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THE
CHURCHMAN

JUNE, 1893.

ART. I.—THE OLDEST COMMENTARY ON THE
PSALMS.

STUDIES IN THE "MIDRASH TEHILLIM."—NO. I.

THE word *Midrash*, it may be as well to explain, means what we call a commentary. The word itself occurs twice over in the Bible—in 2 Chron. xiii. 22: "And the rest of the acts of Abijah and his ways and his sayings are written in the story [marg., commentary] of the prophet Iddo;" and in 2 Chron. xxiv. 27: "Now concerning his sons and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story [marg., commentary] of the book of the kings"—such commentaries as Cæsar wrote, says Gesenius in his great "Thesaurus" of the sacred language.

Whatever may have been the particular complexion of these Midrashim mentioned in Holy Scripture, no modern European writer would like to make himself responsible for the contents of these "commentaries" on Scripture that are outside the sacred volume itself. The present writer accordingly asks to be regarded as the exponent, and not as the apologist, of the "Midrash." If, like many of the ideas and expressions of Oriental religious thought—if to our conceptions the "Midrash" contains a preponderance of what we can only call the fanciful or extravagant, then it is at least something for us to know that it *is* extravagant, and it is something further for the intelligent world to know of what precise complexion the extravagance is. Still, when the worst has been said under this head, there remains a permanent value that must always attach to writers who, whatever be their own date, hand down to us interpretations that have been current in their nation

from time immemorial. And to us that value lies in the support which from time to time is indirectly given to Christian exegesis. Ideas which are current in Christian traditional interpretation are often seen here, at least, in germ. They often seem to point backward to a time when there was an agreement between the accepted, or at least the possible, interpretation of Israel and the subsequent interpretation of Christendom far more intimate than is generally supposed.

The "Midrash Tehillim" exhibits, probably, the most ancient specimens in the world of an attempt to expound the Book of Psalms. It is known only to a very limited circle of Christian scholars, and that for reasons which it is not difficult to discover. In the first place, it is not a remunerative study in the way of additions to our thought and knowledge; moreover, the difficulties presented by its style and language are great, and in many cases are insuperable to those whose knowledge of Hebrew does not extend much beyond the Hebrew of the Bible; and, thirdly, the work itself was extremely inaccessible until it was reprinted some few years ago in Poland. Hence, the literature upon the subject is extremely scanty. No one of the languages of Europe, ancient or modern, yields the student of "Midrash Tehillim" any material help. Unlike many of the monuments of Rabbinic literature, "Midrash Tehillim" has never been translated even into Latin.¹ There are a few passages from it, indeed, quoted and translated into Latin in Raymund Martin's famous work, the "Pugio Fidei"; and many of the same passages are translated into English in the notes of Bishop Pearson's great work, "On the Creed." Bishop Pearson's notes and a few lines in cyclopædias represent (so far as is known) all that exists in the English language upon the subject. French yields nothing. Italian yields nothing, and even in German the help is but slight. Zunz in his "Vorträge" has a notice of "Midrash Tehillim," short but profound, and thorough in its acquaintance with the book; and the latest attempt in this department of study—the work of Dr. Wünsche, of Berlin, upon the Midrashim—has not yet reached the "Midrash Tehillim." But perhaps no evidence of the unfamiliarity of the work amongst Christians is so conclusive as the surprising mistake into which that prince of Christian Hebraists—the older Buxtorf—has fallen in mentioning the very title of the work. In his alphabetical list of works in Hebrew literature he says² that "Midrash

¹ The present writer knows of one Englishman, an old Cambridge prize-man, who has written out the whole work translated into English. But it is not published, as it would not pay.

² "Bibliotheca Rabbinica," p. 189. Editio novissima, Herbornæ Nassaviæ. Sumptibus J. N. Andreae, 1708.

Tehillim" is called, from its opening words, the "Midrash *Munus bonum*"—the good gift. He has, in fact, mistaken one Hebrew letter for another, making *shochar*, "a diligent seeker," into *shochad*, "a gift"; and he is obviously unaware that the opening words of "Midrash Tehillim" are a citation from Scripture itself: "He that diligently seeketh good procureth favour" (Prov. xi. 27).

The character of the language in which the "Midrash" is written is necessarily an important factor amongst those conditions which might guide to any safe conclusions about the work. It is written, then, in the main in what might be described as classical Hebrew, but a Hebrew which betrays a very free contact with other languages. There is, first of all, as might have been expected, a very extensive use of Chaldee, many entire passages being written in that tongue; but what is perhaps most likely to arrest the attention of the student in these early Hebrew writings is the very large admixture of Greek words. The Biblical scholar will be at once reminded of the similar phenomenon in the famous passage of the Book of Daniel, where, in the course of a Chaldee passage, the Greek word *συμφωνία* is adopted to describe the "all kinds of music" which played in connection with Nebuchadnezzar's image of gold. The same infusion of Greek words is met with in these extra-Biblical Hebrew writings, but on a very much more extended scale. In the course of a few Psalms we find *ζύγον* (in connection with marriage), *κλέος, στρόβιλος* (for the pine-cone¹), *τάξις, ἀρχή, βάσις, παιδαγωγός* (in St. Paul's sense, for an attendant tutor), *ἑπαρχος*, and others which it is unnecessary to particularize.

And yet further, the language of the "Midrash" has passed under the influence of Latin, so that written in Hebrew letters we have *patronus*, in the sense of a defender; *questionarius*, as an executioner; *Augusta*, for queen; and even *locotenentes* (not *locum tenentes*), for those invested with a delegated authority.

The leading peculiarities of the entire volume are amply exemplified in the small portion of it that is to be noticed here. It is the work of no one hand, but a compilation of what has from time to time been delivered upon the Psalms by authorities, sometimes of greater and sometimes of less eminence in Hebrew theology. Its results are often valueless to us, except as the curiosities of a buried literature. It is the

¹ The seeds of the pine-cone are used for seasoning or spice. "After soup came a whole sheep stuffed with rice and seeds from the cone of the pine."—"The Land of Gilead," by Laurence Oliphant, p. 368, ed. 1880.

very reverse of that which is acceptable to ourselves; it knows nothing of those processes of scientific inquiry which depend upon comparative grammar and the lexicon; and its aim, pursued at times with an obstinacy that defies all obstacles—its aim is the glorification of Israel as the one segment of the human race which had any real value in the eyes of its Creator, and upon whose destinies God's administration of the universe depends.

Yet, when all allowance has been made for the infirmities of the "Midrash"—for the grotesque license of its fancy, for the puerilities of a style that belongs to less enlightened ages than our own, for the unsoundness of its processes—there is one feature of it which can never lose its value. It is a link in the long chain of tradition. It is a link in the chain of that tradition which brings to us the sense in which the language of the Scripture has from the first been understood. When the Hebrew lexicon is so often at fault as it is; when the meaning of words has to be inferred by the precarious method of observing their affinities in the kindred languages, then it is at least something to be able to see how the words have actually been used by the people of the past, who spoke the sacred language as their mother tongue. Dr. Liddon was right when in his "Bampton Lectures" he said that these writers "read the Old Testament with at least as much instinctive insight into the meaning of its archaic language and of its older forms of thought and meaning as an Englishman in this generation can command when he applies himself to the study of Shakespeare or of Milton."

And in the province of theology itself, while the "Midrash" is of course not designed to aid our contention that Jesus of Nazareth was the promised Messiah, yet the Christian reader of it will hardly fail to be struck with the enormous—it might be said the ubiquitous—prevalence of Messianic interpretation in its pages, everything seems made to belong to King Messiah; and when the Christian expositor is taunted with being too free in his application of the Psalms to the person of the Christ, it is at least some satisfaction to him to know that even the wide limits which he has permitted himself have been far overstepped by the ancient usage of the Hebrew, who would agree with him that the Psalms were, in fact, the Lyrics of the Christ, though he would not concede that the conditions of Christ's appearance were satisfied in the person of Jesus of Nazareth.

Upon the questions of who the compiler of the "Midrash Tehillim" was, or in what country he lived, or to what age he belonged, nothing definite can be said, as the language and style afford only untrustworthy indications; though one of the

German writers upon this literature concludes that the first part of the work, including all that is to be noticed here, belongs to the last centuries of what is known as the Geonian¹ Epoch; *i.e.*, presumably about the tenth century of the Christian era; and from the special way in which Apulia and Sicily are mentioned he draws the further conclusion that the compiler belonged to the southern part of Italy. What is really certain about the "Midrash" on the Psalms is that it was so generally known as to be cited as a recognised authority in the latter part of the eleventh century. That fact, to a certain extent, militates against this extremely late date to which it has become the fashion to assign the compilation of the "Midrash Tehillim."² New books could not circulate very rapidly in those ages, and a period of about a century seems scarcely long enough for a new work compiled in Southern Italy to become so well known about Europe as to be quoted for an accepted authority. It is in that character that Rashi quotes it. He was born about A.D. 1040 and died in 1105; was French by birth, and taught chiefly on the Rhine; yet he quotes this so-called recent Italian work to reinforce his own opinion. "So-and-so," he says on Ps. xxiii. 2, "is the explanation of a word as (it is in) 'Midrash Tehillim.'" Such an appeal seems almost to demand an earlier date for the compilation of the "Midrash" in some form or other. Exactly in its present form no doubt it could not well be earlier than the date assigned. But what additions may have been made to it from time to time, by way of gloss or otherwise, we do not know. The text of the "Midrash" is not even yet settled. Even the last reprint³ of that part of it which refers to Ps. iii. contains a clause which is not contained in the former edition printed by Bomberg at Venice in the early days of the art of printing. How far this process of interpolation reaches we cannot say; but if the opinion of Bartolucci is to be adopted, interpolation must be held responsible for a great deal. In his great work on Hebrew literature Bartolucci says that the author of the "Midrash Tehillim" is unknown, but the work is commonly believed to belong to the age of the Tana'im, an age which, according to Wolf,⁴ terminated about the beginning of the third century after Christ. It is obvious that such an

¹ The Hebrew sages, after the composition of the Gemara, were called Geonim. Maimonides, Pref. in *Yad Hachazakah* (ap. Wolf). Wolf ("Biblioth. Hebr.," vol. ii., p. 916) fixes the Geonian age from A.D. 689 to A.D. 1038.

² By R. Nissim, R. Nathan, Rashi (on Ps. xxiii. 2), who died about 1105 A.D., and R. Samuel ben Meir, ap. Zunz.

³ Ed. Warsaw, 1873, p. 12, about ten lines from foot.

⁴ "Biblioth. Hebr.," vol. ii., p. 914.

opinion is only compatible with the view that the citations of the Babylonian Talmud, which itself belongs to about A.D. 500, were themselves interpolations in the "Midrash Tehillim" as originally compiled.

But whatever opinion be formed of the date of this compilation, the important point to be noticed is that the "Midrash" on the Psalms is very old in substance, even if it be not so in form. A large portion of its contents consists in the quotation of what has been said upon the several passages by Jewish divines of a bygone age. The favourite phrase with which its expositions are introduced is, "Rabbi So-and-So said in the name of Rabbi Someone-else." The phrase is perhaps a tribute to a literary integrity which would ascribe what was thought to be a good saying to its real author; but it also, no doubt, exhibits that regard for authority which was prevalent amongst them. And in that character it perhaps exemplifies more than one expression in the New Testament. Authority was always a prominent question with them. "On what authority doest Thou these things?" (St. Matt. xxi. 23) was the question asked by the Jewish doctors of our Lord at a critical moment of His life. And it may have been this familiar formula of their own speech which suggested the form of His rejoinder to the Jews: "I am come in My Father's name, and ye receive Me not" (St. John v. 43). Under this formula we have in the "Midrash Tehillim" observations of divines who belong to the very opening of the Christian era. Not to multiply names unnecessarily, there are frequent quotations of Rabban Gamaliel—probably the one at whose feet St. Paul had been brought up—and of another whom Lightfoot thinks¹ to be the John in the verse of the Acts: "And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem" (Acts iv. 6)—John, known in the "Midrash" as Rabban Johanan ben Zaccai, the priest, who was personally held in high regard² by the Emperor Titus, and whose eyes saw the flames of the Temple mounting upwards at the close of the Roman siege.

No modern reader would be likely to listen with patience to the kind of trifling which is sure to form the staple of any considerable extract from the "Midrash." With a view to conveying some adequate idea of the work, we have selected a few Psalms, and we have selected those in which the "Midrash" suggests points that have considerable interest for Christian readers. We begin with the second Psalm. In dealing with

¹ Hebr. and Talm., "Exercitations upon the Acts" *ad loc.*

² Wolf, ii. 844.

its opening words, "Why do the heathen rage?" the "Midrash" starts with a mistake. "*Why do the heathen rage?*" This is what the Scripture says in Isaiah: "The wicked are like the troubled sea." The "Midrash" is here misled by a supposed identity between the Hebrew word for "rage" and the word for "troubled." The words, indeed, are composed of the same letters, but placed in a different order. The one word is, in fact, RaGaSH; the other is GaRaSH. Once, however, launched upon this mistake, the line of thought suggested is pursued in more than one direction. "As this sea sprinkles all its refuse upon its surface (lit. upon its mouth), so all the refuse of wicked men comes upon their mouths." And, "Another exposition. What is this sea? Its wave mounts and is mighty, as though it would overwhelm the world; but as soon as it reaches the shore it falls before the sand. Thus the idolatrous nations: everyone who combines against Israel to rob them falls before them. Why? Because Israel is compared to the sand, in Hosea (i. 10). Yet the number of the children of Israel shall be as the sand of the sea." The "Midrash" then proceeds to specify examples of this futile rage of the heathen against Israel. The first example involves what to us looks like a blunder in chronology. It says, "as Nimrod and his allies fell before Abraham." It, in fact, identifies Nimrod with Amraphel, the first-named of the five kings against whom Abraham and his three hundred and eighteen servants divided themselves by night (Gen. xiv. 15). That is an identification which no English expositor would be likely to accept, though it may be said to be quite a current view in Hebrew literature; for it is put forward by Rashi in his commentary upon the passage in Genesis, and a full explanation of it is given in the Great Midrash upon the Pentateuch, where it is said that for certain assigned reasons Nimrod is called by three names—Cush, Nimrod and Amraphel.¹ It may, of course, be set aside as an instance of that tendency which is so commonly observed to distinguish the less enlightened atmospheres of religious thought—the tendency to accumulate incident round a few prominent names.

The subsequent examples alleged are not exposed to the same objection. Abimelech, the "Midrash Tehillim" continues, fell before Isaac; Esau before Jacob; Pharaoh and the Egyptians before Israel; and, similarly, many such instances are found in the Pentateuch. And, further, in the world to come Gog and Magog will fall before Israel. And David saw it and cried, "Why do the heathen rage?"

There are, perhaps, just two points in these strange expres-

¹ "Bereshis Rabba," sect. 41.

sions which might be supposed to possess any interest for ourselves. The one is the expression which is of continual recurrence in Hebrew literature, and which has become naturalized in Christian theology—"the world to come." It is clear from the passage which has been cited that Hebrew divinity did not understand the phrase, as perhaps most English hearers have learned to understand it, in the sense of the future life of the redeemed in heaven; but that it was taken in a kind of millennial sense, referring to a time when, owing to the presence of Messiah upon earth, the people of God would triumph over all their enemies.

The other point to which allusion was made was the placing the power of the oppressors of Israel in their mouths. It is a point which the reader of English commentaries upon the distresses of Israel in their captivities is very apt to miss. Yet the tradition that has come down with the Hebrew nation is quite uniform upon the subject, and it is quite a characteristic of their literature in describing it, that a great portion of the distress which they had to suffer at the hands of their successive oppressors was inflicted by the tongue. It was what was said, rather than what was done, against them that they most bitterly deplore. It was the calumny, the slander, the misrepresentation that they suffered in their exile, more than the actual banishment and the bonds, which seem to have rankled in the memories of the nation, and which have with them given to many a phrase in the Psalms—"sharp arrows of the mighty," "Deliver my soul, O Lord, from lying lips and from a deceitful tongue"—a vividness of meaning which perhaps only those who have so suffered are at all likely to share.

