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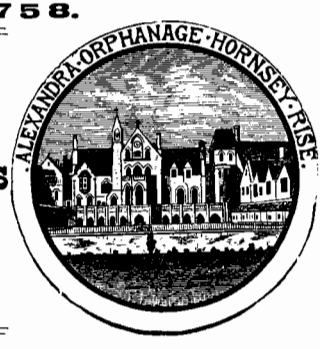

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THE

CHURCHMAN

APRIL, 1901.

ART. I.—DISESTABLISHMENT AND DISENDOWMENT IN IRELAND. SOME OF ITS GAINS.

I WRITE this paper because it is asked for by the editor of the CHURCHMAN, and I am unwilling to refuse; and also because nothing but good is likely, as a general rule, to come from a knowledge of facts. The rule is not a universal one, as we all see in the case of children, from whom we conceal much until they are capable of placing it in its true surroundings, and assigning its relative importance. As if by such children, mischievous attempts have been made to draw inferences from the consequences in Ireland of the transaction of 1870 to the probable results of a similar policy in England now, without the least consideration of the differences between the cases.

Some Liberationists have actually been converted to the kindliest view of our Church (lately so corrupt and such a cumberer of the ground); they have forgotten all their clamours at that time about the essential differences between us and the Church of England—which then was not to be frightened; they are enthusiastic about the fruits which now grow upon this "branch" of the celebrated "upas-tree"; they dwell with loving ardour upon the nobility with which we endure hardness, to prove that others may be made to suffer like things (quite as if the Chinese should justify their slaughter of modern missionaries by the canonization of ancient martyrs), and they argue, because some good has come to us from being pillaged, that the Church of England also, if she were not so curiously blind to her own interests, would ask to be robbed.

But even as regards Disendowment, no real parallel between the two cases would exist, not even if the same nominal terms were to be offered to both Churches. The Church of Ireland

was, in the nature of the case, politically and religiously homogeneous. The enemies of the Church, as such, were also the enemies of the class to which the Church when disestablished should appeal for her support. The blow that struck her down was an insult and a menace also to the Protestant proprietors and gentry of Ireland, a menace which has been amply fulfilled. But when she appealed to them, they were still able to respond, and every secular motive conspired with far nobler and more generous ones to elicit the splendid and practically unanimous response by which the Church, reeling under such a buffet, regained stability. But if ever the Church of England be disendowed, multitudes of her own children will be consenting parties to the transaction. In the passionate discussions which must precede so great a revolution, Churchman will be arrayed against Churchman in every parish; and it is absurd to reckon, for a long time, upon anything like the unanimity with which Irish Churchmen rallied to the support of their Church.

And what would happen afterwards? Elderly men still remember the heated doctrinal debates of early Irish synods. At least once it seemed as if the unity of the Church was beyond salvation. And yet we knew nothing of the extremes by which English differences must be measured. Incense, the Reservation of the Elements, the Mass of the Presanctified, Children's Communions, were not so much as named among us. Our extremest "Puritan" never went so far as some English controversialists venture. Our stiffest "Churchman" would have been regarded as moderate across the Channel. The most painful scene in our revision debates was not more violent than many letters which are deliberately and in cold blood written and posted to the party organs in England every week. It is absurd to argue from whatever success we have attained that the Church of England could even hold together.

But if the Church of England could not only hold together, but raise a capital sum commensurate to ours—and not only an equal sum of money, for this she ought to do in a week, and it would be a drop in the bucket to her requirements—a proportionate capital sum would leave her almost impecunious. For how would she invest it? The rise in the cost of all trustee securities since 1870 would suffice to ruin our whole financial system if our capital had not been safely invested before Mr. Goschen's operation upon Government Stocks, directly so successful, produced such remarkable by-products.

It is said by many that the subsequent impoverishment of the Irish landlords is in reality due less to the legislation which enacted it than to that competition with new regions in which English proprietors have also bitterly suffered. If

there is any modicum of truth in this assertion, if the wealth of England has to any appreciable extent passed into the hands of a new class, ostentatious, luxurious, and irreligious, this is yet another proof of the absurdity of arguing, because our worst fears about the Church of Ireland have not been verified, that a new and vaster confiscation could not possibly do any harm. It is so that children infer, because a fire in the grate is harmless, that they may light another upon the top of the stairs.

With this protest in advance against the abuse of the Irish precedent by interested politicians, let us pass to consider some spiritual advantages which have come from disestablishment.

I. The Irish Church had been dealt with by legislation, drastically enough, long before 1870. In 1833 two Archbishoprics were reduced to bishoprics, and ten sees were abolished. A heavy percentage was levied by taxation from all dignities and benefices of more than £300 a year, and power was given to abolish sinecures, and sweep up their incomes in the same net. The Ecclesiastical Commissioners who administered the fund thus created might augment poor benefices with any "excess of revenue." This was good; but the phrase implies that their chief object was different. They were to build new churches where these were required—and the views of their architects, often surprising, may still be traced in many parts of Ireland in identical and melancholy structures. In some places, where local munificence contributed large sums of money, and called in eminent artists, their designs were wantonly and provokingly mutilated by interference from the officials in Merrion Street, notoriously jealous, and able to veto anything. The same office kept all the churches in repair. It did more, and the remainder was purely mischievous; it provided all "Church requisites"; the Communion vessels, and the Communion cloths, Bibles and Prayer-Books for the desks (of lecterns there were not a score in all Ireland), even bread and wine for Holy Communion, all such things were paid for by these Commissioners. No system could be more cleverly adapted, even by a deliberate conspiracy, to stifle the affection of Churchmen for their Church. It was *not* theirs. If a pane of glass were broken, the clergyman applied for it, and it was put in without consulting them. It was the same from the leaking of a spout to the building of a new church. When the vast growth of Belfast began to make the demands upon the whole Church which have never ceased since then, one new church after another, for which five or six thousand pounds had been collected, deliberately waited until another thousand or so

had been granted by this Board. Except in Belfast and Cork, the people were practically called upon to do nothing, and since it is less blessed to receive than to give, the whole Church lost enormously.

It was a spiritual loss. The sense of privilege which comes when one has "willingly offered," the warm and growing personal interest which one feels in a cause for which he has spent money and toil, the cohesion and brotherhood of a congregation which owes its very existence to common self-denial, the added recognition of one's own need of public worship, and one's own blessing in it which is evoked in the process of striving for it, all these were frozen at the fountain-head. It cannot have been good for anyone to know that even the bread and wine which he consumed in Holy Communion were paid for by a tax upon his clergyman. Poor parishes were so pauperized that not a farthing could be had from them for anything. Solvent parishes would have been far happier, and happier in the deepest respects, if this whole fund, drawn from the pockets of the clergy since 1833, had been stolen by the nation thirty-seven years sooner than it had.

The obligation to provide all these necessary things, to keep the churches and graveyards in repair, and to build where building was required, fell heavily upon each congregation at the same moment with the new demand for sustentation of the clergy. It is the latter, almost altogether, which is represented by the vast sums exhibited in the Reports of the Representative Church Body. What we are now considering is an additional charge, the amount of which will never be known, for it is recorded only in the minutes of thousands of parish vestries.

But if I were invited to choose between half a million of money and what has been thus contributed, even after subtracting all that has been expended by rich men upon three or four of our cathedrals, I should expect to have a very large advantage by choosing the latter sum.

I do not know of any church that is seriously in debt for such purposes, nor of more than half a dozen which have been content to remain as Disestablishment found them. Chancels have been added to quadrilateral churches, roofs opened up, vestries built, organs bought or enlarged, upon a surprising scale. The North of Ireland, with its democratic and somewhat Puritan population of Protestants, and with comparatively few affluent Churchmen, has vied with a South where the conditions (speaking roughly) are reversed.

Now, it is well enough to speak about the modern æsthetic revival, for which some advanced Churchmen would gladly accept all the credit. I am describing no such thing. English

tourists, I fear, would smile grimly if any such movement were said to be wide-spread in the county Donegal. But the people are spending money upon their churches as they used not to do, as no Ulsterman will spend money for anything but what he really cares about. And as I watch this growing love of the Irish laity for the habitation of the Lord's house, the place where His honour dwelleth, I feel the thrill of the words: "Then the people rejoiced for that they offered willingly, because with a perfect heart they offered willingly unto the Lord, and David the king also rejoiced with great joy, and David blessed the Lord."

II. It may seem at first sight that any benefit to be derived from supporting the clergy can only be the same as we have just considered, upon a larger scale, more constant and regular, and reaching down to the humblest villager who subscribes half a crown a year.

And, as a serious offset, the dependence upon the people for support might have drawn after it many grave evils. It might have established a cruel financial tyranny, condemning to feed upon bread of affliction and water of affliction everyone who refused to speak good concerning the squire of the parish or the local demagogue.

In many dioceses this risk has been entirely banished by their plan of diocesan finance, known as the "Diocesan Scheme." The parishes began to pay into a diocesan sustentation fund, promptly, from the date of Disestablishment; and, as long as the annuitant clergy lived and worked, these payments accumulated for future need. Each diocese was able therefore, with the help of subscriptions, to promise the parishes that an annual assessment, varying from about £55 to £65, begun at once, and permanent, should yield £100 per annum as soon as the demand was felt.

But the dioceses in question have provided that, even if the parochial endowment were to be stopped altogether, the clergyman in possession should continue to receive his stipend, the deficit accumulating as a debt, but at his removal no money whatever should be forthcoming for his successor until the debt was paid off in full.

This provision for the independence of the clergy could never have been forced upon the laity: they made it with their eyes open, and I am certain with the highest motives, choosing rather to establish a clergy who need not prophesy smooth things than to enjoy an occasional facility for squeezing out an uncongenial man. It was a grace, and doubtless it brought grace with it—"grace for grace." Doubtless many a layman saw clearly, for the first time, the duty of clerical fidelity in dealing with him, and the spirit in which

he should meet such action, when he deliberately rejected the temptation to retain in his own hands a dangerous control. The influence of these dioceses has been felt throughout the rest; and the fact that nowhere does a clergyman receive his stipend directly from the parish, but from a central office, to which his parish is proclaimed a defaulter if it comes short, has been extremely beneficial to the whole Church. There was much apprehension that Disestablishment would lower the status of the ministry: as a matter of fact the level has fallen much less in Ireland than in England, and excellent clergymen who went across the channel are returning to us, after the loss of years of service.

III. On the other hand, there is a great place in the government of the Church to which the laity are entitled. Theoretically, in the Church of England this right is exercised through Parliament; and the defects of this theory are the impelling motive for the revival of Convocation and the attempts to reform it, and also for Synods and Church Congresses. But in Ireland theory and practice were much more woefully far apart. There were great offices in our Church to which an Irishman was never appointed, or if at all, only through political connections. In Parliament, where alone the laity could be heard, Irish questions were unpopular, and the Irish Church was practically not represented at all. In the day of her trial the worst reproaches brought against her were really wrongs, not of her perpetrating, but of her endurance; and the party which raked them up was the same which had been most cynical and impudent in inflicting them. Perhaps it was time that at any cost she should be freed from such indignity, and religion from such reproach.

Now, the Christian laity exercise their rights directly and straightforwardly throughout the whole organization of the Church.

In each parish a generation has arisen which never knew the time when the laity did not (by the elected Parish Council, called the Select Vestry) administer the finances which they gave, when a change in the fabric was possible, without their consent (as well as the incumbent's and the Bishop's), or when any veto could prevent the humblest aggrieved parishioner from appealing to the Courts of the Church to say whether any practice was really legal or not. The consequence is that, having their rights frankly recognised, they are not tempted to encroach on those of others. There will always be unreasonable people (even in Ireland), but, on the whole, the constant meeting of clergymen and laymen in the vestry, and the frank interchange of views, has been a powerful influence toward mutual understanding. The days are gone when a

clergyman could, if he chose, do exactly as he liked in everything, and resent any expression of lay opinion as an impertinence. The revolution is a spiritual gain, because the temper thus engendered was bad for the people, and worse for the parson who made himself a lord over God's heritage. And these parochial councils have averted misunderstandings, and acted as a shield between the clergymen and wrong-headed individuals, cranks and would-be dictators, more than perhaps most of us realize.

IV. Archbishop Magee said in one of those pronouncements about ritualism which might with advantage be reprinted now, that: "Law was the only safeguard of liberty. It was the protection of the liberty of the congregation against the tyranny of the clergyman; it was the protection of the liberty of the clergyman against the tyranny of the laity; it was the protection of the clergy and laity against the tyranny of the Bishops; and the protection sometimes of the unhappy and persecuted Bishops against the pressure of these parties. . . . But if there was to be a law, then the law by which the clergy should be governed should be clear and indisputable. . . . The laws they were bound to obey should be unambiguous, and in order to get this they should either have it better defined, or they must get a sentence of some generally recognised and authoritative court. . . . Either a generally accepted court or an indisputable rubric was clearly an essential requisite for peace. Had they got such a court which was generally accepted? Most certainly, he said, they had not." ("Life of Archbishop Magee," ii., pp. 272, 273.)

If this was true ten years ago, how much more is its truth manifest to-day!

We have got these three things: law which is able to enforce itself, indisputable canons, and Church courts of unquestionable authority. In the getting of them there was much heat and friction; but there was no secession, nor reason to secede; and we have attained, what the Archbishop said could only be attained by these, peace in the Church.

The Church of Ireland is face to face with real Romanism; she is also jealously watched by other Protestant communions, of whose children the greater number by far do recognise more or less the community and the comity of the faith—the best of them do so with a generous pleasure—but a few baser spirits, naturally more sensitive to such considerations as that competition is the life of trade—including their own ministerial trade—are ever ready to claim the noble office of the Accuser of the Brethren.

