Church Missionary Intelligencer has papers from Bengal, the Punjab and China. It contains a summary of the Uganda question and interesting letters from the Church Missionary Society's Deputation in Australia.

We reserve for further notice the following books: "The Witness of the Epistles," by the Rev. R. J. Knowling (Longmans); "Book by Book" (Isbister); "The Lord's Day and the Holy Eucharist" (Longmans); "Did Moses write the Pentateuch after all?" (Stock); "Horeæ Evangelicæ," the Rev. Canon Birks (Bell and Sons); "The Critical Review," Vol. II. (T. and T. Clark); "A Long Chase" (The Sunday-School Institute).

THE MONTH.

THE principal topic has, of course, been the duty of England to Uganda. This matter will be found fully discussed in one of the papers in this number of *THE CHURCHMAN*. Public opinion continues to grow on the subject. A considerable number of the Bishops and various public bodies have spoken out strongly on the question.

We call attention to the appeal of the London Diocesan Board of Education, for the Poor Schools' Relief Fund. The requirements of the Education Department and of public opinion constantly tend to increase, and it is desired now to put all the schools that need it in a thorough state of efficiency and repair. £50,000 is required for this. It is hoped that half this sum may be raised locally, while the other must come from the wealth of the Church at large.

The Church Association has issued a document which is intended to indicate its future policy. There is much in this document with which we may heartily sympathize; but there appear to be some mistakes which may have an unfortunate tendency. The alternative of Disestablishment and Disendowment in case they are not able to secure the reforms which they desire is hardly statesmanlike, and is too much like leaning on the secular arm. The attempt to abolish the episcopal veto would be strongly resented by the great bulk of moderate men in the Church, who desire to see less litigation and more persuasion. The idea of giving power to any incumbent or any churchwarden to remove ornaments illegally introduced would surely give rise to perpetual squabbles, as it is often a difficult matter to say what has been illegally placed in the church. On the other hand, a large number of sensible persons would be glad to see imprisonment for offences in doctrine and ritual abolished; and in cases of persistence, deprivation, if properly safe-guarded, seems to be the right issue. The increase of lay influence in the Church is strictly according to primitive custom, though the precise manner in which this is to be secured may not yet be perfectly clear. The effort to provide an increase in the number of Evangelical members of Convocation and of Ruri-Decanal Conferences is already desired by all who wish to see Convocation a really representative body; and it is satisfactory to find the Church Association turning its attention to the important subject of reform of that Assembly. The emphasis which they give to the importance of the House of Laymen which already exists, is also a matter of promise. It must be remembered, also, that as long as the Church is Established, no material change of any kind can take place without the consent of the Lords, the Commons and the Crown. It is well known that some of the most learned and best authorities in the Church strongly hold that canon law which is purely pontifical or papal has no validity except among Roman Catholics.

The desire to strengthen the colleges and halls where candidates for orders are trained in Evangelical principles will be heartily approved by all who do not wish to see the Church of one particular complexion. It is very surprising indeed that there should not be

more. Evangelical middle-class schools for boys and girls. The prizes, classes, lectures, and colportage suggested would be exceedingly useful, if the subjects and matter were chosen with wisdom and moderation. It is also very important that there should be on the Evangelical side of the Church persons well trained in the ritual controversy which has now, unfortunately, become so prominent. It is perfectly just, also, and right, in these days of divided opinions, to see that all Diocesan Inspectors are fair to Evangelical principles. With regard to mission work, it would probably be very wise of the Bishops to encourage what the Church Association proposes, *i.e.*, that in parishes where ritualism and sacerdotalism prevail in the church and a considerable portion of the parishioners have no redress, there should be mission-rooms or chapels-of-ease, where laymen might be authorized to minister in all matters except the sacraments. The systematic study of the first three centuries of Church history would be productive of unmixed good. We confess that petitions to Parliament from parishes affected by ritualism appear to us again to be leaning too much on the secular power; but clearly it is within the right of every parishioner. The return of Evangelical candidates to Parliament and the formation of an Evangelical party, is a point which can be viewed in different lights. It savours in some degree of party spirit, and, unfortunately, it does not follow that all those who hold Evangelical principles would be in favour of a national profession of religion. But if the association were able to induce all men in Parliament who are conscientiously of such principles to use their influence honestly and loyally in leavening the atmosphere of national Christianity, that would, indeed, be a great gain. The greater protection and enunciation of Evangelical principles in the press is perfectly legitimate. The withholding of subscriptions from ritualistic incumbents is a matter of doubtful expediency, and would be too much like a declaration of war; but the concentration of support for purposes with which a man is in full sympathy can certainly not be blamed. With reference to publications, it is very probable that much good may be done by supplying those who are under the influence of the mediæval movement with sound reasons for the more primitive and scriptural ideal; but the task must be carried out with great delicacy and tact; the writers must be sure of their ground, and nothing must be included that is offensive. The other side has an extremely active propaganda in this respect. Every clergyman, for instance, in the Dominion of Canada, and probably also in the other colonies, is supplied gratuitously with a copy of the *Church Times*; and the works of the Church Extension Society have an enormous circulation through the Sisters. The attention that it is proposed to pay to the publications of the religious societies may also, no doubt, be salutary if wisely directed.

If in all these objects the main desire of the Association be to bring men nearer to Christ, and not to any particular traditional idea, their new departure will indeed be blessed.

By the death of the Dean of Peterborough the Church loses an enthusiastic lover of one of her vastest and neediest cathedrals.