It will be readily understood that allegorical expositors who engage in discoveries of this nature are not likely to render much direct service in the critical solution of a real difficulty. The slenderness of that service will be at once perceived from their treatment of a difficult passage which the second Psalm presents, and which has perplexed all expositors and translators, ancient and modern alike. The passage in question is the first clause of the famous verse which stands in the Authorised Version of the Bible as follows:

"Kiss the Son, lest He be angry and ye perish from the way, when His wrath is kindled but a little."

Amidst a number of conflicting renderings of the first clause "Kiss the Son," there are ways of justifying the choice of the English Bible. The first difficulty is presented by the word rendered "Son." It is pleaded that, while in Chaldee the word commonly means "Son," yet it has not generally that sense in Hebrew, and that in point of fact it has that sense in only one other Hebrew passage of the Bible—the passage at the

end of Proverbs (xxx. 2) amongst the words of King Lemuel, "What, my Son? And what, the Son of my womb? And what, the Son of my vows?" And, moreover, that the presence of the disputed word there is in some measure explained by the company of other Chaldaisms in the passage. In Hebrew, it is added, the word might mean *pure, purity, purely*, or (2) it might mean *winnowed corn*. The first of these two senses is older than the Christian era, insomuch that the LXX. seem to have inclined to it in their paraphrase *δράξασθε παιδείας* "grasp discipline," the same sense being continued in the Vulgate *apprehendite disciplinam*, and in the later Chaldee Targum of the Psalms.

We have now to see what hints the "Midrash" gives upon the point, as to the conventional way in which the difficult clause has been understood in the Hebrew nation. As it usually does, the "Midrash" offers alternative expositions. First of all, the word which we have rendered "Son" is taken in its sense of *winnowed corn*, standing as a figure of the people of Israel, "Why is Israel compared to wheat?" It is as it is written in the Song of Solomon (vii. 2): "Thy belly is like an heap of wheat set about with lilies." And then follows an enlargement upon the points, generally more or less far-fetched, in which the race of Israel might properly be compared to wheat. R. Iddai said that the likeness lay in the superiority of wheat to all other grain, and the distinction of Israel amongst the races of the world. R. Simeon ben Lakish said that wheat is carefully measured both in going out to be sown and in coming in at harvest; so the Scripture is careful to particularize the number of Israel when they went down into Egypt as threescore and ten persons (Deut. x. 22), and when they came up as six hundred thousand on foot (Exod. xii. 37). R. Chanina said that when a householder comes to reckon with his steward the produce of his harvest, he cares nothing about the stubble, the straw, the chaff, but only about the quantity of the wheat. God is that householder, and so He—and here again comes in that monstrous idea which has poisoned the theology of Israel at its very source, and which stung mankind into centuries of reprisal upon the race—so God really cared for Israel alone amongst all the creations of His hand, designing them for a place in the storehouse of His grain; and all the nations of the world for the doom described by the prophet: "And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." (Isa. xxxiii. 12).

It would be fruitless to pursue these comparisons further. What is really to our purpose as Christian expositors is to notice that the "Midrash" shows that the sense of "son" was

also hanging about the word in dispute. Rav and Rav Acha are discussing the clause "when His wrath is kindled," and one says, "It is like a king who was angry with his subjects; they go and persuade the king's son that he may persuade the king. When he had been pacified by his son, the subjects go to thank the king; but he says to them, 'Do ye thank me? go and thank my son.'"

The application of the term "son" to the people of Israel does not concern us; but the story may be alleged as evidence that the disputed word was accepted in the sense of "son." And when we remember that the high Israelitish authority who is here called Rav is described by Wolf as the last of the sages of the Mishna, that he was teaching in the Jewish schools at the close of the second century after Christ, and that he actually died in the year 243, the fact that he could understand the controverted word in the sense of "son" at least may serve to relieve us from the taunt that such a meaning is foreign to the usage of the Hebrew language, and has, in fact, only been invented in order to meet the needs of Christian exegesis.

H. T. ARMPFIELD.

(To be continued.)

ART. II.—DR. BOYD'S REMINISCENCES.

THE second volume of Dr. Boyd's Reminiscences will be eagerly read by many admirers. It abounds, like its predecessor, with anecdotes of distinguished persons, chiefly ecclesiastics, all told in A. K. H. B.'s kindly and genial manner. And opportunities enough had the author of "The Recreations of a Country Parson" of gathering together his interesting materials. He is constantly receiving distinguished visitors at St. Andrews, and constantly staying in delightful houses away from home. He is now at Selsdon Park, in Surrey, the guest of the "beloved prelate," Bishop Thorold; now at Glamis Castle with Canon Liddon; now at Windsor visiting Hugh Pearson, and walking round the cloister with Dean Wellesley; now at the Deanery of Wells with Dr. Plumptre; and now at Westminster, delighting in the companionship of Arthur Stanley.

"When a friend is made a bishop, you lose your friend," said someone to Dr. Boyd. But Dr. Boyd has not found it so. Fourteen times after Dr. Thorold became Bishop of Rochester did our writer visit him in his stately home at Selsdon. And no visits were more keenly enjoyed. The long walks in the

beautiful country, where the blaze of primroses made acres of underwood yellow with pale gold, in company with the "most lovable of prelates," or with Alexander, a cousin of the poet-bishop of Derry, whose early death was mourned by many in South London; the quiet Sundays; the confirmation rounds; the happy evenings, ending with a solemn service in chapel—all are noted with evident satisfaction. But one thing jarred on A. K. H. B.'s literary perception. The hymn-book used was "The Hymnal Companion," which abounds in serious examples of injudicious and unwelcome alterations. In the new edition these emendations have been wisely discarded. When Cardinal Newman's beautiful hymn, "Lead, kindly Light," was put into the Scottish Hymnal, a good Ayrshire minister wrote that he "would as soon put in a hymn by the devil as one by Cardinal Newman." For, the good man added, Newman had induced many souls to "go to perdition with the speed of an arrow shot from a giant's bow."

Tulloch used to tell A. K. H. B., half seriously, that he had "a morbid appetite for going to church." Here, at any rate, is the record of a Sunday in London. In the morning to the Temple Church to hear Dr. Vaughan for the first time. The church crowded, the music magnificent, the sermon "altogether admirable." In the afternoon to the Abbey to hear Farrar. This is the criticism: "An excellent sermon, with immense go. The vast crowd listened eagerly. For popular impression on a chance-gathered multitude there can be no question as to the preacher's telling power. But though greatly admiring James Montgomery, I somewhat demurred in spirit when I heard him called 'the grand old poet.' Something short of that, surely. That is for Milton." In the evening to St. Andrew's, Wells Street, where "the sermon was really very bad, and I think I never heard a worse." Another Sunday Dr. Boyd betook himself to St. Alban's, Holborn, for the eleven o'clock service. It is interesting to notice how the service struck a Scotch Presbyterian:

"At eleven exactly the procession came: the celebrant in a cope, and two attendants in cassocks, and surplices to a little below the waist. The imitation of Rome was very close, but there was no incense. A sermon was preached by Mr. Stanton—most admirable; it could not have been better. It kept up breathless attention. There was an immense amount of manner; but the impression was of simple and devout earnestness. . . . No mortal could hear that sermon and not be the better for it. The solitary thing that jarred some little was the surplice reaching to the waist. One could not help thinking of the pictures of Mrs. Squeers. . . . Then the Communion service went on. The consecration prayer was

said inaudibly: the congregation with their heads near the ground. Only two communicants received out of that crowd. A clergyman next me said, 'We ought to receive the Sacrament.' We went up and knelt down. But the good man who had celebrated (it was a sweet but weak face) came to us and said that 'all the Hosts were consumed.' We had to go."

Who, asks Dr. Boyd, in summing up his experiences of St. Alban's, would meddle with such a congregation, gathered in such a place? I remember, he adds, Archbishop Tait speaking, with his sad smile, of the "eccentricities of St. Alban's"; but he acknowledged very solemnly "the work that was being done there for Christ."

This noble and generous way of regarding differences—indeed, the entire breadth and enlightened liberality of A. H. H. B.'s religious opinions—was in striking contrast with the "Christianity" of some of his countrymen. One austere saint severely said to him that "No one who knew the truth as it is in Jesus could read Shakespeare." Some presumptuous preachers ventured to assert that the terrible Tay Bridge accident was a judgment on the sin of Sunday travelling. "I can but say," adds Dr. Boyd, "almost in the language of John Wesley, that the God in whom such persons believe is *not* the God I believe in at all. Indeed, their God approximates awfully to my devil." One day he said to a clerical neighbour at Edinburgh, "It is very sad that that poor woman is to be hanged." "No," answered this cleric of fire and brimstone, "it is not a bit sadder that a woman should be hanged than a man. *God will damn a woman just as soon as a man*; and therefore in what you say you are accusing God and going against the standards of the Kirk." Another minister of the same loving opinions told his unhappy congregation that he had satisfied himself that just one in every seven hundred and seventy-seven persons would be saved. Coming out of church, he found his congregation gathered together under a tree in high debate. They had calculated that, according to the preacher's arithmetic, exactly three souls in the parish would escape the torments of hell. The great question was, who those three souls should be. "They stated their perplexity to that preacher of despair, and mentioned a good many names that had been suggested. But a fine effect was produced upon the mind of that ferocious fatalist by the fact that not one individual had mentioned his!"

In October, 1879, Dr. Boyd was staying with Liddon and Malcolm MacColl and Miss Alderson, the hymn-writer, as the guests of the Earl of Strathmore, at Glamis Castle. One morning, at breakfast, the conversation turned upon the famous haunted room. It has been put about that the mention of it

is painful to the family. "Never," says our author, "was ranker nonsense. In the morning, the first question of the delightful Countess to her guests was, 'Well, have you seen the ghost?' The Earl treated the subject more scientifically, in a fashion yielding practical counsel. He told us that some years before an excellent dignitary, who was always collecting money for church-building, had just gone to bed, when of a sudden the ghost appeared, apparently a Strathmore of some centuries back. With great presence of mind, the clergyman took the first word. Addressing the ghost, he said he was anxious to raise money for a church he was erecting, that he had a bad cold and could not well get out of bed, but that his collecting-book was on the table, and he would be extremely obliged if his visitor would give him a subscription. After this, the ghost vanished, and has never come back any more."

The walks and conversations with Liddon were delightful. There was, of course, much talk of presbytery and episcopacy. Liddon expressed his great regret that Bishop Lightfoot, of Durham, had written a well-known passage admitting that presbytery was the primitive form of Church government. It is well to note this, as doubts have in some quarters been circulated that this was not the great Bishop's meaning. Liddon went on to express his firm belief in the *Divine* institution of Episcopacy. Later on he wrote to his friend as follows, and the words are worth quoting, as showing the great preacher's attitude towards the question :

"Of course," he says in a letter dated October 17, 1881, "I do not forget that you would not agree with me as to the worth of the evidence in favour of the Episcopal constitution of the Church of Christ. But I must frankly say that if I did not believe that evidence to be decisive, *I do not think I should belong to an 'Episcopal' communion.* The Episcopate, if not necessary to the Church, is surely a wanton cause of division among the Reformed Christian communities, to say nothing of the evils of ecclesiastical ambition which it sometimes occasions."

And again :—"If I believed the Episcopate to be a matter of human institution, I should earnestly desire its abolition. As it is, I see in it a Divine gift, rejected or—worse still—abused by the passions or the selfishness of man; but about retaining which I have just as little discretion as about retaining the Gospel of St. John."¹

One other incident in connection with the visit at Glamis Castle must be recorded. As the guests were enjoying the

¹ Dr. Liddon's dilemma does not seem to be exclusive. The usual view held by Church of England divines has been that Episcopacy is of the *bene esse*, not of the *esse* of the Church.—EDITOR.

glorious prospect from the top of Hunter's Hill, Liddon suddenly said, pointing to a double field-glass which Mr. MacColl was carrying, "That's the glass through which we saw the impaled body." All the world knew the story then, and many declared it to be false. Thinking that Liddon might possibly have been mistaken, A. K. H. B. said to him, "Show me how far off that pole is." He indicated a tree close at hand. "I turned the glass upon it," says our writer, "and could have seen anything at that distance just as distinctly as I do the paper on which I am writing. Next, to test the beloved man's sight: 'Tell me the hour on the clock at the castle.' The castle was more than a mile off. Liddon told it to a minute; and there were two eye-witnesses. Of course the story was true, and those who contradicted it most loudly knew it to be true."

Among Dr. Boyd's most valued friends was Arthur Stanley, of Westminster. He found him, as indeed all found him, the most charming of companions; and a visit to the deanery was an occasion to be remembered. His sympathy was unbounded. "I remember how touched Stanley was when I told him of a parting I had seen. A lad of twenty, very well known to me, died. He left a widowed mother, a sister, and two brothers younger than himself. He had been their main support, and was full of anxieties as to what should become of them. His last words were, holding the hand of the brother next himself in years, and looking at the poor sobbing woman, '*Try and do as weel's ye can.*' The great Dean thought them grand and all-comprehending words." The last occasion on which A. K. H. B. visited the Deanery was to read a paper on "The Treatment of Heresy in Scotland," before the C. C. C. Society. The society consisted of some forty of the London clergy, of whom Archdeacon Cheetham was president for the year. Among others present were such well-known men as Mr. Llewellyn Davies, Mr. Freemantle, Mr. Harry Jones, Mr. Brooke Lambert, and Mr. MacColl. "But," says our author, "the brightest and the most lifelike of all was Dean Stanley, who just on that day seven weeks was to pass from the world." The subject of the paper was one which we can easily understand was congenial to Stanley. And as with the subject, so apparently with the treatment of it. "For every now and then," we are told, "Stanley uttered a yell and clapped his hands. The final words, which as I left the Deanery I heard Stanley's voice say, were, 'Yes, I'll preach for you on a Sunday in August.' But that was not to be. The Sunday came, but A. P. S. had gone away. He died on Monday, July 18th."

Among other distinguished men met in London is noted Mr. Phillips Brooks, of Boston, the famous American preacher.

A. K. H. B. was struck with his appearance. A great, burly man, frank and friendly, but not a trace of clerical attire. He was dressed like a "respectable gamekeeper," or the like. "Afterwards, when I came to know him better," says our author, "I revealed to him my perplexity at his appearance, but he said that on the street at home he was merely a citizen—when he entered into church he was duly arrayed. And he confessed a frank disapproval of professional dress, and of other things, notably of palaces, equipages and purple liveries in connection with the hierarchy." And now Phillips Brooks has gone away, too.

Once Bishop Boyd Carpenter, at the invitation of the students, came to preach in their fine chapel in St. Salvator's College. He made a profound impression. Beside preaching on Sunday both morning and afternoon, he lectured on Dante in St. Salvator's Hall on Monday afternoon. "His fluency and memory appeared quite marvellous. . . . He left with one the impression of great brightness and vivacity, and of great amiability. Surely a sweet-natured man, and absolutely without pretension."

With one more story, told by Dr. Boyd himself, we will conclude. "In July, a country member, much concerned in matters agricultural, came to me one afternoon in the club, and informed me that by far the greatest compliment had been paid the humble writer that ever had been, or ever could be. An animal of extraordinary value and beauty appeared in the published record of high-bred cattle as bearing my odd initials. I was somewhat startled, and liked it not. 'Don't you know,' he said, with indignation, 'that the Marchioness of A. and the Duchess of B. are proud to have their names in that book? You don't understand things at all.' I certainly remarked, for a while after, that my namesake got many prizes at shows. But the last mention of him was tragic. The murrain got into that unpurchasable herd, and they had to perish. A paragraph said, 'A. K. H. B. is still alive, but he is to be killed to-morrow.' I heard no more."

JOHN VAUGHAN.

ART. III.—ROMAN CATHOLIC INSTITUTIONS FOR THE WORKING CLASSES IN FRANCE.