There is therefore every reason, the highest and the lowest,

to make it impossible for the Church of Ireland to be ritualistic. But it was not at all impossible for a few headstrong young men, ambitious of a painless martyrdom and English fame, to have hoisted the ritualistic flag, and created a panic which would have emptied half our churches.

It is not to be supposed that the rank and file of the insurgents who are defying law and order and their ordination vows in England would have faced such responsibilities if there had existed a clear and well-defined fence, and they had been called upon to break it down. A man does not call black white without a good deal of shading off, interposed between these opposites. And it is a great security for many a heady young man, bitten by the notion of "bright" services, and the ambition of being a pioneer, to be confronted with a distinct prohibition and asked, since he professes to be a Churchman, whether he will listen to the voice of his own Church or not. In Ireland, at all events, he finds the pronouncement of what he regards as the National Church so clear and distinct, and its authority so easy to put into action if he disobeys, that he cannot "drift." He may rebel; but then he is highly unlikely to wait to be expelled: he will "trek across the frontier."

Apart entirely from the controverted points at issue, what a blessing is the repose from controversy, the universal knowledge that law exists and must be obeyed, the security of parishioners everywhere from the fear of learning that their clergy have decided upon adopting a new position, a new vestment, or a new and original service, concerning which they had not been consulted, and against which they had no appeal worth mentioning. It is not to be denied that waves from the English storm have reached our shore. Mr. Kensit has visited Ireland, and is not satisfied with us. A society exists, perhaps two societies, of which the object is to keep distrust alive among us. One foolish clergyman succeeded for a while in making himself more notorious than he could otherwise have hoped ever to become, by deliberately flouting both public opinion and the directions of his Bishop.

But there is one clear and full proof of the peaceful condition of the Church and the tranquillity of the lay mind: With doors open to every Churchman who will lodge a small security for costs, with no secular punishments to provoke reaction, the Court of the General Synod, in which all such questions must be tried, has had in thirty years just five prosecutions of all sorts to inquire into.

V. One reason for this tranquillity is the General Synod itself, the Parliament of the Church of Ireland. It may seem like a paradox to add that the hot and sometimes fierce

debates about the revision of the Prayer-Book were a great help. And yet this is true. They educated the public, and taught reasonable men to understand each other. One distinguished prelate publicly confessed that he had always hitherto regarded the Evangelical explanation of our baptismal service as evasive, but he no longer did so. Evangelicals certainly learned that Churchmen might belong to other schools and yet be as good Protestants as themselves. The ignorant attempts to confound all High Churchmen, however moderate, with the Ritualists of England, might have succeeded better if the High Churchmen were not personally known to the representatives in Synod of our remotest diocese as straightforward, outspoken, law-abiding Christian gentlemen. We know each other, and this helps us greatly to dwell together in unity.

VI. Every now and then a complaint is heard about our Boards of Nomination. Indeed, it is quite certain that no system can ever work perfectly as long as the human nature which administers it is itself imperfect; and also that, if it could work perfectly, there would still be disappointed candidates to cry out upon it. But I must guard myself against any such unworthy insinuation as that only disappointed candidates criticise our system of patronage. How could it be so when Episcopal patronage, private patronage, patronage in the hands of trustees, all are open to censure not wholly undeserved?

In the Church of Ireland every Diocesan Synod elects triennially two clergymen and one layman to form a "Committee of Patronage." Every parish also elects three lay nominators, but if an incumbency be vacant at the time of election, the former nominators sit *pro hac vice*, so jealous is the constitution that they shall act as trustees, and not mere delegates. When a vacancy arises, these six representative persons, with the Bishop (who has both a vote and a casting vote), constitute a "Board of Nomination," which elects a clergyman. It will be seen that the diocesan element predominates; but it sometimes happens, though rarely and with increasing rareness, that when a parish insists upon electing a certain person the lay diocesan nominator feels bound to vote with his brother laymen, and a purely party vote (lay versus clerical) prevails. But I have had share in the working of the system for more than a quarter of a century, and in two dioceses, without ever myself witnessing what I could stigmatize as a really factious election. I am certain that the parochial nominators are as earnest and single-minded in their desire to elect a proper clergyman as any other member of the Board, and that they are increasingly

anxious to avail themselves of the experience of their official coadjutors. They will not be driven. But, then, no one has any right to drive them; and they are generally very willing to be led.

There is no doubt whatever that the share of patronage thus given to the parish is inevitable in a voluntary Church; and I am persuaded that it is wholesome, and that it draws the congregation and its clergyman closer to each other.[1] I have frequently seen the parochial nominators, after striving to have one clergyman elected, move and second the formal appointment of that other whom the diocesan nominators preferred, that so he might come to his new parish formally accepted by his flock. They are also learning, much more than at first, to value solid and unostentatious worth. I am certain also that all the demoralizing influence which dependence on such Boards for preferment might conceivably exercise upon clergymen accessible to selfish motives has not been as great as that which Government patronage formerly brought to bear when such a question as that of the National Board of Education was under debate.

For myself, upon the whole, I am an optimist. The one cloud I see on the horizon is financial. We are largely dependent for support upon the landed class, which is unable to contribute as it used to do. And if we turn to the farming class, and other Churchmen of small means, comforting ourselves with the undoubted fact that these have only begun to learn to give, we cannot conceal from ourselves that this class also is threatened. There are large districts where it is now impossible for a Protestant, and especially for a Churchman, to obtain a farm. There is one parish known to me where the Roman priest has avowed his hope of seeing the last heretic weeded out before he dies, where the clergyman cannot retain a Protestant servant, where the sexton can only hold his ground by subscribing a fixed sum to the chapel, and where a flourishing hotel, maintained by English tourists, has to employ a purely, or almost purely, Roman staff.

The danger is grave, perhaps alarming; but my belief is firm that no Church faithful to the truth, at peace within

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[1] I wonder what the persons who resent their presence on the Board would say to the system of the great Anglican Church of the United States. "On our American plan, the vestry, generally some seven, nine, or twelve of the leading laymen of the parish, elected annually in Easter week, can call any priest of the Church in good standing in any diocese; and no Bishop has a canonical right to refuse him if he comes with clean papers. These Easter elections of vestrymen are generally mere forms. When the parish is at peace, scarce half a dozen voters ever attend."—Professor T. J. Hopkins, S.T.P.

itself, and bearing the peaceable fruits of righteousness, will ever perish for the lack of money.

And meanwhile the growth of mutual tolerance and the freedom with which men now express their views within the defined limits of our Church; the increased loyalty and (in a sense which is not that of party) the stronger Churchmanship of our people; the sense of duty which leads eminent laymen to give invaluable aid, unbought, in all our councils; their harmony; the disappearance from them of noisy politicians and self-seekers; the fact that all our charities have been maintained and many new ones are flourishing (including Diocesan or County Protestant Orphan Societies, well supported, in almost every place where they did not exist already); the immensely increased revenues drawn by our two great missionary societies from Ireland, where that of the C.M.S. has quadrupled—all these, I am persuaded, are outward and visible signs of the inward and spiritual grace of God, Who is with us of a truth.

G. A. Derry and Raphoe.

Art. II.—MESSAGES FROM THE EPISTLE TO THE HEBREWS.

I. "*Consider Him.*"

LET us open the Epistle to the Hebrews together, with a simple aim, altogether practical, for heart and for life. Let us take it just as it stands, and somewhat as a whole. We will not discuss its authorship, interesting and extensive as that problem is. We will not attempt, within the compass of a few short papers, to expound continuously even a portion of its text. We will gather up from it some of its large and conspicuous spiritual messages, taken as messages of the mighty Word of God.

No part of Holy Scripture is ever really out of date. But it is true meanwhile that, as for persons so for periods, there are Scripture books and Scripture truths which are more than ordinarily timely. It is not that others are therefore untimely, nor that only one class of book or one aspect of truth can be eminently timely at one time. But it seems evident that the foreseeing Architect of the Bible has so adjusted the parts of His wonderful vehicle of revelation and blessing that special fitnesses continually emerge between our varying times and seasons on the one hand and the multifold Word on the other.

Is not the Epistle to the Hebrews in some remarkable respects a book timely now? Does it not invite the renewed attention of the thoughtful Christian, and not least of the thoughtful Christian of the English Church, as it brings him messages singularly in point to some of the main present needs of his soul and its surroundings? It was written manifestly in the first instance to meet special and pressing current needs; it bears the impress of a time of severe sifting, of a time when foundations were challenged, and individual faith put to even agonizing proofs, and the community threatened with almost dissolution. Such a writing must have a voice articulate and sympathetic for a time like ours.

We will take into our hands, then, month by month, this wonderful "open letter," and listen through it to some of the things which "the Spirit saith" to the saints and to the Church.

To-day we contemplate in this sense the first two chapters. We put quite aside a host of points of profound interest in detail, and ask ourselves only what is the broad surface, the drift and total, of the message here. As to its climax, it is JESUS CHRIST, our "merciful and faithful High Priest" (ii. 17). As to the steps that lead up to the climax, it is a presentation of the personal glory of Jesus Christ, as God the Son of God, as Man the Son of Man, who for us men and our salvation came, suffered, and prevailed.

Who that reads the Bible with the least care has not often noted this in the first passages of the Hebrews, and could not at once so state the matter? What is the great truth of Hebrews i.? Jesus Christ is God (verse 8); the Son (verse 2); absolutely *like* the Father (verse 3); Lord of the bright Company of Heaven, who in all their ranks and orders worship Him (verse 6); creative "Architect of the Universe" (verse 10), so that the starry depths of space are but the folds of His vesture, which hereafter He shall change for another (verse 12); Himself eternal, "the same," above time, yet all the while the Son begotten, the Son, infinitely adequate and infinitely willing to be the final Vehicle of the Father's voice to us (verses 1, 5, 6). What is the great truth of Hebrews ii.? Jesus Christ is Man. He is other than angelic, for He is God. But also He is other than angelic, for He is Man (verses 5, 6, 7). He is the Brother of Man as truly as He is the Son of God (verse 11). He has taken share with us in flesh and blood (verse 14), that is to say, He has assumed manhood in that state or stage in which it is capable of death, and He has done this on purpose (wonderful thought) that He may be capable of dying. This blessed Jesus Christ, this God and Man, our Saviour, was bent upon dying, and that for

a reason altogether connected with us, and with His will to save us (verse 15). We were immeasurably dear and important to Him. And our deliverance demanded His identification with us in nature, His temptations (verse 18), and finally His suffering. So He came, He suffered, He was "perfected" (in respect of capacity to be our Redeemer) "through sufferings" (verse 10). And now, incarnate, slain, and risen again, He (still our Brother) is "crowned with glory and honour" (verse 9), our Leader (verse 10), our High Priest, merciful and faithful (verse 17).

Thus the Epistle, on its way to recall its readers, at a crisis of confusion and temptation, to certainty, patience, and peace, leads them—not last but first—to Jesus Christ. It unfolds at once to them His glories of Person, His wonder of Work and Love. It does not elaborately travel up to Him through general considerations. It sets out from Him. It makes Him the base and reason for all it has to say—and it has to say many things. Its first theme is not the Community, but the Lord; not Church principles, not that great duty of cohesion about which it will speak urgently further on, but the Lord, in His personal adorable greatness, in His unique and all-wonderful personal achievement. To that attitude of thought it recurs again and again in its later stages. In one way or another it is always bidding us look up awhile from even the greatest related subjects, and "consider HIM."

Am I not right in saying that here is a message straight to the restless heart of our time, and not least to the special conditions of Christian life just now in our beloved Church? We must—of course we must—think about a hundred problems of the circumference of Christian life and of the life of the Church. At all times such problems, asking for attention and solution, emerge to every thoughtful Christian's sight. In our own time they seem to multiply upon one another with an importunate demand—problems doctrinal, ritual, governmental, social; the strife of principles and tendencies within the Church, and all that is involved in the relations between the Church and the State, between the Church and "the World," that is to say, human life indifferent or opposed to the living Christian creed and the spiritual Christian rule.

Well, for these very reasons let us make here first this brief appeal, prompted by the opening paragraphs of the great Epistle: If you would deal aright with the circumference, earnest Christian of the English Church, live at the Centre. "Dwell deep." From the Church come back evermore to Jesus Christ, that from Jesus Christ you may the better go

back to the Church, with the peace and the power of the Lord Himself upon you.

There is nothing that can be a substitute for this. The "consideration" of our blessed Redeemer and King is not merely good for us; it is vital. To "behold His glory," deliberately, with worship, with worshipping love, *and directly in the mirror of His Word*, can and must secure for us blessings which we shall otherwise infallibly lose. This, and this alone, amidst the strife of tongues and all the perplexities of life, can develop in us at once the humblest reverence and the noblest liberty, convictions firm to resist a whole world in opposition, yet the meekness and the fear which utterly exclude injustice, untruth, or the bitter word. For us if for any, for us now if ever, this first great message of the Epistle meets a vital need, "CONSIDER HIM."

H. C. G. MOULE.

ART. III.—JESUS CHRIST'S USE OF THE TITLE "THE SON OF MAN."

II.

HOW, then, do we explain our Lord's use of the title? How are we to escape from the sense of difficulty which, as I have said, haunts us on reading those passages in the Gospels in which the phrase occurs, if we allow it to be a generally-admitted designation of the Messiah? What we want to do is, in the first place, to keep the ante-Christian date of Enoch, and yet to escape from the conclusion that the phrase was, on that account, popularly understood of the expected Christ; and afterwards, when we have succeeded in doing this, to explain for what reasons Jesus adopted it, and made such strenuous use of it throughout His ministry. We may look at each of these questions in turn, and may, I think, hope to find for each a not unsatisfactory answer.