IT is a striking feature of the policy of the Church of Rome in the present day that both their clergy and their laity are devoting so much attention to the social and moral welfare of the operative classes. The Papal Encyclical of May, 1891,

has given a great impetus to such efforts. Whilst Socialists are vainly theorizing on the relations of capital and labour, and fostering in men's minds discontent and dissatisfaction, the true friends of the working man are bent on solving these questions practically by uniting employers and employed in the promotion of their common interests on a religious basis. So it has been of late years in France. It is, indeed, a country peculiarly unfavourable to work of this kind. Political and social influences have long been alienating the more intelligent artisans from religion of every kind, and the errors and superstitions of Rome have greatly widened the breach. So long as the Church remains unreformed, and grows more and more ultramontane, she will never succeed in winning back to her fold any great number of the industrial classes. The French priests and their lay helpers have a Herculean task before them. Still, their zeal is no less praiseworthy, and not a few of their methods are excellent. It may interest our readers if we offer a brief account of two of the principal institutions now being extensively carried on for the benefit of working men and their sons. These are the "Œuvres de la Jeunesse" for the young, and the "Cercles Catholiques d'Ouvriers," or Clubs, for the men.

I. The former of these owe their origin chiefly to the Abbé Allemand, of Marseilles, a man of ardent though superstitious piety, who devoted his life to the moral and religious improvement of the youth of his native town. He began his work in the troublous days of the first Revolution, when he had to act with the utmost caution amidst many dangers and difficulties. Nevertheless, his work grew steadily and surely year after year, so that at his death in 1836 he left a society of 400 attached and regular members, besides very many who from time to time had gone forth from his care to do good in ecclesiastical or secular colleges. This good man's aim was of a moral and religious, rather than of an intellectual, character. He sought to counteract the evil influences which surrounded many of the young in their workshops or places of business, and even in their schools and homes, by innocent healthful recreation combined with careful religious training. He had peculiar gifts for attracting boys and young men around him, and winning them to higher and better things. He would often say, "Play well, my children; that gives pleasure to your good angels. I have no confidence in a youth who does not play, though he should pass whole hours in the chapel. When you play there is no fear lest the devil should come and take you by the skirt; he would waste his time and trouble." A spacious playground was attached to the institution, where in fine weather they could engage in

active sports, and during the winter evenings rooms were open to them for indoor games. Thus he contrived to withdraw them from the debasing associations of the streets—cafés, low theatres, and the like.

Religious services and instruction were also provided in the chapel, which the members were required to attend, especially on Sundays and festival days. The same happy combination of wholesome exercise and amusements with Christian worship and sound moral training characterizes these "Œuvres," as they now exist in town and country throughout France. In the large towns it is found convenient to group several parishes round one central institution, under the direction of an Abbé, or of the members of some religious order. Boys are usually admissible at the age of twelve, after their first Communion, and with the consent of their parents. Many remain until they enter the army. There is, therefore, a great variety of ages amongst the members, and the amusements and instruction have to be adapted to each grade. In some places billiards, with or without small stakes, are allowed, as well as chess, draughts, dominoes, etc. Wine and spirits and smoking are generally forbidden, although mild beer and cooling drinks are sold on the premises. Lectures on scientific and general subjects are occasionally delivered, and sometimes private theatricals are got up by the members. Discipline is maintained without rewards or punishments, chiefly through the influence of the older and steadier youths on the younger. A neophyte is committed to the care of a bigger lad, who, as his patron, is responsible for his conduct and watches over his interests. Cases of misconduct are reported to the director, who reprimands the offender, and, should repeated reproofs fail, finally expels him. Membership is regarded as a privilege, and exclusion as a disgrace. This is for the most part the system pursued in the towns. In the rural parishes the "Œuvres" are necessarily of a simpler kind. The Curé, or Vicaire, is there at their head. The members, if no suitable rooms are to be had, meet in the Presbytère and its garden for play, instruction, the practice of sacred music, etc., and are encouraged to attend the parish church regularly. The aim is everywhere the same, and there is no doubt that by these means many youths at a critical age are kept from drifting away into bad company and strengthened in doing right. It will be seen that these "Œuvres" are not unlike our own Youths' Institutes and Young Men's Christian Associations, though they are often of a more distinctly religious character.

II. Side by side with these institutions an equally important work is being done for the benefit of adults in the "Cercles Catholiques d'Ouvriers," or workmen's clubs. These

have no exact counterpart amongst ourselves. They have been started in France since the disasters of the German War and the Commune, with a view to overcoming the evils that were then brought to the surface in so terrible a form. They, too, are of a distinctly religious, as well as social, character; and this makes their success more remarkable. The design of their founders has been to induce masters to unite with their men in promoting their social, moral and spiritual welfare. There is a central committee and a chief secretary in Paris, who have the direction of the movement throughout the country. France and its colonies are mapped out into eight zones, with a secretary over each: and when an opening occurs for a new branch of the work in any place, he is consulted in the first instance, and with his sanction a local committee is formed of persons of the higher classes, who take an interest in the matter. These elect their own president and secretary, and then proceed to create a club. For this club a director is nominated by the central committee as their representative to act with the local committee. He has the care of the buildings, calls the weekly meetings, takes charge of the funds and supervises the whole business. Associated with him, again, is the council of the club, elected by ballot from a list of members proposed by the director, as men of decidedly Christian character, and otherwise qualified to exercise a good influence on their fellow-members. These are set apart for their office with a special religious service, and after making solemn promises of fidelity. Once appointed, they cannot be removed, except for some serious offence. The council admits members to the club, who must be working men of at least sixteen years of age, and introduced by a member. They must undergo three months' probation as to their religious principles, good conduct and regularity of attendance. Once fully enrolled, if they leave the neighbourhood, they are admissible to other clubs where they may be located, and may be granted tickets of membership ("livrets diplômés") for that purpose. Other persons, not operatives, may join a club as associates, but these have no voice in its management. The members are expected to attend the chapel services at least on Sundays, to visit their brethren in illness, and to befriend each other in the workshops to the utmost of their power. They may be expelled for bad conduct or non-payment of subscriptions, or frequent absence from meetings or services. The subscriptions vary from half a franc to a franc per month. In the larger clubs there are a chapel and a chaplain, and in some rooms may be hired by unmarried members or those on a journey. Religious instruction, lectures on secular subjects, libraries, games (not of chance), are provided. There is also often a restaurant on the premises,

where the members can take their meals; and in connection with many "Cercles" there are savings banks, sick clubs, and the like.

It will be seen even from this general review of these institutions that they combine the principles of union and submission to authority with self-help and mutual control. A kind of religious freemasonry unites the members. Viewed apart from the canon of Romanism, which unhappily pervades them, they seem to be admirably designed, and in a country where vice and infidelity abound must be a valuable boon to well-disposed operatives. Socialism is being thus in a measure met on its own ground and opposed with its own weapons. How far similar clubs on a sounder basis could be worked with advantage in this country, is a question worthy of consideration. Certainly one great want of our times is a fuller recognition of religion in the workshops. Christianity is the only bond which can effectually draw together the too widely sundered classes of employers and employed, and the Church of Christ is the one centre where they can meet.

W. BURNETT.

ART. IV.—THE AGE OF APOLOGY.

IT cannot be doubted that we live in an age of apology. The atmosphere, religious as well as social and political, is charged with the electricity of stormy discussions, and darkened by showers of arguments and counter-arguments on every kind of question; controversies, making a severe demand on time and thought, thicken about us, and subjects once held sacred, and safe from all intellectual curiosity, are now taken up and handled with complete freedom. Certainly the *Zeitgeist* is a creature of argument. The spirit of the French Revolution, still active among us, has laid all subjects open for unshackled debate. Free discussion is no doubt a good, and there is no reason why Christianity should not be prepared to face it; but it unquestionably inspires, even in the most Christian disciple, an apologetic tone. The lines of defence, moral, historical, rational and spiritual, are made more prominent than they were, both by those within and those without the Christian camp. The pulpit of to-day has become more controversial and less dogmatic. In those who are practically at work on the problems of the times, or who are obliged to meet, in life or literature, the doubts and difficulties of their fellow-men, the natural result of this clamour of argument is the disappearance of those quiet moods of un-

questioning acceptance that once prevailed: The modern Origen is beset by the constant demands of men eager to know whether it is true that the lamp of religion has flickered and gone out, leaving them to grope amid the vacant tombs of an unsatisfying past in the dusk of an eternal twilight. And the consequence is that, though his own faith may be unshaken, it takes up of necessity a new attitude and works with fresh methods. On the other side even those who have reached a state of apparently settled indifference, or are safely encased in mature scepticism, often feel again the breath of controversy and are so stirred by

A sunset-touch,
A fancy from a flower-bell, some one's death,
A chorus-ending from Euripides,

that they are obliged once more to consider and reconsider the old problems.

The questioning spirit of the century has been due to many causes. There has been the French Revolution, with its assertion of the rights of the individual and its determined resistance to all political and religious authority; the rapid spread of education, influencing all classes, but particularly the lower; the growth of materialism, following in the train of modern discovery and invention, and the triumphs of mechanical art; and, above all, the use of the historic method, the appearance of a new criticism, and the development of physical science, with its theories of heredity and evolution. To these I should be inclined to add, as a less obvious cause, the increasing self-consciousness of the age. With such causes at work, we cannot be surprised if belief is found more difficult than it once was. Whether there is more *deliberate* unbelief, or conscious rejection of Christ's example, it is perhaps impossible to judge, especially in view of the growing activity and improved services of the Church, and the remarkable revival of energy and enthusiasm among the clergy. But, whatever the truth may be in that respect, it is clearly the duty of every Christian, in days like these, to be a Christian apologist; to appreciate, so far as he can, the modern criticisms; to be prepared with the best answers or solutions within his reach; to be, in a word, ready to satisfy every man that asks "the reason of the hope" that is in him.

I do not propose, in this place, to suggest the special lines of argument which an apologist for Christianity might use. Such a task would be obviously impossible. Yet it may not be unserviceable to touch upon some of those general considerations which, just because they are frequently lost sight of, he ought always to keep steadily in view. Nothing is so often forgotten as the fact that the lines of Christian defence are

continually shifting. In one age we find some special problem very prominent; in another it is quite a different question that absorbs attention. Matters that once appeared difficult in the region of faith—for a time, perhaps, almost fatal to belief—are now found to be so no longer; while many of our latter-day problems arise from contemporary circumstances either new in themselves or demanding a new setting of old truths. Among these problems there are some which, at any rate in their present form, would hardly have appealed at all even to the last generation. This, therefore, is the normal condition of things, as revealed in the pages of history—that every age has had its own doubts and difficulties; that, however modified in form it may have been to suit the requirements of a given standard of knowledge or of thought, the essence of the Christian faith has met and survived an unbroken series of transient and changing criticisms; and that there is no reason why we of to-day should be the first to expect immunity or look for peace. Here is one of the swords which Christ has sent upon mankind; and it must be always flashing, unsheathed, in the darkness of the earth.

If this be true, it is clear that no great service can be done by the Christian apologist unless he is thoroughly acquainted with the spirit of the times. He must be able to examine the condition, and to sympathize with the needs, of the men of his own day. He must study the aspects under which the Christian faith actually appears to them, the attitude they adopt towards it, and the special kind of difficulties which they find in it. And to solve or relieve these difficulties he must be perfectly at home with the facts and arguments, the presentations of truth and the forms of statement, to which they will lend the readiest and least prejudiced ear. The despair of the true apologist is to see the Church, or any influential section of the Church, discussing ancient or mediæval questions as though they were the burning questions of the hour. Unfortunately, such a sight has been very common in the history of the past; if it is not so common now, it is because the modern awakening of good sense and genuine religious feeling is proving, as a rule, too strong for the indulgence in this childish frivolity. There can be little doubt that, in every case in which Christianity has had a lax hold upon the life and affections of men, its weakness has been largely due to the stupid or wilful irresponsiveness with which its own supporters have confronted the interests of society. Elaborate discussions on minute points of ritual or dogma will never satisfy "the hungry sheep" that "look up and are not fed;" nor will they ever flock to a fold that is guarded by thorny regulations and fenced by forms of statement which, however valuable once

are now only forbidding. If the Church is not to lose her power she must be modern, without disloyalty to the essentials of religion; and without losing the inspiration which she draws from the past, she must know how to be in touch with the present, and even with the future.

It is a probably true contention that our modern difficulties are not more vitally important than those of former generations. Christianity is very often referred to as if it were now, for the first time, finally disposed of; as if, with the growth of modern science and thought, and the multiplication of modern interests, religious belief is fast becoming, if it has not already become, impossible, except, perhaps, to a very small minority. That there is slight ground for so conclusive a supposition will be apparent to anybody who takes the trouble to consult the analogies of the past. Such an examination shows us, in the first place, that some difficulties, commonly supposed to be new and original with ourselves, are in reality of great age. Many periods of history have been able to show traces of an Agnosticism which, if different in its basis from the Agnosticism of this century, has been not less sweeping in its scope nor less fundamental in its principles; and I doubt whether any of our modern Agnostics will leave a deeper mark on philosophy, or take a more lasting place in literary history, than the Greek Agnostic Gorgias, who lived four hundred years before Christ. Yet large numbers of people are firmly convinced that Agnosticism is the brand-new creation of Professor Huxley and Mr. Spencer. As a matter of fact, its elementary principles are considerably more than two thousand years old, and there can therefore be no good reasons for believing that such a phase of thought is fatal to true religion. The clamour which surrounds it (and here historical comparison teaches us another lesson) is not without its counterpart in previous times. Again and again in the growth and development of human thought, there have arisen critical moments when exactly the same feeling has been abroad, that Christianity could not possibly survive the shocks which it was forced to meet. Again and again we find the same quiet assumption that the whole matter is now finally and irrevocably settled. In the well-known preface to his "Analogy," Butler writes: "It is come, I know not how, to be taken for granted by many persons that Christianity is not so much a subject of inquiry, but that it is, now at length, discovered to be fictitious. And, accordingly, they treat it as if in the present age this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals for its having so long interrupted the pleasures of the world."

Stronger words than these of 1736 could hardly be penned; yet more than a century and a half has passed since their author found it necessary to write them.

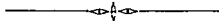
What is now, therefore, has been before, and will probably be again. Throughout the past there has been a constant recurrence of periods when the world has been forced to accept, at the hands of history or philosophy or science, new ideas which seemed at first quite destructive of Christian truth, and yet in the end have been either found capable of easy assimilation or discarded as wanting in value and interest. The discovery that the earth moves round the sun, appearing, as it did, fatal to the Church's dearest beliefs, produced for a time an absolute dismay in the ecclesiastical world. To men who saw in the revolution of the sun round the earth a signal mark of God's care for human souls, and of the love that culminated in the Christian revelation, such a discovery might well seem to involve a complete upheaval of the principles of faith. To-day we are able to smile at their narrowness of view, and wonder at the curiously rigid conceptions which were so easily disturbed. For ourselves, we see clearly enough that the position and movements of the earth can have little or no bearing on the facts of the spiritual life; and that, whatever the truth may be about time and space and the other conditions of the visible world, the invisible world must for ever lie outside the influence of these. Perhaps we do not see so clearly that, on other subjects and in other ways, our own religious ideas may be as crude and circumscribed, and our own difficulties as shallow, as those which we are so ready to deride.

If we require further evidence to show that we are not more exempt than others from the chronic infirmities of human nature, we find it in the fact that the very same assimilation of ideas which has taken place in the past can be seen going on among us in the present. Modern science has offered us, especially in the theory of evolution, certain conceptions which at first sight have been pronounced incompatible with the teaching of Christianity. These doctrines have been received, according to an invariable rule, with a loud and foolish outcry, in which, I fear we must admit, the clergy have been very prominent; and their authors have been charged with immorality and infidelity, and handed over to final condemnation. Now, however, the world is gradually finding out that, however influential these new theories may prove with regard to certain modes of statement, they do not and cannot touch the essence of Christian truth. Biblical criticism, for example, is no doubt destructive of the *theory* of purely verbal inspiration; it is not destructive of the *principle* of inspiration. So far from being deadly foes, science and research are in fact helping

us to get rid of some formal and mechanical theories, and to state truth in a more real, living and spiritual way. The evolution theory itself, whether it be or not an adequate account of the phenomena of the organic world, seems likely to help us considerably in the escape from materialism. It is at least, as we now see it, tending to detect, beneath all the forms of life, something akin to the workings of a rational and spiritual agent—a *spiritual*, because, as the learned scientist insists with no less emphasis than the unlearned theologian, life, as far as we know, is the ultimate fact of nature; and a *rational*, because in a scheme of evolutionary progress we see more and more clearly revealed the traces of a guiding purpose, of a ruling master-spirit, of something beyond a blind instinct and an unconscious aim—some far-off ideal to which the real is ever tending, some standard of perfection by which the imperfect is ever being formed. And thus materialism, the really great theoretical and working opponent of religion, is daily becoming more insecure in its position, and therefore less dangerous in its influence.

The practical result of such thoughts would seem to be that the Christian apologist ought to have more patience in the present, and a better and more tranquil hope for the future, than he sometimes shows. We are not after all, we discover, so sublimely wise as some of us have fancied; nor need we suppose that wisdom has been born with us, or that we have reached the apex of truth. There is no occasion, therefore, for clamorous alarm at the sight of every doubt suggested or difficulty proposed. It is far better to exercise a quiet confidence, to make an intelligent and sympathetic study of the problems of the day, and to remember, above all, that Truth, and Truth only, must be the object of our search.

SIDNEY A. ALEXANDER.



ART. V.—A SCHEME TO FACILITATE AND REGULATE THE EXCHANGE OF BENEFICES.

IT is remarkable that although the custom of the Exchange of Benefices has extensively prevailed for several centuries, no systematic scheme has been successfully formulated in order to facilitate and regulate them. It is thought that the details of a plan submitted to the London Diocesan Conference by one of its Committees, and approved by the Conference in principle, may help the consideration of the subject by the Authorities of the Church and their Advisers.

Early in the sixteenth century serious scandals arose in the Resignation and Exchange of Benefices, partly on account of Simoniacal transactions. With the object of checking them, an Injunction was issued on the Accession of King Edward VI.,

That any such persons as shall come to any Benefice, by fraud, or deceit shall be deprived of the same, and be made unable, at any time, to receive spiritual promotion.

But this Injunction proved to be ineffectual. Accordingly, in the thirty-first year of the reign of Queen Elizabeth, an Act was passed which, in the seventh section of its sixth chapter, enacts :

That if any Incumbent, of any Benefice, with Cure of Souls, shall corruptly resign, or EXCHANGE the same, or corruptly take, or give, in respect of the resigning or EXCHANGING the same, directly, or indirectly, any pension, sum of money, or other benefit whatsoever, as well the giver, as the taker, of any such pension, sum of money, or other benefit whatsoever corruptly, shall lose double the value of the sum so given, taken, or had, half to the Queen, and half to him who shall sue for the same, in any of Her Majesty's Courts of Record.

But, although the Act dealt thus trenchantly with Simoniacal transactions in relation to the Exchange of Benefices, although it is one of the most valuable Statutes in the entire range of Ecclesiastical Law, and although it is *the* Act on which almost every judgment with regard to the Exchange of Benefices has been based for more than three hundred years, it failed in an essential particular, for it unfortunately omitted to provide for the appointment of an Official Registrar, under Episcopal control, through whom alone negotiations for the Exchange of Benefices could be conducted.

Acts of Parliament subsequently have been passed to sanction the Exchange of Parsonage or Glebe Houses and Glebe Lands for other Houses or Lands of greater value, or more conveniently situated for occupation (55 Geo. III. c. 147 ; 56 Geo. III. c. 52 ; 1 Geo. IV. c. 6), but there has been no practical legislation whatever for facilitating and regulating the Exchange of Benefices since 1587, when the 31 Eliz. c. 6, s. 7 was passed !

Attempts, however, have been made in Convocation and in Parliament to deal with the question. But every effort has signally failed.

In 1868 the President of the Upper House of Convocation, in the Province of Canterbury, directed the Lower House to take into consideration :

The best mode of improving the Law, in reference to the Registration of Ecclesiastical Benefices, both simple Resignations, and Resignations in connection with EXCHANGES.

A committee, consisting of twenty-three members, was

appointed, and in the following year it was amalgamated with another committee appointed by the President for

The purpose of considering, and reporting upon the present system of Patronage, with special reference to the Sale of Preferment, and the existing condition of the Law of Simony.

In 1871 the committee reported

1. That they had endeavoured to master the complications of the Law in each case.
2. That they had traced the evils arising from the present condition of the Law.
3. That they had put forth such remedial measures as were calculated to produce a better condition of things in the future.

The details of the Report are set forth as follows, so far as Exchanges are concerned :

1. Exchange is defined on high authority¹ to be, when two persons, having procured Licence from the Ordinary, to treat of an Exchange, do, by an Instrument in writing, agree to exchange their Benefices, both spiritual, and in order thereunto, do resign them into the hands of the Ordinary. Such Exchange being executed, the Resignations are good.

2. *Manifest Evils*, and notably the Scandals arising out of the degrading practice of public advertisements, devoted to selfish interests—exist under the present Law. And the Committee desire especially to call the attention of the House, to the clause of the definition, which states the procuring of Licence, from the Ordinary, as the first step, in every case, when an Exchange of Benefices is to be effected.

3. The Committee have received communications, on the subject of Exchange, affecting CONSCIENCE MORE THAN LAW, and it has been stated to them, that after Licence has been procured from the Ordinary to treat of an Exchange, NO MODE OF PROCEDURE has been left open to effect such Exchange, except through ADVERTIZING. There is, however, reason to believe that many desirable Exchanges, are now arranged, without such procedure, and it is strongly recommended, that when public advertizing is resorted to, it should not be without the sanction of the Ordinary.

4. Exchanges are often BENEFICIAL. The absolute power of refusing any Resignation, with a view to an Exchange (except so far as interfered with by the Law of Donatives) is a sufficient safeguard against corrupt or injurious Exchanges, while the Bishop's knowledge of their respective Dioceses, will enable them to ENCOURAGE, such Exchanges as are BENEFICIAL, in the interests of the Church.

In an Appendix (A) the Committee recommended the following method of effecting Exchanges, as calculated to FACILITATE them, as well as to prevent some of the EVILS which are incident to the present practice :

1. That an Incumbent desirous of exchanging his Benefice, be required to obtain from his Bishop, a Licence to treat of an Exchange, and that such Licence be given under the hand and seal of the Bishop, according to a Form, prescribed by Law.
2. That when two Incumbents, to whom their respective Bishops have given Licence to Exchange, shall be willing to exchange their respective

¹ Phillimore's Burn., 2 Inst. 125 ; Watts, c. 4 ; Gibs, 821.

Benefices, each of such Incumbents shall submit to his Bishop the name of the other, and the name of the Benefice, to which he is willing to remove, and the Bishop shall, if he approve of such removal, signify his approval, under his hand, on the Licence given, as aforesaid, and that such Licence, with the Bishop's approval of the particular Exchange therein specified, shall be submitted by the Incumbent to the Patron of his Benefice, for his consent or otherwise.

3. That the consent of the Patron be signified by an endorsement of the Licence, aforesaid, under his hand, or in the case of a Corporation, the Official Seal.

4. That such Licence, when so endorsed, as aforesaid by the Patron, shall be deemed in Law a presentation made by the Patron, and the Bishop shall thereupon institute, or license, the Clerk to the Benefice, to which he removes by Exchange.

5. That in the case of a Benefice being in alternate Patronage, it shall be necessary for both Patrons to signify their consent, and that the right of next presentation shall stand as if no such Exchange had taken place.

6. That such Licence, as aforesaid, may with the consent of the respective Bishops, Patrons, and Incumbents, include ARRANGEMENTS FOR ADJUSTING the INCOMES of the two Benefices by a SUM TO BE PAID ANNUALLY by the Incumbent of the one to the Incumbent of the other Benefice, so long as the latter is held by the person who effected the Exchange, and the sum to be paid Annually by one of such Incumbents, to the other shall be specified in the Licence aforesaid, and such Licence shall be deemed the Deed, entitling the Incumbent therein named to RECOVER BY PROCESS OF LAW, if necessary, the sum specified therein, from the other of such Incumbents.

After the presentation of the Report, it was moved and carried

That this House recommends that LEGAL EFFECT be given to the MODE of effecting Exchanges, as described in Appendix A.

But subsequently, as it was found that the sixth recommendation in Appendix A was a suggested departure from the LAW OF SIMONY, it was moved and carried

That the LAW OF SIMONY be AMENDED, according to the Report of the Upper House in 1860.

This Report of 1860 states that the existing Law of Simony requires CAREFUL REVISION, the object of which should be, on the one hand, to restrain really corrupt practices with regard to the Sale of Benefices and Residences, and on the other hand to ENLARGE THE DISCRETION of the Ordinary with respect to sanctioning innocent and beneficial arrangements respecting . . . THE EXCHANGE OF BENEFICES and other matters, which, according to the GENERAL LAW OF THE CHURCH, and the reason of the thing, might safely and wisely be placed under Episcopal control.

That in order to effect these objects—

1. The Statute 31 Eliz., c. 6, should be REPEALED.

2. A Statute should be passed conferring on the Ordinary the DISCRETIONARY POWERS which have been mentioned.

On July 8, 1873, the Report of the Upper House, on the Report of the Lower, was presented, in which the Committee

Advise the adoption of the Recommendation, and that LEGAL EFFECT be given to the MODE of effecting Exchanges, as described in Appendix A.

On May 24, 1874, the Bishop of Peterborough moved in the House of Lords that a Committee be appointed to inquire into the existing Laws relating to PATRONAGE, SIMONY and EXCHANGE OF BENEFICES. The Committee was appointed, and in the introduction to their Report, which was presented in 1875, they stated that their inquiry had involved the consideration of the following :

1. What are the PRINCIPLES on which LEGISLATION on these subjects should be based, and what, in accordance with these principles, are the OBJECTS which it should aim at EFFECTING ?

2. How far are these principles RECOGNIZED and these objects attained by the EXISTING LAW ?

3. If it should appear that the Law in its present state is DEFECTIVE, in either of these respects, whether any such practical evils have resulted from such a defective state of the Law as to call for its AMENDMENT.

4. What AMENDMENTS should be recommended to Parliament ?

Although the Committee critically considered the Recommendations of Convocation, and examined the Chairman of the Convocation Committee and others in reference to Exchanges, they only reported :

1. That the existing Law respecting Exchanges is capable of amendment in the direction of making the LICENCE OF THE ORDINARY to treat of an Exchange more STRICT and IMPERATIVE than it is now ;

2. And also in the direction of CHEAPENING and FACILITATING the subsequent steps by which Exchanges may be completed.

In the same year (1875) the Bishop of Peterborough, who had presided over the Committee of the House of Lords, presented a Bill as amended on Report, entitled "An Act to Amend the Laws relating to Patronage, Simony and EXCHANGE OF BENEFICES." But in the Bill there is NOT ONE CLAUSE embodying the recommendations of the Committee's REPORT. The only clause in relation to the Exchange of Benefices sets forth what shall be the procedure in Patronage, in the case of Benefices vested in more than one person !

This Bill failed to pass, and in 1878 the House of Commons appointed a Royal Commission to inquire into the law concerning the SAME SUBJECTS about which the Committee of the House of Lords had REPORTED in 1875.

In 1879 the Royal Commissioners presented their Report, and in clause 38 they state :

It is been suggested to us that Exchanges of Preferment on PECUNIARY CONSIDERATION should be allowed, if made with the knowledge and consent of the PATRON and ORDINARY. We are, however, of opinion

that it would be DANGEROUS to allow any PECUNIARY TRAFFIC in such matters.

The Royal Commissioners further directed attention to the legal opinion of the present Right Hon. Sir Francis Jeune (one of their number), in which they expressed their concurrence :

There is no doubt that ANY CONSIDERATION GIVEN IN AN EXCHANGE is SIMONICAL, and even an AGREEMENT, of which neither party is to CLAIM DILAPIDATIONS as against the other, was considered by Baron Parke to SAVOUR OF SIMONY (Downes v. Craig, M. and W., 166).

In January, 1881, in spite of the Report of the Royal Commissioners, a Bill was brought into the House of Commons entitled "The Church Patronage Bill," in which, under clause 17, it was proposed to AUTHORIZE Exchange of Benefices for PECUNIARY CONSIDERATION with the approval of the Bishop.

To simplify this, the following, among other Schedules, were appended to the Bill :

1. I have PAID or AGREED TO PAY to the Rev. . . . the sum of £ on his resigning the Benefice of
2. I know of an AGREEMENT for a PAYMENT by to the Rev. . . . on his resigning the Benefice of

In May of the same year (1881) a Bill entitled The Church Patronage Bill, No. 2, was brought into the House of Commons by the same persons with one exception, but there was no reference in any of its Clauses to the Exchange of Benefices, although it *reinserted* the Schedules in relation to what the Royal Commissioners styled, PECUNIARY TRAFFIC.

In 1882 a third Church Patronage Bill was brought into the House of Commons by the same persons, with one exception, who brought in No. 2 Bill in 1881. But in this Bill no clause bearing on Exchange of Benefices was inserted, although the Bill was entitled "A Bill to amend the Laws relating to Patronage, Simony and EXCHANGE OF BENEFICES." In the Schedules there were forms for Patrons and Incumbents to sign in the Exchange of Benefices, but there was NO reference, as in the Schedules of the Bills of January and May, 1881, to PECUNIARY PAYMENTS.

In 1884 the three Bills were committed to a Select Committee of the House of Commons consisting of seventeen Members, of which the Right Hon. W. E. Forster was Chairman. In their Special Report :

1. They altogether passed over the Clause in the Bill of January, 1881, "Authorizing Exchanges FOR PECUNIARY CONSIDERATION."
2. They recommended that a Bill embodying the Resolutions in the Report be brought in during the following year, but no mention was made in any of the Resolutions, and there were seventeen, of Exchange of Benefices.

In accordance with this Recommendation a Bill prepared by several members of the Select Committee was brought into the House of Commons in January, 1886, and it made no provision therefore for the EXCHANGE OF BENEFICES.

Thus the Recommendation of the Lower House of Convocation in 1871 in respect of the EXCHANGE OF BENEFICES, and supported in 1873 by the Upper House of Convocation in order that LEGAL EFFECT might be given to the mode of effecting Exchanges, as described in Appendix A, was wholly laid aside in the Bill, amended on Report, intituled, An Act to amend the Laws relating to Patronage, Simony and the EXCHANGE OF BENEFICES, presented in 1875 by the Bishop of Peterborough in the House of Lords, and as to its 6th clause was condemned by the Royal Commissioners in 1879 and ignored by the Select Committee of the House of Commons in 1884.

And although the 6th section of Appendix A was practically adopted in the 17th clause of the Church Patronage Bill of January, 1881, which proposed to AUTHORISE the Exchange of Benefices for a PECUNIARY CONSIDERATION, the Clause did not reappear in the Church Patronage Bill (No. 2) in 1881, in 1882, nor in any Bill in any subsequent year!

These successive failures arose, most probably from the fact that the chief proposal of Convocation embodied in the 6th clause of Appendix A, was *inexpedient, unnecessary, unworkable* and *litigious*.

It was *inexpedient* to appeal to Parliament to repeal the Act of Elizabeth, and to enact a new STATUTE of Simony in order to *legalize*, what the Royal Commissioners in their Report presented in 1879 described, as a pecuniary traffic in Exchanges, which was *most dangerous*.

It was *unnecessary*. It is possible and practicable, as it will be shown hereafter in this Article, for the Bishops to control Exchanges without an appeal to Parliament for the amendment or enactment of a single Statute.