Are we, then, bound to suppose that the title "Son of Man" passed into the popular phraseology either in consequence of Dan. vii. or of the Similitudes? Canon Liddon answers unhesitatingly in the affirmative: "In consequence of this prophecy [Dan. vii.] the Son of Man became a popular and official title of the Messiah." Professor Sanday more or less agrees with him, but he expresses himself more guardedly, and his concurrence is only approximate, not complete: "I take it that among the Jews at the Christian era—at least,

among such as shared the lively expectations which were then abroad of the great deliverance which was approaching—it was distinctly understood that 'the Son of Man' meant 'the Messiah.' At the same time, it was not a common title, because the ordinary usage of the phrase 'Son of Man' in the Old Testament pointed to that side of human weakness and frailty which the zealots of the day least cared to dwell upon in the King for whom they were looking."[1] But was it not something more than "not a common title"? Was it not an actually esoteric one? Pharisaism, it must be remembered, was not of one mind as to the Messiah. Even in the various sections of Enoch we see this, just as we do in the later Apocalypse of Baruch. Belief in a personal Messiah was not the belief of all hearts; even among the "pious,' Hillel is said to have declared that the reign of Hezekiah exhausted the Messianic glories, and that no other Christ need be looked for;[2] and it is certain that we have pictures from Jewish brushes not so very far from Hillel in date, of Messianic splendour and joy and triumph which do not possess a personal centre. So, too, there was no unanimity of expectation as to the exact scene in the moral drama of the world in which He should be manifested. Sometimes He was thought of as coming to take His glorious part in the struggle with the foes and oppressors of the elect people; sometimes it is not till the kingdom has actually come in all its beauty that He is represented as revealed to the longing eyes of an expectant and redeemed nation. Pharisaism, therefore, had no particular interest in spreading broadcast throughout "the cities of Israel" the last vision which one of its members saw of the Messiah; for the vision did not differ in value from the denials, explicit or implicit, which it might call out. It made its appeal to some thinkers and scholars, but not to all; and until it was viewed by Pharisaic scholarship and thought with some approach to a unanimity of acceptance, Pharisaic influence was not likely to publish it among the common people, for whom, as is well known, the Pharisees professed, and had, no small measure of contempt.

It is not unnatural, therefore, to suppose that in the time of Jesus Christ the book had yet to win its way. The few knew it and its phraseology; the many did not. The learned Pharisee was acquainted with it; the Galilean peasant was

[1] *Expositor, loc. cit.; cf.* Keim, "Jesus of Nazara," English translation, iii. 84: "Emphasis was laid on the prophecy of Daniel as a whole, but not on the 'Son of Man' of Daniel, which might have sounded too insignificant to the interpreters of the prediction. The 'Son of Man' of Enoch or of Ezra was simply not known at all."

[2] Stanley, "Jewish Church," ii. 396.

not; the man in the streets of Jerusalem was not. No doubt the work did afterwards attain to popularity, and to something more—to general reverence. But the study of the Gospels seems to *compel* us to believe that it had not yet done so when Jesus Christ was teaching. It was nearing the borders of its triumph, but it had not yet entered the promised land. It was still in the wilderness of more or less general neglect.

We *must*, I think, suppose this to be the case if the Gospels are to be intelligible; and it will no doubt help us if we may suppose Schürer's date right as against Professor Charles's. But even if we accept the judgment of the latter, it does not follow that, in such a country as Palestine, and under the religious circumstances which beset spiritual life and knowledge there, these prophecies need have found their way by the time of our Lord to the popular mind and heart. We perhaps should *a priori* have expected that they would have done so, rather than that they should not. But there is no such *a priori* likelihood as to override the apparently clear evidence of the Gospels that the negative view is the correct one.

We accordingly have reached, without, I think, any undue straining of the argument, this point. The title "Son of Man" was understood Messianically by the "masters in Israel," but not by the people generally. Here and there anyone, hearing Jesus Christ use it, would understand what a depth of significance His doing so gave to His claims, but the great majority would come to no such conclusion. To *them* it was a new phrase. "Who is this Son of Man?"

We have, however, to pursue our subject a good deal further before we arrive at a goal which completely satisfies us. Why did Christ so studiously call Himself by this name? To this question the answer would appear to be a complex one; but directly we realize what it is in its diverse-sidedness, we cannot fail to appreciate—if we may without irreverence apply the expression to our Lord—how supreme was the religious genius which prompted His adoption of the title.

It was a characteristic of Jesus Christ's teaching that He breathed into commonplace modes of speech a depth of meaning which they lacked in ordinary use. "He picks up, as it were, from the roadside the common words and phrases which fall from men as they saunter unthinkingly through life; and He restores to this language its original power, I might say its original sanctity, as the native product of an immortal soul."[1] Such a power would not desert Him in the

[1] Liddon, "Easter Sermons," No. xix.

presence of a striking phrase from Apocalyptic literature; nay, it is just there that we should look for a specially impressive exemplification of it. We need not, on any interpretation of His Person, even on such as Renan's or Martineau's, question His acquaintance with the Similitudes, dating them as we have. He would, on the most meagre of the answers to the undying questions which gather round Him, be likely to have made Himself familiar with the anticipations of every section of His generation, and not only with its commoner and less-educated hopes. Whatever may be the truth about the two first chapters of St. Luke, they, at any rate, contain a striking tradition of Christ's early intercourse with all that was most educated in Jerusalem; and it is surely a postulate, necessary to an understanding of the ministry, that that intercourse was repeated again and again, through one channel or another, until the mind of a Nicodemus was as much an open book to him as the mind of a Peter or a John. There is, I think, no more radical misunderstanding of Christ than the view which depicts Him as the fresh, innocent-minded villager, who brought to a corrupt and effete form of religion a Gospel redolent only of the purity and simplicity of country life. Such an idyll is attractive to sentiment, but it supplies no such explanation of Christ's work as a teacher as to give it a claim to be treated as possessing any historical value.

But our Lord's knowledge of Enoch does not rest only upon such proof as comes from general considerations. His own phraseology shows here and there a certain measure of indebtedness to the various parts of the book. The expressions "sons of the light," "many mansions," "He hath committed all judgment unto the Son," "the mammon of unrighteousness," "your redemption draweth nigh," "when the Son of Man shall sit upon the throne of His glory," are all, it would seem, reminiscences of Enoch and, in more than one case, of the Similitudes. Even the parable of the Rich Fool may have been suggested by Enoch xcvii. 8, 9. It is therefore more than likely that the Messianic phraseology in it was thoroughly familiar to him; but he saw that it was capable of a change which was little, if at all, short of transfiguration. Indeed, in the Similitudes it missed its full significance, for that fulness of significance could not apply to the conception by itself of a glorious, superhuman Messiah. There was needed the foreground of genuine humanity, and of weak humanity; and it was only when the foreground was there in adequate impressiveness that a background of majesty and Divine splendour became religiously possible. In other words, the shade of suggestiveness which attached to the phrase had to be changed. Men, when they heard the term used, must

have other thoughts brought to their minds, besides those which would arise from a recollection of the passages in Enoch, splendid in many respects as they were.

And the importance of depriving these passages of any monopoly in after-times of the phrase was increased by the fact that the title, if rightly used and understood, was completely fitted for Messianic application. The Similitudes were endangering a description which was in itself perfect, for no nobler or more appropriate name for the Messiah could have been found than "the Son of Man." The intention, therefore, of Jesus Christ was to rescue an absolutely ideal piece of phraseology from the peril of misuse; to take it out of the associations which were likely to keep it from the part which it was capable of playing in the religious life of the world, and to give it the opportunity of growth in another home to true spiritual maturity. He desired that the phrase should suggest *Him*, and not the grosser delineation of the Redeemer in the pages of this apocalypse.

Now, if the Book of Enoch had been common property—if its prophecies had been familiar, well-trodden ground—so that the title was everywhere understood, it would probably have been impossible to redeem the phrase. The old ideas and associations would have had to go on in connection with the term, and a magnificent piece of religious description would have been in a measure lost. But with the Book of Enoch holding the exact place in the nation that we have supposed, the attempt was still possible. There was still a reasonable hope that the expression might be imprinted with the true stamp; and the frequency of Jesus Christ's use of it may, in part at least, be attributed to the urgency of His desire to give it this better impress. If He had used it only now and again, men would not have come to associate it with Him. Even in the thoughts of His Apostles it would not have had any very strong or lasting connection with Him. But if He used it, so to speak, at every turn, if it was always on His lips, if He made it His own peculiar name for Himself, then it would come to occupy in their memories, and in the memories of all who bore any gratitude whatever for His ministry among them, a place from which it would be difficult to dislodge it. Men who had been bound to Him by any tie whatever of discipleship would say, as the knowledge of the Similitudes spread, that there was for them but one "Son of Man," and that He had been meek and lowly of heart, despised, rejected, and crucified.

For it was undoubtedly the ideas of humiliation and lowliness that our Lord sought above all else to imprint upon the term; and, as Professor Sanday has pointed out in a passage

which I have already quoted, the foreshadowings of the phrase in the Old Testament helped Him to do so. Beyschlag, indeed, urges that, rightly understood, the prophecy in Dan. vii. would also come to His assistance in this endeavour, for "the human figure appearing in the clouds of heaven is contrasted with beast forms — beasts of prey, which rise out of the depths of the sea"; and in this contrast he sees the lesson that "the kingdom of God is not to enter into the combat of brutal power and physical strength, but to overcome them by the ascendency of the spirit and the power of God."[1] This, perhaps, is an overdrawing of the bow of interpretation; but it is, at any rate, true of the Old Testament use of "Son of Man" that it carries with it in general the ideas of dependence and frailty and impotence. That there were other ideas which Jesus Christ intended to suggest by the employment of this phrase is no doubt a defensible thesis. It is among the commonplaces of modern Anglican theology to draw from it the thoughts of absolute humanity and of representative humanity. Of the last, Professor Charles does indeed say that "It is an anachronism in history and thought. No past usage of the term serves even to prepare the way for this alleged meaning; and such a philosophical conception as the ideal man, the personalized moral ideal, was foreign to the consciousness of the Palestinian Judaism of the time."[2] But the Pauline use of the doctrine of the Second Adam, and the Apostle's declaration of the Divine pleasure to "sum up all things in Christ,"[3] would seem adequate justification for the attachment of this conception to the phrase, quite apart from all questions as to the power of Christ, through the Incarnation, to introduce into the ideas of His generation a totally fresh method of philosophical or semi-philosophical thought. It would seem, too, that Professor Charles's objection cannot be sustained except by postulating that John vi. shall be disallowed; for the only key which unlocks the gate to an understanding of that famous discourse, and to an appreciation of Christ's meaning, is the presupposition that He does regard His own humanity as the sum of all humanity, so that the fragments can be fed by participating in the sacrifice of the life of the whole. But, without pressing this particular point, we may, I venture to say, gladly accept what Bishop Westcott has in his commentary on the Fourth Gospel suggested to us as to the wealth of doctrinal significance with which our Lord enriched this name, and of which the growing

[1] "New Testament Theology," English translation, i. 66.
[2] P. 313.
[3] Eph. i. 10.

and widening intelligences of His disciples would become ever more and more conscious.

All, therefore, would now seem to work itself out into clearness. There is no longer any cloud of perplexity over these particular parts of the Gospel narratives. We keep the best results of scholarship as to the date of Enoch, and yet are able to maintain that "in the days of Jesus 'Son of Man' could not have been a current, popular designation of Messiah."[1] We see, too, what our Lord's object was in His appropriation of the now immortal title. We may slightly elaborate our conclusions without difficulty and without fear of finding ourselves in the shadowland of obscurity.

Our Lord entered upon His ministry with a full consciousness of His Messianic calling. That that consciousness had a history in time we cannot doubt; but the Scriptures do not tell us what it was. Only for one moment, if at all, is the curtain lifted upon the side of His early life, which so naturally moves our peculiar interest. But that that history lies behind the public ministry, and does not in any way fall within it, will surely be granted by many, even of those who do not tread with the Church the path of full confession. But Messiah though He felt Himself to be, and though His whole life was planned from the first in that self-knowledge, yet during most of His ministry He did not venture, for the sake of others, to proclaim the fact publicly. Such texts as Matt. iv. 17 and Luke iv. 21 may perhaps point to His having now and again felt His way towards doing so, only, however, to draw back into a settled policy of reserve. For, quite outside any thoughts of personal peril from the jealous power of Rome—thoughts which it is of course impossible for any religious mind to associate with Him, whatever the view adopted of His person—was the supreme consideration to which all experience bound Him tight, that it would have been the destruction of His own work to have made any such announcement to the populace. Beyschlag has brought out this circumstance very forcibly: "If Jesus from the first had thrown the exciting name of Messiah among the people, He would have called forth the most fatal misunderstandings and excitements, and have closed, rather than opened, a way for the entrance of His infinitely higher idea of the kingdom. He found Himself, with regard to His people, in the infinitely difficult position of proclaiming the kingdom of God to them without attaching to it, its given correlate, the idea of the Messiah."[2] But there *was* a title which for those who knew current literature meant Messiah, though to the mass of the

[1] Beyschlag, *loc. cit.*, 65. [2] I. 59.

nation it carried no such thought; and upon this He seized. For—

1. To those at the head of the nation it implied a Messianic claim; but

2. It conveyed nothing to the body of the people, who were, for the while, unfit to hear any open revelation of Himself as the Messiah.

3. It gave Him the opportunity of taking the expression out of a totally inadequate setting, and

4. Of introducing into it His own reading of its true import.

Thus, to Nicodemus the use by Christ of the name implied Messianic calling; but it is to be noted that our Lord was careful to couple with it at once the thought of suffering: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." To the disciples in the neighbourhood of Cesarea Philippi His use of it, in His search into their faith, meant nothing. His question, in the form which St. Matthew gives to it, suggested no more than it would have done in the less full shape under which it is recorded by the two other Synoptists. When the crowds heard the phrase upon His lips it came to them as a novel one, and it could therefore be used before them freely—nay, used, if necessary, as in John vi. 53, stripped even in the mind of the user of all direct Messianic reference. But at the end, before the Sanhedrin, we have the same employment of it as in His conversation with Nicodemus. His judges knew, as did He, what it *might* signify, and it is with all the unqualified rigour of that significance upon it that He takes it upon His lips for the last time in that supreme crisis of His life and ministry.