It was *unworkable* in one important particular. Convocation wished Parliament to enact that, when the value of the respective Benefices, to be exchanged, was disproportionate, a sum of money should be paid annually by the Incumbent of one Benefice to the Incumbent of the other, so LONG as the Benefice WAS HELD by the Incumbent effecting the Exchange. Therefore, when the Incumbent resigned, or died, or was promoted, the annual payment CEASED.

It was *litigious*. Convocation provided in the 6th clause of Appendix A that if an Incumbent failed to pay annually the sum due to the other through the disproportionate incomes of the respective Benefices, the Licence on which was inscribed the amount of the annual payment to be made, should be the DEED entitling the other Incumbent to RECOVER BY *process of law* the sum specified therein.

Finally, Convocation made no provision with regard to

Exchange negotiations. They were left, therefore, as before, to *unauthorized and self-appointed* Agents. And yet it is in every way expedient that the Exchanges, which often are of such vital importance to Bishops, Patrons, Incumbents and Parishes, should be arranged by an Official Registrar, appointed and controlled by the Bishops, through whom ALONE Exchanges could be effected.

In order to carry out this view the writer obtained leave to discuss in the London Diocesan Conference, 1892,

The expediency of facilitating and regulating the Exchange of Benefices and of providing that the negotiations be conducted under EPISCOPAL AUTHORITY.

The resolution was passed unanimously, after which the Lord Bishop of London said that it was a matter which concerned the whole Bench of Bishops, and that if the Committee to be appointed would prepare a scheme to be submitted to him, he would take an early opportunity of bringing it before the Bishops of both Provinces.

The President then appointed a Committee, consisting of: The Bishop of Marlborough, the Bishop of Bedford, the Archdeacon of London, the Archdeacon of Middlesex, the Revs. Canon Nisbet, Prebendary R. Whittington, Prebendary R. Thornton, D.D., Prebendary C. H. Turner, W. H. Barlow, H. Montague Villiers, and J. Glendinning Nash; Chancellor T. H. Tristram, Q.C., D.C.L., Chancellor Lewis T. Dibdin, M.A., D.C.L., Chancellor Sir W. G. F. Phillimore, Bart., Q.C., D.C.L., and Edwin Freshfield, Esq., LL.D. The Committee met in the Chapter House, St. Paul's Cathedral, on July 19th, 1892, under the Presidency of the Archdeacon of London, and decided:

First, that for the following reasons it is expedient to facilitate and regulate the Exchange of Benefices, and to provide that the negotiations be conducted under Episcopal authority.

1.—*The Present Facilities are Objectionable.*

Agents who are self-appointed, and are not under any Episcopal authority, almost EXCLUSIVELY arrange at the present time the Exchange of Benefices in EVERY Diocese in England and Wales.

2.—*The Extent of the Custom of Exchange.*

The lists which have been recently published by four of the principal Agents for Exchange have been critically examined and tabulated by the Committee, with the following remarkable results:

	No. of Benefices.	Net Annual Value.	Population.
No. 1 ...	790	£227,510	1,343,907
No. 2 ...	490	132,476	905,860
No. 3 ...	94	21,191	54,300
No. 4 ...	32	8,736	37,032
	1,406	£389,913	2,341,149

3.—*Objections to the Present System.*

(a.) The Clergy, on account of the semi-secrecy of the negotiations, may be placed at times in positions of serious difficulty with regard to their Bishops, or Patrons, or Parishioners.

(b.) The custom of a three or four fold Exchange, may, under certain conditions, lead to compromising complications.

(c.) When there is a considerable disproportion in the respective values of the Benefices to be exchanged, it is possible that a simoniacal arrangement may be suggested.

4.—*Advantages arising from the Regulation of the Exchange of Benefices, and of providing that the negotiations be conducted under Episcopal authority.*

(a.) A Registrar or Registrars, Ecclesiastically appointed, would be *recognized* in every Diocese for the Exchange of Benefices.

(b.) The Clergy desiring Exchange could *openly*, and yet *without publicity*, register their requirements.

(c.) *Frivolous* Exchanges would be checked or discouraged, and *reasonable* Exchanges would be facilitated.

(d.) No arrangement in the Exchange of Benefices, leading to *legal or other complications* could be made.

Secondly, the Committee believe that the conditions embodied in the following Resolutions, are essential to the successful working of the scheme which they have prepared :

It was proposed by Chancellor Dibdin, seconded by Dr. Edwin Freshfield, and carried unanimously :

That it is desirable to appoint an Official Registrar for the Exchange of Benefices, provided that such of the Bishops as concur in the appointment refuse to sanction any Exchange which has not been arranged through such Official Registrar.

It was proposed by Chancellor Sir Walter Phillimore, seconded by Chancellor Tristram, and carried unanimously :

That it is not desirable to appoint *Diocesan* Registrars, for the following reasons :

1. As Exchanges are in most cases from one Diocese to another, the machinery would be unnecessarily multiplied.
2. The work and remuneration of each Diocesan Registrar would, it is believed, be insufficient and inadequate.
3. The appointment of a Provincial, if not a National, Registrar,

would establish a central authority, simplify negotiations, and provide a reasonable income for an efficient Official.

It was proposed by Chancellor Dibdin, seconded by Dr. Edwin Freshfield, and carried unanimously :

That it is expedient that the Registrar be selected, and appointed, with a view to his peculiar fitness for the office, which will require exceptional enterprise, aptitude, and tact.

Thirdly, the following Scheme, with its Sanctions and its Restrictions, was passed unanimously, Section by Section :

1. That a Provincial, if not a National, Registrar under Episcopal controul be appointed, whose Registry shall be in London.

2. That the expenses of the Registry be met by Fees, which may be 10s. 6d. on Registration, and provisionally 2½ per cent. on the net income of each Benefice exchanged, and that these Fees be *inclusive*.

3. That the Clergy desiring an Exchange register their requirements by filling up and signing an authorized Form, provided by the Registrar.

4. That the Register be examined *confidentially* by the Clergy whose particulars have been *registered*, but that it be not open to the inspection of any others, except the Archbishops, Bishops, and Archdeacons of the Provinces of Canterbury and York.

5. That the Registrar periodically forward, confidentially, to the Clergy whose particulars are registered, selections from the Register, corresponding as nearly as possible with their requirements.

Fourthly, while a fundamental change with regard to Church Patronage would involve Parliamentary Legislation, the proposal to regulate the Exchange of Benefices, and to provide that the negotiations be conducted under Episcopal authority, requires only the authorization collectively or individually of the Episcopate.

It was therefore proposed by Chancellor Tristram, seconded by Chancellor Sir Walter Phillimore, and carried unanimously :

That the Lord Bishop be respectfully requested to consider the foregoing Scheme, and to bring it in its present, or in revised form, before the Archbishops and Bishops, with a view to its adoption, if possible, at an early date.

At a Meeting of the London Diocesan Conference on April 18, 1893, the foregoing Report was presented, when the Lord Bishop of London announced that, in compliance with the request of the Committee, he had placed the Report before the

Archbishops and Bishops of the Provinces of Canterbury and York, and that it would be carefully considered by them at their next Meeting.

The Chancellors of Durham, Rochester, and Exeter, in behalf of other Chancellors and Ecclesiastical Lawyers, said that they were very much impressed with the ingenuity and practical nature of the scheme. They trusted it would receive favourable consideration, especially now, when there is before the country a Patronage Bill, which dealt with abuses and needed reforms about advowsons, but did not touch this matter of Exchanges. They could not help believing that if this proposal were adopted—the Bishops refusing to sanction any Exchanges of Benefices not arranged by the official contemplated—it would stop, or make rarer, those transactions of which they heard from time to time with regret and shame.

The Report was then adopted, and the Committee subsequently was re-appointed

To prepare a Series of Suggestions with regard to the Appointment, Control, Duties, Tenure, and Emoluments of the Official Registrar, and the way in which the Surplus arising from the Fees paid by the Exchanging Clergy may be distributed.

The Committee met at the Chapter House, St. Paul's, on May 8, 1893, under the presidency of the Archdeacon of London, when the following Suggestions were unanimously agreed upon :

1. APPOINTMENT OF OFFICIAL REGISTRAR.

It is suggested that he be appointed by a Committee nominated by the Archbishops of Canterbury and York, and the Bishop of London, consisting of two Clergymen and two Laymen of the Province of Canterbury, and two Clergymen and one Layman of the Province of York.

2. COUNCIL OF CONTROL.

It is suggested that the Committee be constituted a Council to control the Registrar and the Registry ; that it be appointed for terms of five years ; and that if any vacancy arise, it be forthwith filled up by the aforementioned Prelates.

It is suggested that the Council of Control appoint a Treasurer, Official Auditor, and Secretary, either Honorary or otherwise ; and that the Council meet not less than once a quarter.

3. LEGAL COUNCIL.

It is suggested that there be a Legal Council, consisting of three Chancellors, nominated by the Archbishops of Canterbury and York and the Bishop of London, for terms of five years, who shall be ex-officio Members of the Council of Control.

4. QUALIFICATIONS OF OFFICIAL REGISTRAR.

It is expedient that he be selected and appointed with a view to his peculiar fitness for the Office, which will require exceptional enterprise, aptitude, and tact.

5. DUTIES OF OFFICIAL REGISTRAR.

It is suggested, after careful inquiry, that the following be the Duties of the Official Registrar :

Registrar's Duties with regard to the Registry.

To be in daily attendance during the hours fixed, to conduct correspondence, to keep the Register, the Letter, Cash and other Office Books, and to be responsible for all other work in connection with the Registry.

Registrar's Duties with regard to the Council of Controul.

1. To prepare a Quarterly Report in writing of all the Registry Transactions for the Council of Controul, and to produce when its Meetings are held the Registry Books, Bills for payment, and Lists of Requisites.

2. To give facilities, whenever required, to any Members of the Council of Controul or Legal Council with regard to the Registry Work.

Registrar's Duties with regard to the Clergy.

1. To furnish the Clergy desiring an Exchange with the following Forms (which appear in the Appendix to this Report), and to see that they are duly filled in and signed :

The Statement relating to the income and outgoings of the Benefice.
An Agreement that the negotiations be conducted solely by the Registrar.

A Declaration that the Applicant will not corruptly take or give in respect to an Exchange, directly or indirectly, any pension, sum of money, or other benefit whatsoever (31 Eliz., c. 6, s. 7).

2. To forward periodically to the Registered Clergy particulars of Benefices corresponding as nearly as possible with their requirements.

3. To arrange by appointment, after an application in writing, for the confidential examination of the Register by any of the Registered Clergy, and not to permit the inspection of the Register by any others, except the Archbishops, Bishops, and Archdeacons of the Provinces of Canterbury and York, and the Council of Controul.

4. To conduct the negotiations in each case, and at their completion, to obtain the written consents of the Exchanging Clergy, Bishops and their Patrons, and a written declaration from the Exchanging Clergy that they have not corruptly taken or given in respect of the Exchange, directly or indirectly, any pension, sum of money, or other benefit whatsoever (31 Eliz., c. 6, s. 7).

5. To forward copies of the same, duly attested by the Official Registrar, to the Bishops concerned, and to keep the originals in the Registry.

Registrar's Duties with regard to Moneys received in behalf of the Council.

1. To receive from each of the Clergy desiring an Exchange, a Registration Fee of 10s., before the Requirements are Registered.

2. To receive $2\frac{1}{2}$ per cent. Commission on the net value of each Benefice to be exchanged, which is to include every charge, before the Copies of the Consents and Declarations are sent to the Bishops concerned.

3. To make Entries at the time in the Cash Book of all the Moneys received, and to pay the same into the Bank of the Registry, not less than once a week.

6. REGISTRAR'S SALARY AND TENURE.

It is suggested that his Salary, subject to re-arrangement, be £300 per Annum and 5 per cent. of the Registry Fees, and that the engagement be terminable on either side at the expiration of Three Months' notice from any date.

7. REGISTRY.

It is suggested that the Registry be in the Church House.

8. SURPLUS FUNDS.

It is suggested that if there be a Surplus after payment of the Registry Expenses, a portion be devoted to Clergy Pensions or the Augmentation of Poor Benefices.

9. ANNUAL REPORT.

It is suggested that the Council of Controul prepare annually the Registry Report, with a detailed Financial Statement, audited by an Official Auditor, and that it be sent to the Archbishops, Bishops, Deans, Archdeacons, Proctors in Convocation, Chancellors, and Diocesan Registrars of the Provinces of Canterbury and York.

10. APPENDIX.

In the Appendix there are eight Forms which may be used in the Registry. Forms 1, 2, 5, 6, 7, 8 have been revised by an Ecclesiastical Lawyer. Forms 3 and 4 have been revised by a Diocesan Surveyor.

Forms 1, 2, 3 are to be filled in and signed by each Clergy mandesiring Registration.

Form 4 is to be sent periodically by the Registrar to the Registered Clergy.

Forms 5, 6, 7, 8 are to be signed when the negotiations for an Exchange are being concluded.

When, at the completion of the negotiations for an Exchange of Benefices, the last of the Forms has been signed by the Exchanging Clergy, and their connection with the Official Registry terminates, they will resign their respective Benefices to their respective Bishops, and subsequently make the Declaration against Simony according to the Canon framed by Convocation in 1864, and ratified by the Crown in 1865 (28 and 29 Vict., c. 122, s. 3).

Thus, therefore, it is possible and practicable to facilitate and regulate the Exchange of Benefices, and to provide that the negotiations be conducted under Episcopal Authority, WITHOUT AN APPEAL TO PARLIAMENT for the Amendment or Enactment of A SINGLE STATUTE.

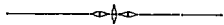
The Reform can be *immediate*, if it should recommend itself to the whole EPISCOPAL BENCH, by a Resolution distinguished for its SIMPLICITY and its STRINGENCY :

That no Exchange of Benefices be sanctioned by the Bishops unless arranged by their Official Registrar.

The Reform so sweeping in its completeness could be forthwith accomplished by Episcopal Authority. By one decisive stroke the Reform would terminate the continuance of the abuses, anomalies, and scandals which have more or less prevailed in connection with Exchanges almost from time immemorial. It would, in facilitating and regulating the Exchange of Benefices, increase the power and authority of the Bishops, and the

privileges and advantages of the Beneficed Clergy. It would, it is confidently believed, be a Reform which, in its beneficial results, would be felt in every Diocese, not only in the present time, but in generations to come.

J. GLENDINNING NASH, M.A.



ART. VI. — THE UNREASONABLENESS OF HOME RULE; OR, WHAT SHALL WE DO FOR IRELAND?

PART II.

4. *THE colonial constitutions* present no encouraging analogy for Ireland. There are two essential conditions which would be absent from such an arrangement at home; one is the pride and pleasure of the colonies in sharing in the prestige and prosperity of the British Empire; the other, the fact that they are all such an immense distance from the mother country that, though she would view the secession of any of them with infinite regret, she would not consider such a secession as fatal to her own life as a nation. These two considerations render possible the supreme power of the Privy Council, the recognised authority of the British Parliament, over the Colonial Parliament, and the appointment of the Governor from home. Such an arrangement between Great Britain and Ireland, viewed from the point of the impossibility of secession and the absence of any pride or pleasure in the British Empire, would cause unceasing and growing friction. The interference of the Privy Council, of the British Parliament, and of the Governor-General would be a hundred times more irritating than it is now. And without resort to arms, England would be compelled to witness acts of injustice and tyranny for which she would be ashamed and humiliated. Frequent opportunities would occur to Irish parties in the Irish Parliament for obstructing the working of the imperial machine and for making it unworkable. Four millions a year are now raised from Ireland for the purposes of the British Empire; but if the colonial system of Government were adopted, this would be lost; for the colonies tax themselves only for their own purposes, and it has become a sort of constitutional maxim of the Empire that where there is no representation, there shall be no power of taxing. The financial aspect is obviously bristling with difficulties.