It is not necessary, in concluding what has perforce been a somewhat long paper, to extend further its length by dwelling upon the success which has attended Christ's attempt to vindicate the true use of this apocalyptic phrase. For all the educated world, the thoughts which He sought to attach to it will never pass from it. It is not of glory and honour and majesty that we think when we use the title, but of One who "had not where to lay His head," upon whom fell all the weight of an evil generation's hatred and scorn. To us the words mean the suffering Messiah, even though we look for the "Son of Man" to come again in the unrestrained manifestation of Divinity. It was He who gave them this significance, just as it was He who has added to our thought of God the conception of the Divine capacity for infinite self-sacrifice; just as it was He who has enriched the moral ideas of mankind with the belief in the beauty of vicarious toil, of living and dying for others. No language can adequately express

the world's indebtedness to Him on this last ground alone—to leave out of sight the other aspects of His sojourn for a brief while amongst us. And of His unspeakable service to humanity in this respect, His redemption of the title "the Son of Man" may be taken as an illustration and a type.

W. E. BOWEN.

ART. IV.—RECENT MISSIONARY LITERATURE.

ONE of the most striking things in modern Christian literature is the rapid increase in the number of works dealing more or less directly with foreign missions. Twenty years ago it was a commonplace with publishers that books of this kind "did not pay." That reproach seems, however, to be no longer possible. The Lives of distinguished missionaries are always assured of a fairly wide circulation, and the demand for purely popular works associated with the aims and methods of missions is strong enough to produce a steady output of such literature. In the meantime there is good reason to believe that missionary periodicals also profit by the greatly increased disposition to read about the work. Probably no Church magazine—apart from such as are issued for the purposes of localization—has anything like the regular sale of the *Church Missionary Gleaner*, which now circulates over 80,000 copies a month.[1] All this must imply a more serious and more intelligent interest in the duty of the Church to the non-Christian world.

The most solid contribution to the recent literature of foreign missions is, beyond doubt, the official "Report of the Ecumenical Missionary Conference, New York, 1900."[2] It has been prepared with a characteristic indifference to precedent, and with a completeness which leaves nothing to be desired. As a magazine of facts and statistics, of experiences and opinions, as well as of arguments and pleas for foreign missions, it will always be invaluable to every student of the subject. During the Conference there was, of course, a good deal said which was too declamatory to stand the test of a survey in cold type. It was inevitable also that some of the speeches and papers should alike in substance and in manner fail to rise above the trivial and the commonplace. But, with

[1] *Church Missionary Society Gleaner*, March, 1901, p. 34.

[2] Two vols. London: Religious Tract Society; New York: American Tract Society.

all allowance for defects which are quite certain to be found in every publication of its kind, this Report remains a work of the highest value to all missionary students, and to everyone who may wish to investigate the case for foreign missions.

English Churchmen in opening the volumes are conscious of a certain deficiency in them. The constitution of the Conference seems to have made the authorities of some English Societies feel that they could not be represented at its gatherings. Thus, these volumes show us nothing from the accumulated experience of the S.P.G., from the adventurous and highly instructive enterprise of the Universities' Mission to Central Africa, from the Cambridge Mission to Delhi, or from the Melanesian Mission. But in so far as the English Church was represented, the spirit, the methods, and the hopes of English missionary workers were set forth with complete success. The literary charm of all that comes from Canon Edmonds,[1] his unsurpassed skill in linking the experiences of the Church in her earliest ages to the solution of her modern problems, and his complete command of the facts as to Bible translation and diffusion, made him one of the most prominent speakers at the Conference and one of those whom it most delighted to honour. The mature wisdom and wide experience of Mr. Eugene Stock, with his clear, incisive way of dealing at once with the core of a subject made him one of the most useful members of the Conference. But a survey of the contributions made to the discussions by English Churchmen will show that, in historical knowledge, in intimate acquaintance with the mission-field, and in the careful study of all its problems, they worthily represented the Church which has planted its mission-flag in almost every land.

Perhaps, however, the main interest of this Report will, for many, lie in the contributions of those whom we, in our insular fashion, might comprehensively dismiss as "foreigners." If we may (with many apologies) place Americans in that category, nothing said by them was more interesting than some of the speeches delivered at the opening of the Conference. They illustrate in a most impressive way the position which the cause of foreign missions has now reached. The first address at the opening session was delivered by the Hon. Benjamin Harrison, who for four years filled the office of President of the United States of America. It was marked by a depth of Christian enthusiasm which at once stirred the assembly, and it ended in a fine plea for the Conference as a unifying agent:

[1] He was present at the Conference as the representative of the British and Foreign Bible Society.

"Not the least beneficent aspect and influence of this great gathering will be found in the Christian union that it evidences. The value of this is great at home, but tenfold greater in the mission-field, where ecclesiastical divisions suggest diverse prophets. The Bible does not draw its illustrations wholly from the home or the field, but uses also the strenuous things of life—the race, the fight, the girded soldier, the assault. There are many fields; there are diverse arms; the battle is in the bush, and the comrades that are seen are few. A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the bush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle if a glance to right or left reveals many pennons and a marshalled host, moving under one great leader, to execute a single battle plan. Once, in an advance of our army, the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith. But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow, natural meadow—and the army was revealed. From the centre, far to the right and left, the distinctive corps, division, brigade, and regimental colours appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step. What the savannah did for that army this World's Conference of Missions should do for the Church" (I., p. 29).

President McKinley confined himself to a eulogy on missionaries, and, in the face of many detractors, his words cannot be unwelcome to them. There is nothing grudging in his estimate of their worth:

"Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been among the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labour no sacrifice. 'Away with the word in such a view and with such a thought,' says David Livingstone; 'it is emphatically no sacrifice; say, rather, it is a privilege.' They furnish us examples of forbearance, fortitude, of patience, and unyielding purpose, and of spirit which triumphs not by the force of might, but by the persuasive majesty of right. They are placing in the hands of their brothers less fortunate than themselves the keys which unlock the treasuries of knowledge and open the mind to noble aspirations for better conditions" (I., p. 39).

It would be impossible to attempt an analysis of the opinions on any and every branch of mission-work discussed at the Congress. But the Report is admirably arranged for the purposes of such as may wish to consider any special aspect of the work. It does not abound in anecdotes, for the meetings were not of the "popular" type. But a single story—from an American source, as its last words make clear enough

—will show the character of the illustrations occasionally employed. Dr. Hallam was dealing with native confessors in the Indian Mutiny, and said:

"In 1883 the writer was in Delhi, and there met the widow and family of one of these martyrs, Walayat Ali by name. The story as then given to me was this: When the city of Delhi fell into the hands of the mutineers, Walayat Ali's first thought was for the safety of his missionary brother, McKay, of the Baptist Mission. He called his family about him, and said: 'I am going to the mission-house to do what I can to save our missionary.' He prayed with his family, and then proceeded to the mission-house. His poor wife could not bear the thought of his going, but determined to follow him to see what would follow. As he passed through a bazaar in the city he was surrounded by four Mohammedan Sepoys. The soldiers said to him, for they knew him by name: 'Ah, Walayat, we have you now just where we want you.' Then, with drawn swords, they said: 'Now, deny Jesus or die.' Walayat did not hesitate one moment, but, lifting his hand to heaven, he replied: 'Deny Jesus I never will. Strike!' and they hacked him to pieces right there" (I., p. 514).

Here we must leave these volumes.

Everyone who is even modestly acquainted with the work of the S.P.G. is aware how sadly the enterprise of that Society has suffered from the South African War. The effects of the last Boer War had scarcely passed away, when the events which preceded the present struggle began again to bring disorder into the Church's work. The struggle itself has completed the disaster. It almost looks as though in some parts the work would have to be started over again. But at such a time the Church cannot escape its responsibility in the matter, and it has very seriously to consider what its duty to South Africa will on the restoration of order be. In view of this we owe a debt of gratitude to Canon Edwin Farmer, of Pretoria Cathedral, for his little book on "The Transvaal as a Mission-Field."[1] Prebendary Tucker, who furnishes a short commendatory preface, sums up the moral of the book from the S.P.G. standpoint when he says:

"We gather (i.) that a great deal more has been done in the Diocese of Pretoria for the spread of the Gospel among the natives than Churchmen generally are aware of.

"(ii.) That the native mind is eminently religious, and that when a Kaffir has received even the most elemental knowledge of the truth he is zealous to communicate it to others, with small regard to mission given or to strict Church order.

"(iii.) That the work before the Church, therefore, is not so much to make the truth known as to direct and teach and guide the many neophytes who have heard something of the Gospel, but need to be more perfectly instructed in order to their teaching others."

[1] London: Wells Gardner, Darton and Co.

But the book contains a good deal more than is suggested even by these words. It conveys a very useful idea of the extent of the Transvaal, the character of the lines of communication, and the possibilities of travel. It provides us with some account of the Dutch Church in South Africa, of the Colonial Church, and of the missionary enterprise supported by our agencies here at home. It meets some current objections to Christian missions in Africa, and it discusses the work which lies before us. The whole volume breathes the spirit of longing after the souls of the heathen which is the mark of the true missionary. Canon Farmer does not attempt to disguise the facts as to the Boer treatment of the natives and the Boer dislike to the missionary's work. The familiar verdict of Livingstone would not seem to need much revision in order to fit the circumstances of to-day. The difference between the British Government and the Boer in regard to the moral and spiritual welfare of the natives is usefully drawn out by Canon Farmer thus:

"The Boers have always tried to keep the natives in abject subjection. This has been the sole aim of their native policy. It was because their drastic system brought this about, by robbing the Kaffirs of every bit of manliness and independence, that there have been critics of the more humanitarian methods of the English, who tell us that the Boer rule is so much better for the native. In our colonies we endeavour to develop the manliness of these people, and make them loyal by appreciation of the advantage of good government. We appoint men as administrators of native law who understand their modes of thought . . . but the Boers those who are most feared. The man who was appointed Minister for Natives in the Transvaal Government received his appointment because he was most notoriously hated by the natives and held by them in fear—this was Cronje" (pp. 37, 38).

We may, however, allege with some confidence that in this matter virtue has not been without its reward. The natives have stood by us, notwithstanding the unhappy experience of having been resigned to the tender mercies of the Boers after Majuba. Of course, the character of the native Christians is attacked in South Africa; but Canon Farmer returns some pertinent answers to these criticisms. He is able to show that the native Christians are themselves zealous workers, and that there are great hopes for a native Church, kept distinct from that of the white settlers. The native preachers ready for such a Church are full of promise, for already "tens of thousands have been converted by their means alone. In my own mission, before the war broke out, I had the privilege of administering the Holy Communion to over two thousand of our native Churchpeople; and in the Transvaal alone it looks as if—if we can only do missionary work in a fair way—this generation will hardly have passed away before it will

be difficult to find any native still professing heathenism" (p. 132). Canon Farmer deserves the warm thanks of Churchmen for putting us in mind of our duty to the Transvaal, and for showing us how much of really striking encouragement the work of the past supplies.

No less interesting than the Transvaal is the great field of China. As early as November and December last the Rev. Roland Allen, one of the S.P.G. missionaries in Pekin during the siege of the Legations, contributed to the *Cornhill Magazine* a vivid account of his experiences during the siege. His particular object in one article was to discuss the causes which led to the successful defence. Mr. Allen makes it quite plain that amongst these causes the presence in Pekin of a body of native Christians stood prominent:

"Without the marines we should have been undefended; without the native Christians we should have been helpless against the peculiar form of attack which the Chinese now made upon us. We should have had no coolies, no messengers, no servants. The war was a war of barricades. When the relief force arrived they found our position surrounded with a perfect network of them, built mainly of brick and earth. Night and day during the whole of the siege we were engaged upon this work, restoring, often by night, the defences which the Chinese cannon had destroyed in the day" (*Cornhill*, December, 1900, p. 757).

In the February number of the same magazine Mr. Allen discussed some of the conclusions to be drawn from the siege. He does not underestimate the difficulties attending Christian missions in China, nor is he altogether sure that some of their methods are the wisest; but his outlook is distinctly hopeful, and he lays down two facts as of the first importance. They are:

"(1) The advance of Christianity is generally by politicians largely underrated; (2) the conduct of the native Christians shows the power of this motive to make men stand by those from whom they have received spiritual benefits. In Chinese language, the Christian becomes infected with a poison which does eradicate from his heart that hatred for the foreign devil which the heathen regards as natural, proper, and patriotic" (*Cornhill*, February, 1901, p. 211).

Mr. Stanley P. Smith, one of the "Cambridge Seven," who went out to China under the China Inland Mission in 1885, has written a useful little book, which he calls "China from Within; or, The Story of the Chinese Crisis."[1] He helps materially towards the clear understanding of the causes which produced the Boxer rising. He differs from some authorities in laying greater stress on the pride, superstition, and malice of the Empress and her accomplices than on the general feeling of the people. At the same time, he urges

[1] London: Marshall Brothers.

that the seizure of territory by Western Powers, the developments of commercial enterprise by the foreigner, and the endeavours of the Romanists to claim peculiar powers for themselves and privileges for their people, all helped to prepare the storm.

Mr. Stanley Smith is reticent as to the horrors which overwhelmed so many missionaries of his Society; but a full account of these may now be obtained from the official volume entitled "Martyred Missionaries of the China Inland Mission; Perils and Sufferings of Some who Escaped."[1] There is no modern parallel to the story which this volume contains. So far as missionaries are concerned, the suffering and loss of life during the Indian Mutiny were small in comparison with those described in the letters which form the greater part of this volume. Some of these letters have already been published, and in character they are very much alike. The tone of all the writers is excellent. There is no boasting, no signs of any attempt at sensationalism, nor yet any outbursts of passionate resentment. There is, however, much testimony to the fact that the lives of the missionaries who escaped were often spared through the intervention of the heathen. The moral of the story is drawn by Mr. Marshall Broomhall, the editor of this volume, when he outlines our duty to China thus:

"To us belongs the responsibility of rising to the possibilities of faith and consecrated action. We are not straitened in Christ, but in our own affections. Oh that the Church of Christ would rise and come 'to the help of the Lord against the mighty.' The land of China has become consecrated by the blood of His servants. The lives laid down call for fresh volunteers. The sufferings of the faithful native Christians plead afresh the Macedonian cry, 'Come over and help us.' 'Above all, the Saviour pleads with hands which were pierced for our redemption, pleads by His agony and bloody sweat, by His cross and passion, and by that coming of the Holy Ghost which is the inspiration and strength of missions, that His Church at last will rise as one man to obey His last commands—yea, pleads with her that the measure of her love to her brethren may be nothing less than the measure of His own'" (p. 14).

The volume, I should add, is freely illustrated, and cannot fail to profit the cause in which those with whom it deals laid down their lives or narrowly escaped from the gravest perils.

A. R. BUCKLAND.

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[1] London: China Inland Mission.

ART. V.—THE WITNESS OF THE HISTORICAL SCRIPTURES TO THE ACCURACY OF THE PENTATEUCH.

No. VII.

BEFORE leaving the history of David it may not be out of place to advert once more to the incident of Absalom's rebellion, and David's consequent retirement from Jerusalem. If there be any passage in literature which must either have been written by an eye-witness or, to use the forcible expression of the Bishop of Durham, an "unknown Shakespeare," it is 2 Sam. xv. To dissect this striking and picturesque narrative into fragments, as the custom of the critics is, with its remarkable word-pictures, its flashes of character and individuality, as in the self-revelations of David, of Ittai, of Zadok, of the people of Jerusalem in general, would require extraordinary audacity or absence of insight, or both. Yet the Levites are there, the ark is there, the priest, who is also a seer, is there, and the religious colouring of the whole is as clearly marked as in any incident in history. David's emotion is evidently as much due to his feeling of reverence for the ark, the embodiment of the Israelite religious idea, as to the straits to which he has been driven. His firm faith in Jehovah is as little like that of a man who was feeling his way from fetichism into "ethic monotheism," as may well be conceived. The whole story presupposes the unquestioned supremacy of the Mosaic law, with its lofty morality and its ennobling conceptions of the Deity. No other environment could have brought such circumstances, as are here described, into being than the conceptions of God and of man's relations to Him which are contained in the Pentateuch as a whole. Even Professor Driver recognises the fact that "the parts of the narrative are connected together, and are marked by unity of plan,"[1] and that it "must date from a period very little later than that of the events narrated."[2] Yet he does not vouchsafe a word on the light thrown on the religious history of Israel and upon the *genesis* of its religious documents by a narrative which he himself admits to be authentic. Surely Old Testament criticism can hardly be held to have said its last word until the spirit breathed in these histories has been more carefully examined and explained.

The two Books of Kings make far less mention of the Mosaic institutions than the preceding books. The knowledge of and attention to the precepts of the law, even in the confusions of the period of the Judges, will be found greater

[1] "Introduction," p. 172. [2] "Introduction," p. 173.

than in the more orderly condition of society under the kings. This might, at first sight, appear surprising. But whether surprising or not, the history of the Christian Church affords an exact parallel to that of Israel on this point. In each case, as years rolled on, traditions more or less unsound took the place of the authority of the sacred books, and they gradually fell into the background. In the Reformation era the recurrence to the authority of Scripture was felt to be the precise counterpart of what took place in the Reformation under Josiah. And we may predict with a tolerable amount of confidence that this view of the case will outlast the theory which seems at present to hold the field against it—the theory, namely, that instead of efforts after the revival of religion in Josiah's day, there was an attempt at that time to impose on the Jewish people a volume lately composed, or, as it is now suggested, compiled.[1]

We will briefly note the allusions to religious ceremonies, and examine, where necessary, the critical theories concerning them. Solomon's prayer in 1 Kings viii. has already been discussed. First of all, in chap. ii. 2, 3 we have distinct allusions to Joshua and Deuteronomy.[2] Those books were therefore presumably in existence, nor does there seem any reason beyond the exigencies of a theory to support the allegation that this charge of David, a perfectly natural and reasonable utterance under the circumstances, has been interpolated.[3] Joab's death is accompanied with circumstances which involve provisions only found in P (Exod. xxvii. 2, and xxxviii. 2). He lays hold of the "horns of the altar." Moreover, in the account of Abiathar's fate, Solomon quotes the first and second Books of Samuel as we have them now—the prophecy by Eli and the participation of Abiathar in "all" the afflictions of David—an obvious reference to his fidelity to his master in Absalom's rebellion, as well as in the days of Saul. It is remarkable how a minute study of each detail in the history confirms the traditional theory of the sequence of

[1] It should be noted once more that these books know no more of the "Book of the Covenant" than of any other portion of the Mosaic Law.

[2] Deut. xxix. 9; Josh. i. 7, xxiii. 14.

[3] David has been severely blamed for this charge. I maintain that, living as he did under the law of Moses, he had no alternative but to give it. Joab was guilty of more than one treacherous and cowardly murder, and richly deserved his fate. Shimei had grievously offended against the provisions of the law, and conduct like his tended to make government impossible. In a burst of clemency his life was spared. But he was doubtless a secret enemy of David's dynasty. Professor Driver sees in vers. 2-4 the hand of the compiler "unmistakably." But he omits to notice that ver. 5 begins with "Moreover." From what document has ver. 5 been severed?

the books. Then there is the fact of Solomon's marriage with Pharaoh's daughter, his taking her into his house, and his ultimate decision to build her a house outside the more sacred confines of the city (chap. iii. 1; vii. 8; ix. 24). The historian gives no explanation of this singular proceeding, but it is obvious that no other reasonable explanation can be given than that of the Chronicler (2 Chron. viii. 11), that it was a concession to the prejudices of those who felt that such marriages were a breach of the Mosaic law, and Solomon may not impossibly have had some qualms of conscience of his own. The historian does not fail to remark on Solomon's conduct. Yet it may be observed that the prohibition to intermarry with the heathen is first found in a book (JE) of "the eighth or ninth centuries B.C.," and the prohibition to multiply wives in Deuteronomy.[1] Professor Driver sees, however, the "hand of the compiler" in this. Once more he does not explain why. Professor Driver imagines that he has detected a contradiction between ver. 4, which says that these sins were sins of Solomon's later days, and the fact that Rezon, the son of Eliadah, was an adversary to Israel "all the days of Solomon" (xi. 25). Professor Driver does not seem to have read the history very carefully. The writer does *not* say that Solomon only transgressed the law in his old age, but quite the contrary. His sin (so we read in ver. 2) was the taking to himself foreign wives *at all.* But when he had taken them, the natural result followed, namely, the weaning his heart from Jehovah, the God of his fathers. And in his old age his wives persuaded him to forsake the worship of Jehovah altogether, or at the very least to mingle the worship of Jehovah with that of other deities. This affords a very good example of the way in which contradictions not to be found in the narrative itself are manufactured in order to give some colour to the theory that the narrative has been "expanded" or "slightly modified," to suit the compiler's views. We are next invited to imagine that the redactor, whose fine instinct in modifying the narrative to further his ends we are so often asked to contemplate, was guilty of the crass stupidity of blaming Solomon in chap. iii. 3 for worshipping at the high places, while in ver. 4 he passes over the fact without seeing that any excuse was necessary. The fact is, that in ver. 2 the historian *provides Solomon with the necessary excuse.* And we learn once more from 2 Chron. i. 3, which here, as elsewhere, supplies the explanation of the narrative before us, that the reason why Gibeon was "the

[1] There is not, however, a clear reference to *this* prohibition.

great high place" was because the tabernacle, though not the Ark (see ver. 15) was there.[1] In Solomon's temple we find the cherubim, first declared to be in the tabernacle by P. We further find that the place where Moses, and after him the high priest, was wont to commune with God before the Ark has already obtained the technical name דביר, or *oracle*. The statement that the Ten Commandments, and nothing else, were in the Ark is supported by Deut. x. 2 and Exod. xxv. 21. And so we are asked to see in it an insertion by someone "strongly influenced by *Deuteronomy*."[2] But there is an obvious reference here to Exod. xxv. 14 (P)—"*the* staves," *i.e.*, the already well-known staves, as described in a well-known book. The priority of the extract from P to the narrative in which it is here embodied is evident to anyone who will take the trouble to compare the two passages.

We will not discuss the prayer of Solomon. It clearly is based upon the Pentateuch as we now have it. But of course, like some of the Psalms at present found in the historic books, it may have been a later insertion. But if so, it may not be immaterial to notice that once more it "knows nothing" of the alleged earliest portion of the law, the "Book of the Covenant." The opening portions of chap. ix. are said to be Deuteronomic additions. It is obviously as impossible to refute this statement as to prove it. But we may remark that these verses are plainly a continuation of the whole previous narrative. Ver. 1 follows naturally on chaps. vi. to viii., and even if chap. viii. be taken from another source, ix. 1 still continues the history of the preceding chapters. Ver. 2 is as obviously a continuation of chap. iii. 5, which is declared to be "entirely the work of the same author as 2 Sam. ix. 20," a narrative "dating from a time very little later than that of the events narrated."[3] In ix. 25, again, there is a passage which does not look particularly like a later insertion. But it involves references to Deut. xxiii. 16, as well as to Exod. xxx. 1-10; xxxvii. 25; xi. 5 (P).

J. J. Lias.

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[1] We may observe that in 1 Kings iii., as in Judges, the indifferent use of the words Jehovah and Elohim are not regarded as affording any indications of different authorship.

[2] "Introduction," p. 175.

[3] Driver, "Introduction," p. 181; *cf.* p. 173. There is a distinct reference in ix. 3 to Solomon's prayer, the "present form" of which Professor Driver assigns to the compiler; chaps. ii. 4, vi. 12, are quoted in this passage. But both these passages are separated by Professor Driver from the rest of the narrative, and assigned to the Deuteronomist. No proof of this is or can be given, save that it is necessary for the theory.

ART. VI.—THE NATURE AND PURPOSE OF THE PENTECOSTAL GIFT.

I.

THE object of this paper is to obtain and present a clear conception of the gift of the Holy Spirit to the Church of the present dispensation, and of what results may be expected from it, as well as to glance at the form which inquiry as to the Third Person has taken at various periods of the Church's history.

Before our Lord left the earth, He gave His Church the promise of a mysterious Presence, to follow upon His ascension, named by him "another Paraclete"—a Divine, personal, abiding, indwelling Comforter, who should teach them all things, bring all His words to their remembrance, testify of Him, empower them for the work of witnessing to Him, and through their word convict the world of sin, of righteousness and of judgment.

This Divine Being was the Holy Spirit.

It must not be supposed that because this sacred Person was promised by our Lord He had therefore possessed no function in the world till that time. The Old Testament has many references to the work of the Spirit in renewal, and in His interview with Nicodemus our Lord rebuked him for not knowing the need of the New Birth, which shows that this doctrine belonged to Old Testament days, and was not first brought to light by Himself. But this holy Being was now to be manifested in a new manner and for a new purpose. The purpose was to unfold to the disciples the mediation of Christ, and to make known to them the fulness of His ascension glory; to organize them into a Divinely-constituted unity, embracing Jew and Gentile, as His kingdom on earth; and through them to evangelize the whole world.

The new manifestation took place at Pentecost, when the sound as of a rushing wind filled the house in which the disciples were gathered, and the miraculous tongues as of fire were seen distributing themselves among them, and they were all filled with the Holy Ghost. The immediate effect was an extraordinary exaltation of spirit, exhibiting itself in rapturous ascriptions of praise—the word is ἀποφθέγγεσθαι—glorifying God for His wonderful doings, and, doubtless, more particularly for Christ's redeeming work, in other tongues, as the Spirit gave them utterance. The tongues were perfectly intelligible to the many diverse nationalities represented at the feast, of whom sixteen or seventeen are

enumerated, and consequently were of the nature of articulate speech, and not mere incoherent utterances, as certain writers have supposed. At the same time, it does not follow from this that the gift of tongues was bestowed for the purpose of enabling the disciples to preach in languages previously unknown to them, and thus to carry on their work by the agency of a perpetual miracle. Indeed, on this occasion they certainly did not preach, for in the house where they were met there were none to preach to; but they spoke, it is plain, to one another and to God. The key to the purpose of the gift of tongues is given by St. Paul in 1 Cor. xiv., where he describes them as "a sign to them that believe not"; and this, indeed, is clearly what it was at Pentecost, for when the crowd of devout persons had collected, drawn together, it would seem, by the unwonted sound of the rushing of wind, they were amazed in a high degree, and their curiosity was excited by the extraordinary and inexplicable nature of the utterances.

Now, then, was St. Peter's opportunity. Empowered by the same Divine Spirit, he delivered his testimony in an address which, beginning with an exposition of the phenomenon of the tongues, as the fulfilment of Joel's prophecy of an outpouring of the Spirit in the latter days, proceeds to connect this outpouring with the resurrection and ascension of Jesus, whose crucifixion was a matter of common knowledge. And lest they should imagine that the rising of our Lord from the dead was unforetold in the Old Testament Scriptures, he quotes Psalm xvi. as predicting the resurrection, and Psalm cx. as predicting the ascension. This discourse was evidently delivered, not in one of the foreign tongues, but in the ordinary speech of the people, whether Aramaic or Greek, and, if to be classed among spiritual gifts, would most naturally come under the head of prophecy. Its effect was immediate and complete. Three thousand hearers were convinced of sin, and, having gladly received the Word, were baptized into the faith of Christ. All, in accordance with St. Peter's statement in reply to their anxious inquiry, would undoubtedly be partakers of the new gift of the Spirit.