5. Mr. Gladstone's constitution depends for its acceptability even to its own author on arrangements which are self-con-

tradictory, and on guarantees which are incapable of fulfilment. One main difficulty lies in its way. If it does not work, who is to revise it? The British Parliament has by the very Act parted with its power of alteration; every time an alteration is required the Irish Parliament would be summoned to Westminster. What power could ensure that they should come? What power could ensure that they should agree to the alteration? What power could enforce the alteration, even if it was carried?

Unless, again, that constitution secured justice to Great Britain, and justice to all classes of Irishmen, including, of course, minorities, it would be a curse to both countries. If Ireland did not continue regularly to pay her share to imperial expenditure, if acts were committed, as it is morally certain they would be committed, of executive and legislative oppression, what power would enforce justice? What would be the worth of the veto of the Lord-Lieutenant? What would be the effect in Connaught, or, indeed, in any part of the country, of a judgment by the English Privy Council? With the police and militia, and even military, in the hands of the Irish Parliament, without sending an army England would be impotent to exercise the control devised for her on paper by the Gladstonian constitution. And sending an army would be exactly what was done at the very beginning, six centuries ago, by King Henry II.

No real hope of finality can even be pretended by the Gladstonian constitution. It borrows from federation just those very points which have tried the strength of the American Union, and from the colonial system just those causes of disturbance which from time to time reveal the weakness of the tie which binds together the colonial empire. At every step there would be friction and the necessity for interference. At every step the restriction of legislative authority would be a source of growing irritation. One by one all the guarantees and securities would be the object of attack by the popular leaders of the Irish Parliament. Condemned one by one by the Irish Parliament, they would be even more foreign in their garb and detestable in their application than can be alleged at the present moment of any form or part of British rule.

6. It is idle to speak of *local government* under the name of Home Rule. Yet it is frequently so classed and used when the supporters of Home Rule wish to put their claims in a very mild and gentle light. Local government, the authority exercised by the Corporation of Manchester, or the Corporation of Birmingham, can attend to gas, to drainage, to streets and roads, to houses and bridges, and sanitary matters; it can raise

rates for these purposes; it can elect School Boards to carry out the educational schemes of the Privy Council; but that is all. About these things the Irish do not care. It is not for these that they are clamouring. Nor does it appear that they would exercise such powers with intelligence or to advantage. Except in those parts which are English or Scotch, they do not care for such matters. At the best, it would be to offer them something to which they are totally indifferent when they are asking for that about which they are eager. It is not to gain these powers that the Leaguers have been houghing cattle, and shooting landlords, and intimidating and boycotting farmers.

The various forms then, of Home Rule, would all of them lead to results which Great Britain could not tolerate. *How are we to treat the causes which at the present moment have inflated the cry?*

1. *With the obstruction of the eighty-one disaffected Irish members*, the Queen's Ministers can always deal by measures on procedure. To give the Speaker additional powers of temporary suspension, or to limit the time of speaking on certain subjects and at certain stages is quite simple, would cure the evil at once, and is much more reasonable than totally to alter the constitution.

2. *If the Ministry or Ministries can only be firm* for ten, fifteen, or twenty years in putting down intimidation and boycotting and in securing to all the subjects of the Queen the free expression of their opinions, it will be astonishing to see how easily the Irish bubble bursts. That was exactly what Lord Salisbury meant when he spoke in that way about resolute government which was so unfortunately mistaken; what he meant was firm and steady government. Lord Salisbury never makes a speech without using some epigrammatic expression which invites misrepresentation. It is the plain duty of candid Christian men of whatever party to recollect this characteristic and to extract the evident sense. Christian men ought never to approach political questions in the spirit of special pleaders or advocates at the Bar.

3. *It is idle to say that because we governed Ireland badly in the past* we must always do so in the future. It is worse than idle to say that the laws of the United Kingdom come to Ireland in a foreign garb. England and Scotland were governed just as badly in the past; in the present century the art of Government has improved, and if legislation for Ireland has the same fair chance granted to it as legislation for England and Scotland, it will have the same beneficent results. The Irish have more than their full voice in such legislation, for they are represented at Westminster in a higher proportion

than England or Scotland. As soon as they have been induced to abandon the will-o'-the-wisp of Home Rule the Irish members will be able to devote themselves to the solid improvement of their country like the Scotch, and, like the Scotch, they will be listened to with respect, with willingness, and with attention.

4. *The blessings of self-government* are great amongst a homogeneous and law-abiding people. But it is impossible to forget that the inhabitants of Ireland, although of the same races which inhabit England, Scotland and Wales, are not in Ireland homogeneous. There are the Kelts on the one side, the English and Scotch on the other; the Catholics and the Protestants. No fact is more universally admitted than the certainty that the Keltic and Catholic population, now under the dominion of the League, would oppress the Protestants, the English and the Scotch, if they were granted a Parliament at Dublin. That was the reason why the side of Mr. Gladstone's mind, which was influenced by Lord Spencer and his friends, insisted so strongly on buying out the landlords. But you would also have to buy out the merchants, the traders, and shopkeepers of Ulster. The one transaction would be as necessary as the other. Both are alike impossible. Self-government in Ireland could not be fair at once to Leaguers and owners of property. To take a parallel, free-trade in kelp has destroyed the prosperity of every crofter all round the northern coasts of Scotland and the Isles; yet nobody in consequence proposes to set up a Parliament at Inverness. The two ideas have no real connection.

5. *Coercion* we have seen derives its odium from a fallacy. It would be far more reasonable to make those slight changes in the law which are necessary for the preservation of order in Ireland applicable to the whole of the United Kingdom, than because of the ambiguity of a mere word to abandon Ireland to anarchy and civil bloodshed. All that is needed is a few brilliant and forcible speeches solely on the subject of coercion, so as to explode for ever this absurd political double entendre.

6. The fact that Ireland has so long been *the football of parties* is a matter for the gravest and most serious consideration. The fact that there are eighty-one members ready to turn the scale in favour of any party or leader who will pay for their alliance is an appalling peril to the modern level of political virtue. No sacrifice is too great, no pains are too severe, for the judicious to undertake to cement the compact between the Conservatives and the Unionist Liberals. It does not matter a pin which is in office, so long as the alliance holds.

7. That *vague benevolence* must be heartily and vigorously combated which declares that something must be done for

Ireland, which believes that there must be some nostrum for all Irish troubles, and that this nostrum is Home Rule, whatever that may mean. We must teach such pulpy philanthropists to analyze, to forecast, to define what they mean. We must show them that never yet in the history of the world has there been any such nostrum or quack medicine; that happy results are only obtained by patient perseverance in well-doing. The nostrums of Mr. Gladstone's former experiments have one and all been unsuccessful. He has not even given them time to come to maturity, but has always been pulling them up by the roots to see how they were getting on. The present nostrum would only end in the refusal to pay the tribute, in the abandonment one by one of all the guarantees, and in the immediate prosecution of a separatist propaganda.

To conclude: *What, then, are we to do for Ireland?* I remember some years ago sitting talking over this question with the late Vice-Chancellor of Oxford, Professor Jowett, and the Ambassador to Spain, Sir Robert Morier. "What," said Professor Jowett, "will be the condition of Ireland one hundred years hence? It will be just about the same, only a little better." What we have to do is to see that it is a great deal better. *First*, let us put Ireland out of the region of party politics. No Ministry shall stand or fall by the vote of the Irish battalion, or on any Irish question whatsoever. *Secondly*, we will remind the whole country of that fact which they have been taught so strangely to forget, that the primary elementary duty of Government is to ensure the liberty of all its subjects. *Thirdly*, we will treat Ireland exactly like Scotland. The northern tribes of Scotland a century ago were no less disaffected than the Catholic Kelts of Ireland. We will treat Ireland as we have treated them. Nothing would have exasperated the Scotch more bitterly than the residence of a lord-lieutenant in Edinburgh. There shall be no lord-lieutenant, no Castle at Dublin. There shall be, as in Edinburgh, any amount of necessary offices and courts, but no badge of conquest or dependence. *Fourthly*, as we developed the resources of Scotland by building fishing villages and harbours, so will we develop the resources of Ireland. The Irish seas teem with fish; they must be turned into food and commerce. The Irish mountains are rich in marbles and minerals; their working must be encouraged. Pioneers must be sent to effect these developments, as they were sent to the Highlands.¹ A few

¹ The prodigious and incessant agricultural labours of a Scottish patriot, whom it would be unbecoming in me to name, but to whom my argument compels me to allude, did more for the settlement of the Highlands than the building of Fort George or Fort William or Fort Augustus. I have most interesting letters from William Pitt to that

years ago a well-known English philanthropist visited Kerry and restored at the cost of a few thousands some fishing industries in that district. What was the result? Her journeys were like a royal progress; she was followed about by the gratitude of a whole country, and when her husband stood for Westminster, the most influential Romish priest of those parts came over of his own accord, at his own cost, to induce the Irish of Westminster to give him their vote. When we talk of spending £250,000,000 or £500,000,000 in buying out the Irish landlords, a hundredth part of it, if spent on the development of trades and industries would win the battle at once, without expatriating the most valuable class of Irishmen.

Fifthly, much of the loyalty of the north of Scotland has been won for England by the personal graces of the Queen exhibited to them in a residence of half a century. There can be little doubt of what the result would be if the Princess of Wales held drawing-rooms in a Dublin Holyrood, and if our popular princes and princesses met in the autumn for a six weeks' residence in Kerry or in the beautiful highlands of Donegal. *Sixthly, much of the prosperity of Scotland, and of the mutual affection between Scotchmen and Englishmen, is owing to Sir Walter Scott,* and the fashion which he created of visiting the Highlands as a health resort. We cannot create an Irish Sir Walter to order, but we can, at any rate, ourselves do much to create a habit of visiting that beautiful country which lies across St. George's Channel. There is nothing more exquisitely lovely in England, Scotland or Wales than the mountains of Wicklow, the Bay of Glengariff, the Lakes of Killarney, the Highlands of Donegal, the coasts of Antrim, the isles of Kerry and Clare; nor are the English and Scotch seaside places even equal to the Irish. What the Irish need is to know the English better, to see them face to face, and to like them by becoming their hosts. The ignorance of the English and of English subjects in Ireland is inconceivable. Even in Dublin you cannot get English newspapers; everybody reads his *Irish Times* or his *Freeman's Journal*. Even if the English Ministry were to pay a considerable sum by sending a copy of the *Times* and the *Standard* to every priest's house in Ireland, some good would be gained. They would be read, though the gift would be at first suspected. At any rate, from every point of view it is right and wise to visit our own lands and become acquainted with our own fellow-subjects rather

indefatigable person, asking him to make the same inquiries into the development of Irish resources which he had made for Scotland and for England; but Pitt died, party politics interfered, and that beneficent policy remains yet to be carried out. Recent examples, however, are encouraging.

than to enrich foreigners by spending every year amongst them sums which may be counted by millions. *Seventhly*, we must endeavour to establish some touch with the Catholic hierarchy and priesthood. One of the wisest of men, the late Archbishop Tait, was all his life in favour of concurrent endowment. If it were possible many would establish the Roman Catholic Church in Ireland to-morrow, as Anglicanism is established in England, Presbyterianism in Scotland. To do that may now be too late; but it is not too late to accredit an English Minister to the head of so vast a political power as the Roman Catholic Church. Pitt and Peel were both for endowing the Roman clergy in Ireland; what we want is to make them feel that they have something to gain by the larger patriotism to the United Kingdom and the British Empire. At present they do not even know the English point of view. Born in the Irish farmhouses, educated at Maynooth, and returning to the country parishes, they all their lives are steeped in treason to the British connection, and most earnestly and conscientiously believe that this treason is the first, best, purest and most righteous of all their duties.

Eighthly, we must establish in Dublin, Cork, Belfast and Galway large and complete Bureaux of Emigration. Every information, every help which can be given about our boundless resources and possibilities in the colonies must there be available. Much material help must be given to each family proposing to go out. And the emigration must be rather colonization, not the mere conveying of families to ports and towns in the colonies which may themselves have a surplus population, but the settling of families and communities on uncultivated lands, where every stroke of tillage will add to the resources of the colony itself. They must be under wise and experienced guidance; there must be every encouragement and no compulsion. Priests must be sent out with the new settlements; the fact that the Irish colonists are as a rule not provided with the rites of their religion has hitherto made the Roman Catholic Church an opponent of the plan. But Ireland is suffering as much as from anything by having too many mouths to feed in comparison with modern requirements, and she must be relieved.

Ninthly, in regard to the land, we shall encourage the system of small holdings; but having embarked on a policy of judicial rents, and departed from the economical principle of free trade in land, we shall take care to uphold those judicial rents, and not allow the peasantry to believe that they will by agitation finally get the land for nothing.

Lastly, we shall encourage the sentiment of race and locality in every conceivable way. We shall make the Irish Office in

London one of the most beautiful of our public buildings. We shall appoint Irishmen whenever we can to posts of trust and dignity in Great Britain and in the Empire. If the Irish wish it, we shall alter our flag, and take the green ground for the fourth quarter instead of the blue. If the Irish wish it, we will let the harp be the double quarter instead of the lions. As it is in Scotland, so let it be in Ireland, that the local part only of the Royal arms is used. Let the Queen of Ireland become a household word, as is the Queen of Scotland and the Queen of England. When the Queen crosses the Tweed she becomes at once in the eyes of the Scottish people the representative of James VI., not of Henry VIII. or Queen Elizabeth. And as the ancient Pictish and Scottish royal families which the Queen represents came themselves from Ireland in the mists of antiquity, and were themselves branches of the Irish royal families—of those far-off royal Irish races the Queen is still the most regal scion. If the Irish wish it, let Ireland come before Great Britain in the Queen's title. Whatever the Irish wish, if it will do no harm to other people, let them have it. Our want of wisdom in the past has stifled their trade, and left deep wounds and scars in their feelings; let us do everything which we possibly can to win them by our kindness, affection, brotherliness, and generosity. One thing alone we cannot give them: we cannot give them a separate independent nationality; no political change short of that will satisfy that unhappy dream. All minor schemes are delusions. It is our duty to show them the unreality of the dream and the evil of the delusions, and to make up for their disappointment by one undeviating policy of love, of sympathy, of justice, and of conciliation.

WILLIAM SINCLAIR.

Reviews.

The Glacial Nightmare and the Flood. By Sir H. HOWORTH, M.P., K.C.I.E., etc. 2 vols. London: Sampson Low and Marston. 1893.

IN this book Sir H. Howorth, who is an accomplished geologist, raises a protest against the views of those geologists who have pushed the theory of the glacial period in geology to extravagant lengths.

All geologists are agreed that just before man appeared on the earth there was a time when ice and snow covered most portions of the northern and southern hemispheres in greater abundance than they do now. Some geologists, however, maintain that at this time the whole of Northern Europe, from Ireland to the Urals, was buried beneath an enormous sheet of ice, which was 3,000 miles long, and thousands of feet

thick, and which filled up the beds of the Baltic and the German Ocean. They also hold that the northern part of North America, down to the 40th parallel of north latitude, was similarly overwhelmed by a vast sheet of ice, while even in the southern regions ice and snow reigned supreme. This is the "glacial period," so well known in modern geology, or, as Sir H. Howorth chooses to call it, "The Glacial Nightmare."

Against this view Sir H. Howorth vigorously protests. He shows that no cause can be assigned for the origin of these enormous Polar ice-caps, and that neither astronomy, nor geology, nor meteorology, furnishes any reasons in favour of their having ever existed, whilst they witness against the possibility of these vast sheets of ice having been formed. Palæontology (which is the study of ancient life-forms) is also opposed to the idea of most of the globe being overwhelmed at the glacial period by ice and snow. Besides this, Siberia is not glaciated, and no distinct signs of ice-caps and Polar ice-sheets are found in Alaska and North-Western America.