Now, if we further ask what was the nature of the Pentecostal gift—a most essential inquiry, and carrying important issues, but frequently confused and little understood—it is plain, upon reflection, that to the disciples it was not a converting gift, for they were already Christ's faithful followers, and beyond all doubt truly regenerate believers. Nor was it a sanctifying gift, in the ordinary sense of the word, for they were also holy persons; and although we may admit freely that for their further progress in sanctification

they would need further grace from the Spirit, this would be a matter of degree, not of kind, and therefore does not satisfy the description of the Pentecostal gift, which was a new thing. The key to the answer is found in Acts i. 8, which verse is, indeed, the clue to the whole book: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth." It was a strengthening and enabling gift, a gift of "power"—power, that is, for a particular purpose, namely, to be witnesses, to speak the truth about Christ, to speak it boldly, to speak it with intense earnestness, to speak it to all men, in every place, at all times, without ceasing or resting, to speak it aptly and adequately and suitably to the occasion; in a word, to be the missionaries and heralds of the Cross to the close of the dispensation and unto the ends of the earth.

The best summary of the Pentecostal gift known to the writer is in the Proper Preface for Whit Sunday in the Communion Office. It was "to teach them and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel to all nations." "To preach the Gospel"—all was to lead up to that.

The inquiry up to this point, then, has led to the important conclusion that *the gift of the Holy Spirit to the Church bore a definite relation to the Church's work.* It was *for the missionary purpose, and for that alone.* All the operations of the Spirit were subsidiary to that. Had the Apostles not employed the gift for that purpose, they would have lost it, or, at least, it would have remained dormant. More completely stated, the truth is that the Holy Spirit came for a twofold object: first, the internal administration of the Church as the Body of Christ, of which a vivid and deeply instructive picture is presented in the earlier chapters of the Acts; and, secondly, to call out and give effect to the foreign policy of the Church, that is to say, its work in the evangelization of the world—Jew, Samaritan, and heathen—in that long campaign, the initial stages of which are recorded in the same Book of the Acts, and the continuation of which is still being told.

Such, then, being in brief the nature of this Divine gift, an anointing and an enduement, rather than a quickening, the question arises whether the outpouring of the Spirit was designed to be repeated an indefinite number of times, and, if so, whether Christian people are therefore to wait for its renewal, as the disciples were told to wait from Ascension to

Pentecost. Now, it is true that in Acts x. we have the account of the falling of the Holy Ghost upon Cornelius and his friends on their hearing the Gospel from St. Peter, and this, at first sight, supports the idea that Pentecost may be repeated. But I venture to put forth the suggestion with all confidence that the gift of the Spirit at Cesarea was complementary to that at Jerusalem, the second and final instalment of the one outpouring. At Jerusalem the Holy Spirit came upon the Jews; at Cesarea, upon the Gentiles, God thus, by His own special act, opening the door of salvation to them. From that moment the Church became a composite body, both elements, the Jewish and the Gentile, having separately received the Spirit, and now, like two globules of quicksilver, uniting in one. The outpouring is therefore complete, and neither needs to be nor can be repeated.

We never read of the Spirit being poured upon individuals. The Church is the Spirit-bearing body, and all further communications of Him to individual members follow the law of His internal working in the Church. For illustration of this take, for example, the case of the converts at Samaria of whom we read in Acts viii. They had been evangelized and baptized by Philip the Deacon. There was great joy consequent upon their reception of the Gospel. The converting and renewing grace of the Spirit had been richly exerted. Yet they had not received the Pentecostal gift, nor was Philip able to be the medium for its reception by them. St. Peter and St. John must come on a special mission from Jerusalem that it might be communicated to them. The means used are significant. First, the Apostles formally and publicly pray for them that they may receive the Spirit. Then follows the imposition of hands, and with it the gift of the Holy Ghost. The same law holds with regard to the believers at Ephesus, of whom we read in Acts xix., and who received the Spirit through St. Paul's laying his hands on them in precisely the same manner as in the case of the Samaritans. These two instances are typical. The Spirit, abiding in the Church, is communicated, not in a spasmodic and uncertain, but an orderly and regular manner. It follows from this that Confirmation, duly administered and rightly received, is the individual application of Pentecost. Its object is not merely to afford the young Christian the opportunity for the renewal of his vows, nor to be the occasion for his admission to the second Sacrament, but first and chiefly that he may receive the sevenfold confirming gift of the Holy Ghost. No mechanical theory of the transmission of the Spirit is implied. A spiritual gift must be spiritually received, but it may be received through outward means, and should be sought

through them when Holy Scripture so directs. May not our spiritual weakness arise in part from the too common neglect of Confirmation and in part from a defective view of it, the result of defective teaching? Surely we ought to lead men boldly to seek the Pentecostal power in the laying on of hands with prayer.

Doubtless those who had received the Spirit at Pentecost required to be "filled" again and again, as fresh occasions of need arose. He who was "full" of the Spirit (πλήρης), as an abiding habit, needed to be "filled" (πλησθείς) for each particular emergency. So we find it with St. Peter and others in the Acts. And so it will be still. We are not told to "wait," as the disciples under different circumstances did, for the baptism and the anointing. The Spirit is here on earth, already in the Church. *As soon as we comply with the conditions, God is willing to fill us, each and all, according to our individual or collective need, with His Holy Spirit.*

One of the conditions under which the Apostles and first disciples received the Spirit was unity. All—whether "all" means the twelve or the hundred and twenty—were "with one accord"—here is spiritual unity—"in one place"—here is visible unity. Then came the rushing sound, the fiery tongues, the baptismal filling of the house and of its inmates, the elevating, empowering, speech-compelling gift. In view of this sacred scene, must we not recognise, in part at least, the explanation of our low spiritual vitality in our "unhappy divisions"? Party spirit, strife, sectarianism, rival denominations, the bitter zeal that forbids brotherhood—are not these a principal cause of hindrance to the Spirit's blessed work? And be it remembered that whatever prevents the manifestation of the Spirit's power in the Church prevents also His converting grace in the world, for these, as in Acts ii., are connected as cause and effect. The revival of Pentecostal power, the great need of our times, cannot be attained under the counterfeit unities of undenominationalism and pan-denominationalism, but must necessarily be accompanied by a true reunion of Christians.

Another condition of the original bestowal of the gift was that it should be used, as we have already noted, for missionary purposes. Our Lord's statement was explicit: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me . . . unto the uttermost part of the earth." To-day it appears to be thought that this gift is designed to be expended upon the Church itself, and even that private Christians are entitled to look for this Divine fulness merely, or chiefly, in order that their own

hearts may be kept at peace and their own characters developed into a beautiful whole. In Bishop Moberly's Bampton Lectures on "The Administration of the Spirit in the Body of Christ," there is, we think, no passage which brings out the essentially missionary character of the Church. He does, indeed, lay stress upon the oneness of the Church as the Spirit-bearing body, but not on this equally important correlative truth. On the other hand, Dr. Pierson, the American writer, in his book "The Acts of the Holy Spirit," announces as a discovery of his own that "the narrative of the Acts of the Apostles is a revelation of the Holy Spirit in His relations to believers as Christ's witnesses and to the Church as the witnessing body." This is true and valuable, though others have noted it as well as Dr. Pierson. But *he* puts forward no clear conception of the Church as the one living, organized body, and hence falls short of the requirements of truth on this side. We stand in need of one who shall set forth, in a manner that shall convince the intelligence of the Church and arouse its conscience, both these complementary truths, together with the abiding nature and perpetual need of the Pentecostal gift, and thus open to the Church of the future and to the hitherto unevangelized world a new and glorious era. A. C. DOWNER.

(*To be continued.*)

ART. VII.—THE ARCHBISHOPS OF CANTERBURY SINCE THE RESTORATION.

CHARLES MANNERS-SUTTON.

THIS Prelate was born February 15, 1755, the fourth son of Lord George Manners, and grandson of the third Duke of Rutland, who died in 1779, aged eighty-three. When the boy was seven years old, his father succeeded to the estates of his maternal grandfather, Robert Sutton, Lord Lexinton, and therefore took the additional name of Sutton. After early education at the Charterhouse, the lad was sent to Emanuel College, Cambridge, where, in 1777, he took the degree of Fifteenth Wrangler; his younger brother Thomas at the same time was fifth. The latter went to the Bar, became Solicitor-General, then Judge (when he received a Peerage), then Lord Chancellor of Ireland, from which office he retired in 1827. He had all through his career taken a staunch Protestant line, and incurred the formidable wrath of Daniel O'Connell. Charles, having taken Holy Orders,

received a family living, Averham-with-Kelham, in Norfolk, in 1785, and another, Whitwell, Derbyshire, which he held with it. His cousin, the fourth Duke of Rutland, had been a friend of Pitt while the two youths were pupils of Bishop Pretyman. In fact, it was the Duke who first brought Pitt into Parliament for the borough of Appleby, by means of an application to Sir James Lowther. Pitt was not forgetful of the favour. He made the Duke Viceroy of Ireland, and Lowther a Peer. In 1791 he made the subject of our memoir Dean of Peterborough, and next year elevated him to the Bishopric of Norwich, in succession to Horne. In 1794 he received the Deanery of Windsor *in commendam*. On his ordination he had married Mary Thoroton, the daughter of a Nottinghamshire squire. Both he and his wife gained high favour in the eyes of George III. and Queen Charlotte, and at the moment at which we are arrived this brought substantial recognition.

Pitt, as we have already seen, was the pupil of George Pretyman (afterward Tomline), an undoubtedly able and learned man, who had obtained the distinctions of Senior Wrangler and Smith's Prizeman in 1772. The friendship thus begun lasted through life. Tomline made great, though unsuccessful, endeavours to bring Pitt in as Member for Cambridge when he first aspired for a seat in the House of Commons. When Pitt became Prime Minister, in December, 1783, Pretyman, though now ordained, became his Private Secretary, and through his mathematical ability was of great service to him in formulating some of his most brilliant financial proposals. The Minister, in return, gave him substantial preferments, two rectories, and a stall at Westminster, and in 1787 proposed him to the King for Bishop of Lincoln. "No, no!" said the King; "too young—too young." Pitt replied that had it not been for Pretyman he would never have been Prime Minister. "He shall have it, Pitt—he shall have it!" exclaimed the King. So Pretyman became Bishop, and, though he gave up the secretarial work, he remained in closest intimacy with his friend, and was constantly summoned by him to London for advice and assistance. Most of the ecclesiastical patronage of the Crown was under Pretyman's advice as long as Pitt lived.

In the latter part of 1804, Pretyman, who had now taken the additional name of Tomline, in consequence of the bequeathment of a rich estate being made to him by a squire in his diocese named Marmaduke Tomline, almost a stranger to him, was anxious to succeed to the Primacy, it being known that Archbishop Moore was dying. And Pitt, who was again Prime Minister, after the short-lived ministry of

Addington, was anxious to get it for him, and let the King know as much. But the latter was determined against it. He said Pitt was making him simply his secretary, and allowing him no initiative at all. The course of events I give from a verbal account told to me by the late Dean of Windsor, Wellesley, in the course of a never-to-be-forgotten walk in Addington Park. I have heard one or two variations of the story, principally slight additions, but now tell it as I heard it. On January 19, 1805, the Bishop of Norwich was giving a dinner-party in his Windsor Deanery; his butler whispered in his ear that a gentleman wished particularly to see him, but wouldn't give his name. "Well, I can't come now in the middle of dinner." "Beg pardon, my lord, but the gentleman is *very* anxious to see you on important business." "Very well, ask him to sit down in my study." "Beg pardon, my lord, but I think you had better see the gentleman at once;" and the butler was so urgent and so significant in manner that the Bishop apologized to his company and went out. The gentleman who wouldn't be denied proved to be King George III. "How d'ye do, my lord? Come to tell you that you're Archbishop of Canterbury—Archbishop of Canterbury. D'ye accept—accept? Eh? eh?" The Bishop bowed low in token of acceptance. "All right," said His Majesty. "You've got a party—see all their hats here. Go back to them. Good-night—good-night!" And the King went off at a swinging rate. Next morning Mr. Pitt appeared, to inform His Majesty that Archbishop Moore died yesterday, and to beg to recommend to His Majesty the appointment of the Bishop of Lincoln to the vacant Primacy. "Very sorry—very sorry indeed, Pitt," quoth the King, "but I offered it to the Bishop of Norwich last night, and he accepted. Can't break my word." Pitt, according to Lord Sidmouth's account afterwards to Dean Milman, was very angry indeed; but the thing was done, as the King meant it should be, and so Dr. Manners-Sutton became Archbishop of Canterbury, and held the great office for twenty-three eventful years. During the first decade of his Primacy the figure which overshadowed all others in the eyes of men was that of Buonaparte. During those years he crushed for a time the powers of Austria and Prussia, took possession of Spain, invaded Russia, and was in turn crushed at Waterloo, June 18, 1815. He was carried away into exile, and six years later died.