The closing portions of Sir H. Howorth's book will be read with great interest, as in them he maintains that the glacial period finally closed with a tremendous deluge. This flood destroyed the great mammalia, and buried them in loam and gravel, and also in numerous caverns. The whole of the northern plains of Siberia and the pampas of South America are packed with bones and with the carcasses of great beasts which were destroyed and buried by this overwhelming flood. Man was also swept away by it, for Palæolithic man disappeared *suddenly*, and was replaced by Neolithic man, who was quite different, and was surrounded by different animals. Sir H. Howorth gave geological proof of the occurrence of this great post-glacial flood in a series of articles in the *Geological Magazine* about ten years ago, and in a most interesting volume published in 1887, entitled "The Mammoth and the Flood," he explained the palæontological evidence in its favour, and he declared that this great deluge must have been Noah's flood.

It is singular to find that even geologists who reject Sir H. Howorth's view of the glacial period agree with him in maintaining that it closed with a great period of deluges caused by the melting of the ice-sheets and the Polar ice-caps, and that in this flood period Primitive man was swept away. Thus it is that geological science, which was once supposed to prove that Noah's deluge never occurred, is now beginning to furnish strongly confirming evidence of the actual reality and destructive character of the flood of the Bible.

D. GATH WHITLEY.

Digest of S.P.G. Records.

The opening of the Imperial Institute and the publication of this large book have an intimate connection with each other. The former event calls significant attention to the extent of the Empire. That Empire is now found in every division of the globe. It is washed by every ocean. On some portion the sun never sets. And by the recent starting of the new ocean service from Vancouver the voyage round the world can be accomplished through British territory only.

The Imperial Institute is a symbol and token of our material sway; the "Digest" is a sign and proof of our spiritual influence. It is an abstract of the operations of the oldest of our great missionary agencies, the venerable Society for the Propagation of the Gospel in Foreign Parts. These "parts" at first were colonial settlements or plantations in North America. Though the work of the society was begun in 1701, it was not begun soon enough. Colonization had commenced quite a hundred years before that date. Newfoundland, for example, was "planted" in 1583; Virginia in 1584. And when Keith and Talbot were sent out in

1702 to take a preliminary survey of the work to be done; Keith wrote back to the society: "If they [the missionary clergy] come not timely, the whole country will be overrunne with Presbyterians, Anabaptists, and Quakers." While Talbot mournfully said: "It is a sad thing to consider the years that are past; how some that were born of the English have never heard of the name of Christ; how many others who were baptized in His name have fallen away to Heathenism" (p. 11). A little later, Mr. Thomas, writing from South Carolina, lamented that the English settlers were so destitute of spiritual guides and the means of grace that they were "making near approach to that heathenism which is to be found among negroes and Indians." This is the more remarkable because all the colonizing companies obtained their charters to "discover and to plant *Christian* inhabitants in places convenient" in America and elsewhere. The "planting" was carried out with more or less of Christian intention; so little, however, was done to keep the settlers Christian that Colonel Heathcote's testimony, having reference to New York in 1704, is typical of what was the state of things generally. "I found," the Colonel says, "the most rude and heathenish country I ever saw in my whole life, which called themselves Christians, there being not so much as the least marks or footsteps of religion of any sort" (p. 57). We can scarcely wonder, therefore, that, on this state of things becoming known, resolute efforts were made by sending out parochial libraries, and later by the despatch of living agents, to recall our colonists abroad to a sense of their spiritual privileges and responsibilities. No sooner was the society duly launched (the preliminary stages are briefly yet clearly given in the "Digest") than such appeals as this from Salem, New Jersey, reached the executive: "Very Venble Gentlemen, A Poor unhappy people, settled by God's Providence to procure by laborious Industry a Subsistence for our Familys, make bold to apply ourselves to God, thro' that very pious and charitable Society, His happy Instruments to dispense His Blessings in these remote Parts; that as His Goodness hath vouchsafed us a moderate Support for our Bodys, his holy Spirit may Influence you to provide us with Spiritual Food for our Souls. In this state our Indigence is excessive, and our Destitution deplorable, having never been so blessed as to have a Person settled among us, to dispence the August ordinances of Religion: inso-much that even the name of it is lost to us; the Virtue and Energy of it over Men's Lives almost expiring. We beseech you, therefore . . . for the sake of the Gracious Redeemer, and for the sake of the Gospel (just ready to die among us), to make us partakers of that Bounty, and according to the motto engraven on your Seal, *Transeunties adjuvate nos.*" How this and very many similar calls were judiciously responded to by the society; how State after State and diocese after diocese were temporarily assisted in America, in the West Indies, in Africa, in Asia, and Australasia: assisted only till they could support themselves and become in turn givers instead of receivers—all this is told in this book of one thousand pages with a clearness of method, and yet with a vividness of detail, which make the volume most valuable and interesting. Every colony of the Empire, with the single exception of the Falkland Isles, has received at one time or another monetary aid from the S.P.G.; and even in those isles there was an honorary missionary. To say nothing of the equally honourable work of the Church Missionary Society, the work done by the older organization has thus been co-extensive with the growth of the Empire—the Church and the State have expanded together. Our country is the Mother of Nations; she is also the Mother of Churches.

It is very soon evident from these pages that the S.P.G. from the very first intended, and did in fact address itself to, the conversion of the

heathen. Its field was to be the world. In the first anniversary sermon, in 1702, the Dean of Lincoln, after showing how much our own foreign countrymen needed spiritual privileges, proceeded to say that "the *poor natives* should be converted from barbarism and brought into the sheep-fold of our blessed Saviour." In 1703 a New York trader, Mr. Nean, drew the society's attention to the numbers of slaves in that colony "who were without God in the world, and of whose souls there was no manner of care taken." At the society's request Mr. Nean became the first catechist, both to Indians and Negroes, and in 1714 the New York State Council informed the S.P.G. that Mr. Nean had performed his work "to the great advancement of religion in general and to the particular benefit of the free Indians, negro slaves, and other heathens in those parts, with indefatigable zeal and application." The difficulties lying in the way of this side of the work came from the owners rather than from the slaves themselves. The Rev. Dr. Le Jau, for example, writing from South Carolina, stated that a young "gent" vowed he would never go to the Holy Table while slaves were received there, and he reports a "lady" as saying, "What! is it possible that any of my slaves can go to heaven; and must I see them there?" What was thus done amongst these heathen slaves in the States of North America was only prophetic of the wider operations amongst the heathens in all parts of the world. The training of the native pastorate, the education of heathen children, and the special work of medical missionaries, receive adequate attention in the pages of this epitome and chronicle of the society's operations, which cover a period of over one hundred and ninety years.

THOMAS FLAVELL,

Through Christ to God. By JOSEPH AGAR BEET, D.D. Hodder and Stoughton.

Professor Beet has already made his mark by his valuable commentaries on the main Epistles of St. Paul. His reputation, instead of suffering by this new publication, will certainly be enhanced by it. The sub-title of the present work runs, "A Study in Scientific Theology." Precisely this is the book. The scientific methods of observation, induction and inference are employed throughout. The volume is to be followed by three others on these themes, "The New Life in Christ," "The Church of Christ," "The Last Things." When completed, if carried out with the same care and precision as the present work, the volumes will indeed be a valuable contribution to biblical and Christian theology.

There is very much in the first seven chapters which reminds us of the ordered thinking found in Griffiths' "Fundamentals of Belief," and Reynolds' "Natural and the Supernatural." Asking with Plato, "Is the universe left to the guidance of unreason and chance medley; or, on the contrary, is it ordered and governed by a marvellous intelligence and wisdom?" the Professor shows, like the above writers referred to, that the visible reveals the invisible beyond and above it; the seen, carefully marked and studied, really leads us into the unseen and the eternal. Then man's moral sense implies and involves a righteous governor and future retribution. This line of thought naturally and inevitably leads man the thinker to man the worshipper, and so the various religions of the world come into view. Owing to the labours of scholars, even ordinary men are now able to note the enormous difference in the standard and method of teaching moral living and religious thinking in the non-Christian religions as compared with the unique spiritual teaching of Christ.

"This marvellous outburst of the rill of Judaism into the river of Christianity," says Professor Beet, "must be attributed to JESUS OF NAZARETH. For to Him points, as the source of all the blessings conferred by the Gospel, all Christian life and thought as embodied in literature and history. To all Christians Christ is both the source of all good and the unique pattern of all excellence. Indeed, in their view, loyalty to Him involves all excellence. Other religions have had personal founders, but none has been so completely dominated by one Personality" (p. 49).

Into the further stages of the expository argument, as it is unfolded in the continuing and concluding chapters, of this admirable book, we cannot go. The grounds of the Christian faith; what faith is, and how it justifies, purifies, and fortifies the believer; the incontrovertible evidence for the death and resurrection of our Lord; the harmonious conception of His united Divine and human nature as revealed in the writings of the Apostles; all this is skilfully and powerfully set before us in "Through Christ to God." As we thoughtfully turn over the pages we realize more than ever how everything, in nature, in human nature, and in Christian nature, makes for that Righteousness which is at once the light of Life and the dawn of the Eternal Day.

THOMAS FLAVELL.

Mothers and Sons. By the Rev. the Hon. E. LYTTLTON. Macmillan and Co. 1893.

It would be quite easy to quarrel with the title of this book. Why—seeing that the subject is the home training of boys—should mothers alone be considered as discharging so tremendous a responsibility? Yet the instinct which suggested the present title is undoubtedly correct. On the mother, far more than on the father, depends both the character and the career of the children who are to be the men and women of the future. The sentence from Pestalozzi, which forms the motto and keynote of the book, turns on the thought that as the child's first physical nourishment comes from the mother, so by God's appointment his first spiritual education comes from her also. In the last chapter of the book, Mr. Lyttelton, while putting this thought tellingly, at the same time discloses the real secret of a mother's potent influence for good or for evil. Let it be granted that every mother has before her the deliberate aim of making her son's life-history a steadfast effort towards goodness and virtue. This being so, the writer asks what is the mother's part in this undertaking? "First, to be quite certain that her influence on her son depends on what she is, and only in a very subordinate way on what she does. You are embarking on a task which requires unworldliness. You must be unworldly, not only in education but in everything. Little by little that boy is drinking in from your lips and gestures and expressions, either that you are living in view of an unseen Presence and for a life beyond the grave, or that, though you talk about such things sometimes, your keenest interests, your deepest emotions, are stirred by things altogether on this side of the grave, strangely ephemeral, strikingly mundane, in comparison with your professions" (p. 157). All this carries with it the ring and note of deep human experience, and fittingly leads on to the following profoundly true remarks: "For a time you (the mother) are to him (the child) a deity. What you long for he may learn to long for; and that ought to be simply the good that seems not to be natural to him, instead of the evil that apparently is. So, if you set your whole affection on this goodness, you will have done all you can to ensure his doing the same" (p. 157).

Though written by one of the headmasters of our public schools, the

object of the writer is to offer hints on the *home* training of children. It is most difficult to realize with constant vividness what Cowper, we acknowledge, says so truly :

Our earliest are our most important years.
The mind, impressible and soft, with ease
Imbibes and copies what she hears and sees,
And through life's labyrinth holds fast the clue
That education gives her, false or true.

But all through this admirable monograph Mr. Lyttelton endeavours to bring home to mothers especially their overwhelming influence over their children in their early years, whether exerted consciously or unconsciously. He is a disbeliever in minute petty rules continuously enforced by "nagging." Success in home training does not lie that way, but rather by the outward ministration of something deeper and more inward, which is not easily learnt indeed, but which is the outcome of what is known as strength of character. In treating of such subjects as religion, altruism, money, choosing a profession, the same genial wisdom is almost everywhere apparent. The suggestions on pages 35 and 63 for teaching religion and unselfishness strike us as being as happy as they are in the highest degree sound and wise.

THOMAS FLAVELL.

Short Notices.

The Romance of Electricity. By JOHN MUNRO. Pp. 320. Price 5s. R.T.S.

THE R.T.S. has done much to popularize science. Few of its branches are more fascinating than electricity. An enumeration of some of the chapters, such as those on "Thunder and Lightning," "Fire Balls," "St. Elmo's Fire," "The Mystery of the Aurora," "Electrical Glow," "The Earth as a Magnet," "Electricity in Living Creatures," "The Telegraph, Telephone, Microphone, and Electric Light," shows the immediate interest of the book.

It concludes with the following suggestive sentence: "By means of the ether, a catastrophe in the sun is able to set a magnetic needle on the earth a-wagging. Is it impossible that there may be a still finer medium connecting the heart and conscience of man with the Spirit of his Maker, and thus his prayer may receive its answer? Many curious facts appear to show that one mind can influence another at a distance, and by analogy with the material universe the influence would require a medium of transmission. Is there a spiritual as well as an ethereal universe? The question is old, but it presses itself upon our generation with increased force."

The Chronicles of the Sid. By ADELA ORPEN. Pp. 413. Price 7s. 6d. R.T.S.

Sid means lady or mistress, and is the title by which Miss Gates was known in the Sahara. The authoress was her companion, and has

chronicled in a brisk and picturesque manner her very varied wanderings and adventures. Miss Gates was at one time a factory girl. She and Miss Orpen afterwards lived in the prairies of Kansas. Subsequently they went to Sienna and other places in Italy. At the age of fifty she became an artist, and was well known as a flower-painter. Her Eastern travels began at Carthage. Some interesting chapters are devoted to wanderings in the Sahara. After going up the Nile, the friends journeyed in the Holy Land. They also went to the North Cape and to Iceland. The cheerful liveliness of tone which is characteristic of the book makes these varied travels and strange adventures highly attractive.

More about the Mongols. From the Diaries of JAMES GILMOUR, by RICHARD LOVETT. Pp. 320. Price 5s. R.T.S.

This is a valuable sequel to the biography of the famous Mongolian missionary. The mysterious region with which the book deals, so little known to Europeans, has long had a strong fascination for the more daring travellers and for students of geography and national characteristics. The travels of Dr. Lansdell, Captain Burnaby, and others have given us glimpses of that vast and unknown section of the earth's surface. The book is a valuable contribution to our knowledge of these tracts, and is written in a fresh and lively style by a real hero.

Sweet First-fruits. Translated from the Arabic by SIR WILLIAM MUIR, K.C.S.I. Pp. 176. Price 2s. 6d. R.T.S.

The writer was born and bred a member of one of the Eastern Churches; but, convinced that its teaching was unscriptural, and its ritual and teaching idolatrous, he cast off its profession and embraced the Gospel in all its simplicity. His family were specially devout in saint-worship, Mariolatry, and the worship of holy pictures. As he would not yield to their persuasions, they drove him at midnight into the darkness and storm of winter without clothing or bed. He was received by a missionary, and subsequently wrote this beautiful work, which Sir William Muir describes as, in many respects the most remarkable of its kind which has appeared to the present day. It is the first-fruits of what we may expect from the reformation now so steadily spreading among the Eastern churches; and as such may take the highest place in apologetic literature, being beyond question one of the most powerful treatises that has ever been addressed to the Mahometan world. The scene is in the city of Damascus. A letter from a Christian friend falls into the hands of some inquiring Moslems, eleven of whom, after continued debates, become Christians. The results of this step in the midst of a fanatical Mahometan population form the subject of the work. It is an exceedingly interesting glimpse into the reformed, purified and Scriptural Christianity of a thoroughly Eastern mind.

Social Life among the Assyrians, etc. By Professor SAYOE. Pp. 126. Price 2s. 6d. R.T.S.

This is the eighteenth number of the useful series of "By-paths of Bible Knowledge," published by the Society. It consists of eight chapters, originally published in the *Sunday at Home*. Professor Sayce's learning and special knowledge of his subject give particular importance to this work. In speaking of their religion he says: "When we compare the noblest gods of Assyria and Babylonia with the God revealed to a kindred people, inferior in number and political power, in wealth and culture, we may see as in a glass the unfathomable gulf which divides them."

Mr. By-ends of Fair Speech. By LESLIE KEITH. Pp. 128. Price 1s. 6d. R.T.S.

These are bright and thoughtful sketches from some of Bunyan's characters: Mr. By-ends, the Fearing family, Pliable, Old Honest, Mr. Talkative, Mr. Timorous, the Maid Mercy, Captain Charity, and Citizen Self-Denial. John Bunyan's works are a mine of suggestive thought, and Mr. Keith has been working in it well and wisely.

Bunyan's Pilgrim's Progress. Pp. 423. Price 1s. BAGSTER AND SONS.

This is a very neat and handy edition of the immortal work. The type is clear and the form attractive. The illustrations, which are very numerous, are quaint, simple and suggestive, and will help the imagination of young readers.

S. Paul's Cathedral Library. Dr. SPARROW SIMPSON. Pp. 281. Elliot Stock.

The learned and accomplished librarian of St. Paul's has in this volume made an important and well-judged contribution to bibliography. It is not intended for a catalogue of the entire library, as that contains 10,446 printed books and 10,730 separate pamphlets—in all, 21,176 volumes; but it is a list with notes and information of what may be considered the most characteristic points of the collection: Bibles, rituals, and rare books, works relating to London and especially to St. Paul's Cathedral, including a large collection of Paul's Cross sermons, maps, plans and views of London, and of the cathedral. It has been a labour of love with the zealous editor, who has probably said all that could usefully be produced on the subject to which he has affectionately devoted his life.

The Five Empires. By ROBERT WILBERFORCE. Pp. 214. Price 1s. and 1s. 6d. Griffith, Farran and Co.

This reproduction forms a volume of the Ancient and Modern Library of Theological Literature. It is designed to set forth how all the facts of human history form part of a consistent purpose and plan arranged by the Divine counsel for leading men on from the corrupt state of human nature to its redemption in Christ Jesus and the establishment of His Church. Robert Wilberforce afterwards joined the Church of Rome; but in this volume the facts of the establishment of Christianity as an organized system are stated with remarkable moderation. It is a useful and important sketch of the history of the world, and may well still be read as an outline to be filled up from other sources.

Modern Anglican Preachers. By CAMERA OBSCURA. Pp. 197. Price 1s. Hodder and Stoughton.

This little work consists of thirty friendly sketches, biographical and literary, of preachers in the present day. The writer has a keen eye for characteristics, and writes with sympathy of all his subjects, and with admiration of many. In looking over the book, it is pleasant to be reminded that we have so many teachers, most of whom may be considered efficient and important. The critic deals with such names as Benson, Temple, Bary, Magee, Boyd-Carpenter, Liddon, Moorhouse, Alexander of Derry, Farrar, Lefroy, Stuart, Forrest, Wilberforce, Scott-Holland, Fleming, Page-Roberts, Teignmouth Shore, Hole, and Knox-Little. "Camera Obscura" might perhaps give us other sketches of contemporary Church life. His style is fresh and his point of view welcome.

Poems in Petroleum. By JOHN CAMERON GRANT. Pp. 168. Price 2s.
E. W. Allen, Ave Maria Lane.

The title seems to be an allusion to the modern products of America. Mr. Grant intends his verse to be of contemporary life and thought, and strongly concentrated. There is music, courage, and originality in these poems. The metres are exceedingly varied, as also are the subjects. The memorial verses for the Duke of Clarence, Whittier, and Tennyson are true, manly, and worthy of their subjects. We quote the concluding stanza from that on the late Laureate :

O Poet, all thy earthly bays
Are nothing where thou art !
O Christian, bright their heavenly rays,
For holy was thy heart.
And we, that know thy mind was great,
Tho' humble, holding yet
The faiths our fathers held as true,
Know thankfully that, remembering you,
We cannot God forget.

The Atonement. By Dr. NEWMAN HALL. Pp. 159. R.T.S.

It is sometimes said that the Evangelical position has not been supported as strongly as it deserves in recent literature. Here, at any rate, is an important manual on what is justly regarded as the main and fundamental fact of Christianity. Dr. Newman Hall has studied the latest and most thoughtful works on the subject, and he defends the orthodox position, with a true and wide spiritual insight, from various points of view. His own position may be gathered from the following paragraph : "Variations of theory may exist among those who possess the same steadfast faith. It has been truly said that all explanations of the Atonement have partial truth : Christ did die as a *martyr* ; as an *example* ; as a *pattern of self-surrender* ; to show *sympathy* ; as our *representative* ; to reveal the *love of God* ; to satisfy the claims of *government* ; to *make us good*. The Atonement fulfils all these purposes ; but each is not all, and all are defective without this—'He bare our sins in His own body on the tree.'"

MAGAZINES.

Blackwood contains interesting and important articles on the Russian acquisition of Manchuria, the East India Company's Military College at Addiscombe, a review of Sir Arthur Gordon's "Life of Lord Aberdeen," an excellent account of the struggle that is going on for the Union, and a grave and ominous, but not by any means inopportune, paper on "The Army and Civil War."

The Leisure Hour continues its valuable serial papers. There is a pleasant illustrated sketch of Charles Edward Flower, the benefactor of Stratford-on-Avon, a notice of the new "Life of the Queen ;" of the late Rev. F. O. Morris, of Milton, Jeremy Taylor, Haydon the painter, and Holman Hunt.

In *The Sunday at Home* the editor, Dr. Macaulay, gives a warning note in his paper on "The Jubilee of the Free Church of Scotland." There is a valuable article by the late Dr. Saphir on "Attacks on the Old Testament," and a biography of the writer. The contents are, as usual, varied and wholesome, keeping a steady course between rationalism and the present mediæval contagion.

It is interesting to be introduced to remote parts of the British Islands. *The Cornhill* takes us in a pleasant sketch to "Scilly." Ladies will be charmed with the article on "Needlecraft."

In *The Newbery House Magazine* much encouragement is given to workers against the Welsh Suspensory Bill in a paper written under the *nom de plume* of Hope Carlyon. Archdeacon Chiswell writes agreeably about Madagascar, and Mr. Brocklehurst gives important and useful hints in a paper on "The Organ and Choir, and Church Services."

The Religious Review of Reviews has arrived just before going to press. It is a capital number, with interesting papers on Imperial Federation, Societies for Producing and Circulating Christian Literature, the Clergy Orphan Corporation, the Church Parochial Mission, the Mission to Deep Sea Fishermen, the Chelsea Hospital for Women, the Gordon Boys' Home, etc. Canon Fleming contributes some musical, devout, and suggestive lines on Jesus in the Temple.

Amongst the writers in the May number of *The Quiver* are the Dean of Canterbury, the Rev. S. A. Alexander (the new Reader at the Temple), the Rev. W. Murdoch Johnston, the Rev. E. J. Hardy, the Rev. J. R. Vernon, and the Rev. John Telford. Mr. Johns writes prettily on "Nature's Colours."

In *Cassell's Family Magazine* are capital papers on "Corresponding with the Planets," "The Art of Keeping Well," "A Walk in Saxon Switzerland," and "Westminster School." The amateur photographic competition is an interesting feature.

Very useful matter for those who have to give addresses in Sunday-schools will be found in Mr. Palmer's sixth paper in *The Church Sunday-school Magazine*. The other continuations proceed favourably. Useful papers are given on "The Permanent Value of the Old Testament," and "The Dangers of Children's Services."

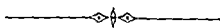
The Thinker contains prize essays on "The Higher Criticism," "The Rights of Criticism," "The Word-Mystery in the New Testament," "Christ and the Problem of Suffering," and "What is the Church?" which are the results of a recent competition. Among many useful papers may be mentioned reviews of Dr. Stade's "Messianic Hope in the Psalter," and Pastor Schepelehn's "Lay-preaching."

The Church Missionary Intelligencer is, as usual, full of valuable information. Attention may be called to Mr. Gray's paper on "Nine Years' Missionary Progress in India," Mr. Hole's on "Early Days, Friends and Localities of the Church Missionary Society," Captain Lugard's "Reply to the French Government," "The Opinions of the Missionaries on the Disputed Topic of the Bombay Decennial Conference," and the welcome letter from Bishop Tucker on his arrival in Uganda.

The Boys' Own Paper touches on "Boy Life in Australia," "The Cambridge Local Examinations," "Coins of the Present Century," "The Boyhood of Charles Darwin," and "Westminster Abbey Choir-school."

In *The Girls' Own Paper* interesting matter will be found in the paper on "Brasses and Brass-rubbing," and in Miss Tytler's continuation of her biography of "Sophia Dorothea of Zell."

We have also received *The Church Missionary Gleaner*, *The Anglican Church Magazine*, *Little Folks*, *The Church Worker*, *The Cottager and Artisan*, *The Parish Magazine*, *New and Old*, *India's Women*, *The Dawn of Day*, *Light in the Home*, *Awake*, *The Child's Pictorial*, *The Child's Companion*, *The Boys' and Girls' Companion*, *Our Little Dots*, *The Children's World*, and *The Quarterly Paper of the Archbishop's Mission to the Syrians*.



THE MONTH.

WE have pleasure in printing the following Resolutions of the Upper House of the Convocation of Canterbury on the important subjects of Evening Communion and Fasting Communion. The Resolutions were adopted at the recent session of May 5. They permit the one, and repudiate the arbitrary teaching lately current on the other.

I. EVENING COMMUNION.

The Committee of the Upper House of Convocation appointed to consider a Gravenmen relative to the practice of celebrating the Holy Communion in the Evening, which was brought up on February 9th, 1893, report as follows:

1. That in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal.

2. That the celebration of the Holy Communion in the evening was thus apparently the practice of the Church during a large part, at least, of the first century.

3. That about the close of the first century the celebration of the Holy Communion is found separated from the Agape, or appointed evening meal, and transferred to an early hour in the morning; and, except on certain special occasions, evening celebrations of the Holy Communion ceased in course of time throughout the Church.

4. That at the Reformation the Church of England made no express regulation concerning the hour of celebrating the Holy Communion, the only apparent rule being that it should be celebrated in the earlier portion of the day and in connection with Matins.

5. That Evening Communion was introduced into the Church of England in the present century on account of alleged necessity, it being maintained that many would not be able to receive the Holy Communion unless it were occasionally administered in the evening.

6. That, regard being had to the continuous custom of the Church, as well as to the necessity now alleged to exist, it is the bounden duty of every one who publicly administers the Holy Communion in the evening, to assure himself of the reality of the need in the parish where he is appointed to serve.

2. FASTING COMMUNION.

1. That in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal.

2. That the practice of communicating in the early morning appears to have arisen about the close of the first century, probably in order to secure a safer as well as a more reverent celebration, and, by the time of St. Cyprian, to have become so fully established that it was regarded not only as the preferable, but as the proper practice, and as commemorative of the Lord's Resurrection.

3. That the practice of communicating in the early morning, together with the common association of fasting with prayer, led to the practice of communicating only when fasting, and that fasting reception of the Communion became the regular and recognised usage of the Church before the end of the fourth century.

4. That from the close of the fourth century this regular and recognised usage was formulated in rules for the clergy in canons of local and provincial councils.

5. That fasting reception of the Communion was the prescribed rule of the Church of England during the Anglo-Saxon period, and continued to be so to the time of the Reformation.

6. That these strict rules were, nevertheless, subject to relaxation in cases of sickness or other necessity.

7. That at the Reformation the Church of England, in accordance with the principle of liberty laid down in Article XXXIV., ceased to require the Communion to be received fasting though the practice was observed by many as a reverent and ancient custom, and as such is commended by several of her eminent writers and divines down to the present time.

8. That, regard being had to the practice of the Apostolic Church in this matter, to teach that it is a sin to communicate otherwise than fasting is contrary to the teaching and spirit of the Church of England.

These important resolutions of the Bishops of the province of Canter-

bury should be circulated in thousands in all parishes where mediæval and unscriptural doctrine has of late years been introduced, as a valuable defence against all attempts at sacerdotal tyranny and erroneous teaching.

The betrothal of the Duke of York to Princess Victoria Mary of Teck has been welcomed with immense satisfaction by the whole country. From all that the people knew of the young Princess they had made up their minds that there was nobody so fit to be the Consort of one who ought some day to be King of England. The Princess has already endeared herself to the nation, by the zealous and self-denying share she has taken in her mother's extensive philanthropical works, and by other distinguished traits of character. Much has transpired to the advantage of the Duke during his naval career; and it is understood that in principles and conduct he is such as the English would most desire their Princes and Sovereigns to be. It was natural that nothing should be said until after the anniversary of the proposed marriage of his brother. The Queen has given the signal of her cordial approval of the engagement, a feeling which is understood to be universally shared. Few royal weddings will receive more heartfelt good wishes.

The following important passage from the Archbishop of Canterbury's speech at the annual meeting of the S.P.G. at St. James's Hall, should be universally known and quoted :

We believe and know that we possess the one gift of God in the revelation of the Divine. Christianity is one absolute religion of God—its earliest name *Euangelion*, good news. It was to tell men that which they could not know but by direct message from God, and it is God's fresh *Euangelion* to all mankind. And we here in England say without fear that we have this Gospel of God upon the primitive model. Englishmen are fond of criticising and finding fault with their institutions and their own possessions and all that they value most. They take to themselves an especial privilege, like Goldsmith's *Good-natured Man*, of being at liberty to find fault with them. I say this because I seldom take up books or magazines upon such a subject, at present, but I see what I really hope and believe will never be the fashion in this society—a silly carping at our Reformation (cheers). It has begun, and one sees it repeated. To my mind, the English Reformation—and I am as certain of the fact as I can be of anything—is the greatest event in Church history since the days of the Apostles. It does bring back the Church of God to the primitive model (renewed cheers). Here, then, we are in possession of the one message from God Himself, and we have it restored to us in its primitive character, and claim for ourselves that, little as we deserve it and great as our shortcomings are in the use of it, we have a gift for which we are accountable to God Himself and to all mankind (cheers). The fact of the Reformation positively immensely increases and deepens our obligation to teach that which we know of Christ our Lord.

The fusion of the Protestant Churchmen's Alliance and the Union of Clerical and Lay Associations was accomplished at a great meeting at Cannon Street Hotel on Tuesday, May 9. The Bishop of Sodor and Man was in the chair, and made a powerful and statesmanlike speech. Archdeacon Farrar gave an address of the highest eloquence and force, which will no doubt be circulated throughout the country. He pointed out that 4,000 of the clergy are members of the English Church Union; and that whereas ritualistic churches were 10 years

ago 2,581, they are now 5,043. In 1882 there were 336 churches where Eucharistic vestments were used, and there are now 1,029; 177 churches now use incense. The Archdeacon spoke with great strength of the Christian ministry, sacerdotalism, transubstantiation, and auricular confession; and ended with an earnest and eloquent appeal to the Laity to arouse themselves in the present crisis.

The London Diocesan Church Reading Union, which held its anniversary at Sion College on May 9, has now 2,500 members and 53 branches, of which 7 were added during the past year.

The Church of England Sunday-school Institute has been celebrating its jubilee. It is asking for £10,000, of which £4,000 is to clear the debt on its headquarters, and £6,000 to extend its work.

The Church Pastoral Aid Society reports an income of £69,620, which is larger by £10,000 than it has ever been since the society was founded, and exceeds the ordinary income of last year by more than £20,000.

At its annual meeting the R.T.S. reported an income of £197,234, being an increase on the previous year of £6,314. The R.T.S. also presented a most favourable balance-sheet. A special fund of more than £25,000 was raised last year to meet deficiencies, and the free contributions for the year, apart from the special fund, were £23,000 in excess of those of the preceding year, being altogether £137,545. The sale of scriptures yielded £99,800, which is an increase of £2,900.

The Colonial and Continental Society report an increase of £6,000.

At the annual meeting of the Church Missionary Society it was reported that the total receipts amounted to £282,000—the largest yet recorded except ten years ago, when they were swelled by the princely gifts of Mr. Jones. The associations had sent up £123,685—a larger sum than ever before, and representing an increase on the average of the five years ending 1890 of £20,000 a year.

The South American Missionary Society reported an income of £10,532 and an expenditure of £10,373, leaving a balance in hand of £159. The committee made an urgent appeal for increased support. The Bishop of the Falkland Islands, who is in England for a short time, was very warmly received.

At the annual meeting of the Y.M.C.A. the Archbishop of Canterbury heartily commended their excellent work, and their fundamental principle that the society was in no sense to be a substitute for Church, but only to make each member more loyal to his own pastor and place of worship.