But during these years there was also very important work being carried on in the religious life of England. We have seen something in previous periods of the rise of what is known as the Evangelical movement. Its history, as of all

other great movements, is complex. It is to be traced, in fact, to the Puritanism of the Commonwealth, modified by the conviction of its members that the threefold ministry was an Apostolic institution; partly it grew out of horror at the wicked lives of many who held high office in the State, and who thereby corrupted the whole of the public morality; it owed much, also, to the pious lives of some of the Nonjurors. It is notorious that Wesley's religious earnestness was generated by his study of Law's "Serious Call." And thus, during the indifferentism which came into fashion in the days of Walpole, and the worldliness which seemed to have settled down on the nation when the strife between Stuarts and Hanoverians came to an end, the earnestness of the early Evangelicals was like salt, preserving the religious life of the people. Some of the great leaders had passed away when the century began — Wesley, Beveridge, Romaine, Venn, Cowper. There still remained Newton, who died full of years in 1807; Cecil, who died in 1810; and Thomas Scott, in 1821. William Wilberforce, who was forty-one years old when the century began, lived till 1833. And with him we associate the honoured names of men like Thornton, Z. Macaulay, Stephen. But the name in the list which looms out most prominently is that of Charles Simeon. He became incumbent of Trinity Church, Cambridge, in 1790, and lived until 1836, a man of marvellous power, who, as Macaulay wrote to his sister, had "more influence than any Archbishop." It was he, beyond all men, who popularized Evangelicalism by impressing on the clergy that they belonged to a Church which not only held a pure faith founded on the Gospel, but also had a noble order and organization, and a great history. And he could boast of a memorable band of disciples and fellow-workers. Henry Martyn, first Senior Wrangler of the nineteenth century, James Scholefield, Josiah Pratt, Charles Bridges, the Venns, the Elliotts—they are all names held in deep reverence; and many more might be added. The great work which we have to chronicle in the present page is that of the foundation of the Church Missionary Society.

I cannot put its inception so well as by simply quoting Mr. Eugene Stock's summary of the state of religious matters at the beginning of the eighteenth century: "Europe—but for the ruling race in Turkey—is Christian by profession, Christian according to statistical tables. Asia is Mohammedan or heathen. In India the English conquerors have done almost nothing to pass on the great message to the multitudes lately come under their sway. A handful of Germans have laboured in the south, and gathered a good many small congregations of converts; and a self-educated English cobbler

has just settled in Bengal with a like object in view; and that is all. In Ceylon the Dutch *régime* has compelled thousands to call themselves Christians, who at the first convenient opportunity will slip back into Buddhism. China is closed, though within her gates there are scattered bands of men acknowledging 'the Lord of Heaven' and acknowledging the Pope of Rome. Japan is hermetically sealed: the Jesuit tyranny of the sixteenth century is one of the most hateful of national memories, and no Christian has been allowed to land for nearly 200 years. Africa is only a coast-line; the interior is unknown; and the principal link between Christendom and the Dark Continent is the slave-trade. South America, for the most part nominally Christian, is sunk in superstition; North America is Christian in a more enlightened sense; but neither in the south nor in the north are there any serious efforts to evangelize the red-men of the far interior, still less those towards the Arctic Circle or Cape Horn — though Europe has sent devoted Moravians to Greenland. The countless islands of the Southern Seas are not yet touched, though a band of artisan missionaries has lately sailed in that direction. Such in the closing years of the eighteenth century is the condition of God's earth; and standing in thought in England at that date, we may add, *Who cares?*"

This is bad enough, and true enough. And to it must be sorrowfully added the fact that for more than two centuries England was the chief slave-trading nation. She did not, indeed, begin; it was Spain and Portugal who did that, and a Papal Bull authorized the opening of a slave-market at Lisbon in the early years of the sixteenth century. But England had taken the traffic almost out of the hands of its founders. So late as 1772 advertisements of slaves to be sold appeared in the papers, as, for instance, in the following notice of a public auction: "Twelve pipes of raisin wine, two boxes of bottled cider, six sacks of flour, three negro men, two negro women, two negro boys, one negro girl." But in that memorable year Granville Sharp, then a clerk in a Government office, determined to test the legality of such things, and by the strength of unyielding perseverance, procured from the lips of Lord Chief Justice Mansfield the opinion that the power to own slaves had never been recognised by English law. "As soon as any slave sets his foot upon English ground he becomes free." This was one step, but it was only one. It had the effect of exciting religious men to a sense of duty towards the black races. It was in 1786 that a great movement began, comprising several distinct incidents. Isolated clergymen landed in India, and declared the need of a mission there. William Carey, the "self-educated cobbler" referred

to in the preceding paragraph, had got up at a Baptist meeting at Northampton, and spoke of their responsibility to the heathen, and was ordered by the chairman to sit down. It is well worthy of note that while Carey owed his first interest in foreign lands to reading Captain Cook's voyages, he also declared that he owed his spiritual fervour to Thomas Scott, the Church minister whom we have already named. Cardinal Newman makes a like avowal in his "Apologia pro Vitâ suâ." The first shipload of convicts landed in Australia, and a chaplain with them. The same year the Bishop of Lincoln (Thurlow), preaching the annual sermon of the Society for the Propagation of the Gospel, appealed earnestly to the East India Company to recognise their responsibility towards the heathen millions in India.

In 1793 Carey, who was not annihilated by the rebuff he had received, but had given himself earnestly to acquiring languages for his purpose, sailed for India, the first missionary of the Baptist Missionary Society, which he had been the main instrument of founding the year before. Two years later the London Missionary Society was founded by two Church clergymen, and some Congregationalists and Presbyterians. It was on February 8, 1796, that Simeon opened a discussion, at a meeting of the Eclectic Society, on the "best method of opening a mission to the heathen from the Established Church." Seventeen members were present, but only two or three were favourable; the rest thought that it would be interfering with the Society for the Propagation of the Gospel, and that the claims on the Church at home were too many to allow the opening of fresh ground. But the minority did not lose heart. In 1799 Josiah Pratt, then a very young clergyman, afterwards the saintly incumbent of St. Stephen's, Coleman Street, started the *Christian Observer*, which at once became the main organ of the Evangelical divines, and in this the subject of missions was placed in a prominent position. As Mr. Stock says, the question was now raised, not "What ought the Church to do?" but "What can *we* do?" Small meetings and discussions were held, with the result that on Friday, April 12, 1799, the Church Missionary Society was established at a public meeting at the Castle and Falcon Hotel, in Aldersgate Street. The story, not only of the foundation, but of the early progress of the Society, is deeply interesting, but is hardly within our scope. But the following must in candour be reported. The new Society appointed a deputation, consisting of Wilberforce, Grant, and John Venn, to wait on Archbishop Moore with an account of the Society and a copy of its rules. They did not ask for his patronage, but in a written statement "humbly trusted that his Grace

would be pleased favourably to regard their attempt to extend the benefits of Christianity, an attempt peculiarly necessary at a period in which the most zealous and systematic efforts had been made to eradicate the Christian faith." This last clause referred to Paine's "Age of Reason," which was having a great circulation. The Archbishop does not seem to have received the deputation, but he corresponded with Wilberforce about it. The latter wrote that his Grace "appeared favourably disposed," but was "cautious not to commit himself." We have already seen incidentally how the majority of the clergy were opposed to the new school—"the serious clergy," as they were called. They were supposed to be impregnated with Wesleyan and Calvinistic theology, sour, narrow-minded, unfaithful to Church principles. One young man is said to have been rejected for ordination because he had read Wilberforce's "Practical View," and thought highly of it.

About a year later Wilberforce wrote to the committee: "I have had an interview with the Archbishop, who has spoken in very obliging terms, and expressed himself concerning your Society in as favourable a way as could be well expected. I will tell you more at large when we meet what passed between us. Meanwhile, I will just state that his Grace regretted that he could not with propriety at once express his full concurrence and approbation of an endeavour in behalf of an object he had deeply at heart. He acquiesced in the hope I expressed that the Society might go forward, being assured he would look on the proceedings with candour, and that it would give him pleasure to find them such as he could approve."

The reader may be inclined to smile at the Archbishop's caution, but it can hardly be realized to-day on what ticklish ground he stood. The old-fashioned High Church clergy, who had a noble list of predecessors to rejoice in, as well as the worldly men who hated "enthusiasm," were very suspicious, to say the least, of men who had been admirers of Wesley, and were looking less severely than themselves upon his unhappy schism. When we note that Simeon was blackballed when proposed as a member of the Society for the Propagation of Christian Knowledge, we realize that Moore hardly knew what line to take. But the committee did not lose heart. They used to meet regularly at St. Anne's Rectory, on St. Andrew's Hill, in the City. They made a library, opened correspondence, and collected a hundred guineas for the London Missionary Society, pending the time when they could send out men of their own. And for a good while the men were not forthcoming. Mr. Stock gives striking instances of the apparent apathy of even good and earnest men after

the Society was fully launched (vol. i., p. 73). Simeon could not get one in Cambridge, and exclaimed: "I see more and more WHO it is that must thrust forth labourers into His harvest." Anniversaries were held and sermons were preached at which ladies might attend; but it was considered improper for them to attend public meetings. A Bishop was publicly rebuked by a Judge for bringing his wife; and even when Blomfield was Bishop of Chester, a few ladies who attended a Society for the Propagation of the Gospel meeting in his diocese were smuggled in out of sight. The first secretary was Scott; but he resigned in the third year, on his appointment to the Vicarage of Aston Sandford, and was succeeded by Josiah Pratt, who held the office for twenty-one years, and was the instrument which raised the influence of the Society at home and the extension of its work abroad.

Archbishop Manners-Sutton was not likely to be more enthusiastic for the Church Missionary Society than his predecessor. His proclivities were strongly towards the old historical High Church party; and laying prejudice aside, it is pleasant to note that he had a keen eye for good men, and some of those whose memory we all delight to honour were men whom he brought forward. The names of Christopher Wordsworth, Master of Trinity, and ancestor of a distinguished family of loyal Churchfolk; of Joshua Watson, the pious layman, to whom the Church owed so much right down into the middle of the nineteenth century; of Howley; of Henry Vincent Bayley, Archdeacon of Stow; Charles Webb Le Bas; John Lonsdale, Bishop of Lichfield, all give lustre to his Primacy. They all belonged to the High Church party, and they were all his personal friends. And here again we have to note that both sides, in their common love to the Lord of the Church, learned through that love to understand each other for good, and to practise first forbearance, then active co-operation. I myself know of a case where a Bishop refused to preach for one of his clergy because he had a surpliced choir; and of an Evangelical clergyman who, going to take duty for a friend, found no black gown, refused to preach in his surplice, and did so in his great coat. Bishop Mant preached a sermon against the use of hymns in public worship, and F. E. Paget, in one of his religious novels, poured angry scorn upon extempore preachers. It is a subject not for ridicule, but rather for respect for what was in their narrowness of horizon a matter of principle, and what they thought needful for defence of orthodoxy. And for this reason it is unfair to think scorn of the two Archbishops before us if they hesitated over the supposed Church deficiencies of the Church Missionary Society. We can only note now that, before Arch-

bishop Manners-Sutton died, he had, at the instance of the Society, raised the mitred front of the Church in India. Thomas Fanshawe Middleton was consecrated first Bishop of Calcutta on Sunday, May 8, 1814, along with Murray, afterwards the good Bishop of Rochester. W. BENHAM.

(To be continued.)

ART. VIII.—THE HOUSES OF LAYMEN AND LAY REPRESENTATION: A NOTE.

THE proposal to create Statutory Houses of Laymen to help in administering the affairs of an autonomous Church requires more thought than it thus far seems likely to receive. At present there is some danger of large plans being made before a majority of intelligent Church-people are at all aware of what is being done in their name and in their assumed interests. It is proposed to give new and very serious powers to Convocation and the Houses of Laymen, but at present how many people know anything accurately about either? I fear that many Church reformers fail to understand the ignorance which prevails; but in order to test that ignorance I have made an experiment which may not be without interest and value.

I addressed the following questions to some Church laymen of my acquaintance:

1. What is the House of Laymen?
2. What are its powers?
3. How is it elected?
4. Does it represent the laity?
5. Ought it to have more power?

I chose my men carefully, with the view of getting the opinion of those who are not merely Church-goers, but men deeply interested in the welfare of the Church. I give the substance of the replies from four of them, which may, I believe, be regarded as typical of a much larger number.

The first reply is from a member of a Diocesan Conference. He did his best to conceal his ignorance on the subjects submitted to him, but finally hazarded the opinion that the House of Laymen is a sort of glorified Diocesan Conference which is elected by the Diocesan Conferences of the country; and if it did not represent the laity, well, it was the fault of the laity themselves for not taking more interest in Church questions. He was quite unable to define the powers of the House of Laymen, and therefore not in a position to say

whether it ought to have more power. This gentleman, I should add, is a diocesan official and a diocesan reader.

My second correspondent said he had heard of the House of Laymen through reading the reports of its proceedings in the *Standard*. But he "does not know" what the House is; he "does not know" what its powers are; he "does not know" how it is elected; and he "does not know" whether it ought to have further power. His answer to Question 4—"Does it represent the laity?"—is worth quoting in full, because it is so eminently typical of the position of the great bulk of Church-people on this question:

"I do not know. It does not represent me, because I have never voted for it. My age is fifty, and I have paid rates for twenty-three years. I have been a Church of England communicant for thirty-four years, a voluntary choirman and Sunday-school teacher for thirty-four years, yet I have never had this House brought to my notice before except in the newspapers."

My third correspondent replied to my questions with that brevity which may be the soul of wit, but does not help us much. He believes the House of Laymen to be "a purely imaginary spectre"; its powers are "nil"; its method of election is "unknown"; but he thinks it "certainly" ought to have more power.

My fourth correspondent said that he had certainty heard of the House of Laymen, but that of its powers and constitution he knows practically nothing. He imagines that it is "a sort of advisory Board to Convocation."

It will readily be admitted that when well-informed Churchmen are compelled thus to acknowledge their ignorance of the constitution and powers of the body which is supposed to represent them, that there is something wrong somewhere.

That there is room in the Church for a really representative House of Laymen there is no doubt, but that outside official circles there is any serious demand for it is by no means so clear. The fact is that the time is not yet ripe for the formation of such a House. Its establishment in the present uninformed state of Church opinion would be like unto putting the top stone upon a building before the foundations have been laid. At present there is nothing to build on, and Church reform, if it is to be real and thorough, must begin in the parish rather than the diocese. The laity are not indifferent to questions of this kind. They are only waiting for a lead; and any scheme that provides for their *direct* representation in the Councils of the Church will be received by them with enthusiasm. But to kindle their interest there must be put an end to, once for all, the present farcical methods

of election. There is no representation of the laity at present. What happens is this: The parish elects to the Ruri-decanal Conference, which in turn elects to the Diocesan Conference, which in turn, again, elects to the House of Laymen. For any future lay body the election must be from the parish, and the choice of the candidates must be free and unfettered. Any method of election less direct could result only in the formation of a body similar to that of the present House of Laymen, the members of which are often more clerical than the clergy themselves.

H. C. HOGAN.

The Month.

AFTER all, the appointment to the See of London resulted in no surprise. The name of the new Bishop was one of those most persistently and confidently mentioned from the very first by newspaper paragraphists. There were so many reasons for hastening the appointment of a diocesan, that, when February passed into March and no news came, the quidnuncs devised an astonishing variety of reasons for the delay. The one most favoured assumed that the see had been offered to Dr. Welldon, of Calcutta. The rumour had no better foundation than the fact that Dr. Welldon was coming home for a little rest. But his plans had been made before Dr. Creighton died; and, even whilst the gossips were imagining a wrong motive for his return, he had put it off in consequence of the illness of the Bishop of Bombay. The Bishop of Winchester had, it was known, refused the see on the advice of his doctors. And so it came about that it was offered to the Bishop of Stepney, the youngest of the London Bishops, and the youngest of the Canons of St. Paul's, who will, as Bishop of London, be the youngest prelate on the Bench.

On the whole, the appointment was very well received. The Bishop of Stepney had made friends on all sides, and there was a general disposition to accept his advancement as an example of promotion by merit. Of course, it was an appointment made on very different lines from those on which the See of London has usually been filled. Intellectually, the new Bishop could hardly stand by the figures of Tait, Temple, and Creighton, and there are quarters in which this must tell. But it is rarely possible to get an absolutely ideal prelate, and Bishop Ingram's deep personal devotion and intimate acquaintance with the diocese count for much. His appointment may be taken finally to have settled all doubts as to the eligibility of suffragans for higher offices. The See of Wakefield is for the second time being held by an ex-suffragan; there is another ex-suffragan at Bristol; and now that an ex-suffragan goes to Fulham, the office must grow in dignity.

The affairs of the Church have not so far been prominent in Parliament. But Churchmen naturally feel a very particular interest in the attack made upon the King's declaration against Transubstantiation, and Mr. Balfour's promise of a Committee to consider its possible revision. Cardinal Vaughan followed up the protest of the Roman Catholic Peers at the Convocation by a rather violent pastoral, which displayed his customary lack of address as a tactician. He cut the ground clean from under the feet of those who (like the Canadian Parliament) would willingly see the language of the declaration purged of some expressions by pointing out that its offence lies in its substance. According to Cardinal Vaughan, the declaration is "an outrage committed against our Lord Jesus Christ"; and if this is how Roman Catholics regard it, they can only be conciliated by our abolishing the declaration. That we cannot do. The activity of Rome in the political world, and our own recent experience of her influence in our own affairs, can dispose no one to tamper with any safeguards of the Protestant succession. Few things of their kind could be more striking than the way in which this question has been discussed where men meet. If we must trust the talk of the clubs, any changes, more than verbal, would be resented quite as deeply by the main body of Englishmen as by those who can perhaps give better reasons for adhering to every safeguard of the Protestant succession.

The proposal of the Convocation Bill, that the Convocations should have power to reform themselves, seems to find support in some statistics as to the Lower Houses of Convocation furnished by the *Record*. The age of every member of the two Lower Houses is assumed from the date of his ordination. His age, therefore, cannot be over-estimated; but in some cases it is certain that the members are older than the ages given. The analysis is as follows:

CANTERBURY CONVOCATION, LOWER HOUSE.

29 members have been more than 50 years in Orders, including one who has been 63 years in Orders; two, 59 years; three, 58 years; three, 57 years; four, 56 years; two, 55 years. These members, therefore, are probably between 74 and 86 years of age.
35 members have been between 45 and 50 years in Orders, and therefore are probably between 68 and 73 years of age.
31 members have been between 40 and 45 years in Orders, and therefore are probably between 63 and 68 years of age.
42 members have been between 30 and 40 years in Orders, and therefore are probably between 54 and 63 years of age.
27 members have been between 20 and 30 years in Orders, and therefore are probably between 44 and 53 years of age.
1 member has been only 20 years in Orders, and therefore is probably about 43 years of age; and
1 member has been only 15 years in Orders, and therefore is probably about 38 years of age.

YORK CONVOCATION, LOWER HOUSE.

9 members have been more than 50 years in Orders, including one who has been 57 years in Orders, and two 56 years in Orders. These members, therefore, are probably between 74 and 80 years of age.
19 members have been between 45 and 50 years in Orders, and therefore are probably between 68 and 73 years of age.
14 members have been between 40 and 45 years in Orders, and therefore are between 63 and 68 years of age.

25 members have been between 30 and 40 years in Orders, and therefore are between 53 and 63 years of age.
16 members have been between 20 and 30 years in Orders, and therefore are between 43 and 53 years of age; while only
1 member has been less than 20 years in Orders. He was ordained in 1882, and is, therefore, about 42 years of age.

It is obvious that a body so constituted cannot fairly represent the clergy, and the figures, therefore, constitute an urgent plea for reform. But it is a little difficult to avoid a doubt whether such a body is likely to *reform itself* satisfactorily unless there be much stronger pressure from without than is at present apparent.

With March came Canon Burnside's annual summary of the voluntary contributions of Churchmen. The statistics refer to the twelve months ending with Easter, 1900, and they of course take no account whatever of income from endowments, Ecclesiastical Commissioners and like sources, or from Government aid in the case of schools. Nor do they show the large sums which are contributed by Churchmen to undenominational agencies. It may be convenient to give a brief summary of the statement.

Under (I.) Funds contributed to Central and Diocesan Societies and Institutions, and administered by their executives, we have:

	£
1. Home Missions, including General Societies, Bishops' Funds, Temperance Work	599,406
2. Foreign Missions	831,093
3. Educational Work (Diocesan Inspection, Training Colleges, Literature, etc.)	132,752
4. Poor Clergy, etc., Funds (Central and Diocesan)	180,515
5. Philanthropic Work	522,829

Under (II.) Funds locally raised and parochially administered, we have:

	£
1. For the Parochial Clergy	822,878
2. Elementary Education (including Sunday-schools)	1,119,760
3. For General Parochial Purposes (including Maintenance of Services, Church Building, Support of the Poor, etc.)	3,561,756

The grand total is £7,770,992, against a sum of £7,464,434 for the previous year. For a period which included the opening months of the South African War, this must be deemed good. The weak points in the return are the falling off in voluntary subscriptions to elementary schools, the lower sum contributed for clergy relief, and the fall in the amount parochially contributed for the relief of the poor. The chief encouragement lies in the decided advance marked both by home and foreign missions, and in the considerable increase of the total contributed parochially for the maintenance of the clergy. The summary, it should be added, is one of the annual features of that invaluable volume, the *Year-book of the Church* (S.P.C.K.).

The statistics as to the work of the Church, set forth in so much detail in the same volume, are scarcely so satisfactory. Whilst there are advances in some particulars, there are very serious losses in others. It is impossible to be content with the condition of things in which lessened attendance at Sunday-School, and the steady decay of Bible-classes and communicants' classes figure so prominently. Nor is it satisfactory to find that the temperance work of the Church as a whole rapidly declines.

There is no reason for regarding these figures as exceptional, and the downward tendency in so many directions seems to call for attention.

The *Guardian* has done good service by giving the statistics as to the ordinations for the year 1900. They are sufficiently disconcerting to merit more attention than at present they have received. The total numbers of the men ordained during the last ten years are as follows:

1891	1,468	1896	1,321
1892	1,473	1897	1,296
1893	1,417	1898	1,276
1894	1,428	1899	1,266
1895	1,420	1900	1,230

The fall has in recent years been so regular as to imply a condition of affairs for which a remedy is urgently needed. Nobody seems to know where that remedy is to be found. It may be that such an institution as the Bishop of Ripon's new Theological College may bring out a certain number of fresh men; but that, however successful, could hardly of itself arrest the downward tendency of these figures. There seems a strong disposition to believe that the financial conditions of clerical life are mainly responsible for the decline in the number of men willing to take Holy Orders. If that assumption be true, then there is no prospect of any such marked improvement in those conditions as would seem to make the outlook more hopeful.

The financial year of some of the great Church Societies ends with March, and the month is always a time of anxiety to their administrators. There is reason to fear that in several instances we shall hear of lessened incomes and of embarrassing deficits. The S.P.G. closes its year in December, but the results were not known until some weeks later. Then it was found that 1900 had been a time of financial disappointment. The Society's receipts under the head of its General Fund amounted only to £102,275, as against £106,417 in 1899. The Special Funds received £76,121, as against £30,429; but the income for 1900 includes the contributions to the Bi-Centenary Fund, which were estimated at £40,000, together with about £3,000 given in answer to the special appeal for South Africa. It had been hoped that the Bi-Centenary Fund would reach a quarter of a million; but it looks as though that expectation would be falsified by the action of the war. Perhaps, however, the S.P.G. may draw some encouragement from the experiences of the C.M.S. The Centenary Fund of that Society had disappointed at least the more sanguine of its supporters. But money flowed in, until in its March magazine, the *Intelligencer*, the Society was able to announce that the total would exceed £220,000. Owing to the steady expansion of its work, the C.M.S. had been threatened by a serious deficit. But very quietly, though very earnestly, its friends have been at work. Special benefactions and enlarged subscriptions flowed in. Missionaries in the field set a noble example to the Society's friends at home. Indeed, as this is written, there seems ground for hoping that, if deficit be not averted, it will at least be of modest proportions. The Society, it must be remembered, has all along kept to its policy of sending out all duly qualified candidates presenting themselves.

The South American Missionary Society announced in March a deficit of £2,048 on last year's income, and urged that this should be cleared off before the annual meeting of the Society. The mission staff of this Society has nearly trebled during the last ten years. The Zenana Bible

and Medical Mission has been keeping its Jubilee, and the March number of its magazine, the *Zenana*, contains some articles worth the attention of all students of foreign missions. Two of them are of more than passing value. One, by Mr. Eugene Stock, analyses in his own effective way "Fifty Years of Women's Work in India. The second, by Mr. H. Birdwood, C.S.I., formerly Vice-Chancellor of Bombay University, exhibits the marked progress of female education in India. The financial position of the Church of England Zenana Missionary Society is again serious. Last year its authorities wisely made extensive reductions in their expenditure; but, unless there is an increase of income, still further retrenchment will be needed. It would seem to be little short of a calamity if, at a time when, in India and China especially, the call for workers is so urgent, an organization like the C.E.Z.M.S. should have to give up stations.

One of the saddest features in the finance of the Church's year is the fact that the Secretary of the Additional Curates Society had early in March to announce a general reduction in the Society's grants, owing to the continued loss of income. The need for such aid as the A.C.S. gives is greater than ever, and yet the income of the Society drops. It may be that the action of the committee in withdrawing a grant from St. Simon's, Bristol (where the Vicar refused to obey his Bishop in the matter of incense), will deprive the Society of the help of some extreme men. But, on the other hand, it should draw out the support of those who really value episcopal government. It is understood that the Church Pastoral Aid Society has had a good year; but whilst this shows that money can be obtained for home mission work, it will not console the clergy who will suffer by the reduction of their A.C.S. grant.

Is the E.C.U. about to embark on a Disestablishment and Disendowment campaign? The question is forced upon us by a very singular statement addressed by Lord Halifax to an E.C.U. meeting held at the Church House on March 12. Lord Halifax was prevented by illness from attending in person, but the scheme he outlines must have provided any small excitement needed for the occasion. "Can anyone doubt," he wrote, "that the task laid upon the Church of England at the present time is (1) to insist upon her inherent and indefeasible right to govern herself according to her own principles, free from the interference of those who do not belong to her communion; (2) that it is both the duty and the wisdom of her rulers not to be deterred from exercising this right by the fear of possible legal or Parliamentary difficulties; and (3) that, however extensive and important the rights of the laity may be, the exercise of those rights is strictly dependent upon the fulfilment of the obligations imposed upon the laity as members of the Church?" This seems to spell Disestablishment and Disendowment. If these are the plain aims of the E.C.U., why not say so?

Reviews.

GENERAL LITERATURE.

The Golden Bough: A Study in Magic and Religion. By J. G. FRAZER, D.C.L., LL.D., Litt.D., Fellow of Trinity College, Cambridge. *Second edition, revised and enlarged.* In three vols. London: Macmillan and Co., 1900. Price £1 16s. net.

IT is just over ten years ago that Mr. Frazer issued the first edition of his "Golden Bough." That edition was in two volumes; the present edition is in three volumes; but as the type is set more closely in the present edition, we should say that, in point of actual material, it contains twice as much matter as the old. Originally issued under the (alternative) title "A Study in Comparative Religion," the book now appears as "A Study in Magic and Religion." The change is important. In the present opinion of the author, magic held sway long before religion even came into being; formerly he was content to state that between these two things there existed a fundamental opposition.

The book was hailed, on its first appearance, as a very remarkable contribution to the study of comparative religion; ten years' study of the book has only deepened the original impression. In its new and enlarged shape the favourable opinion formed of the original work will be increased. Within certain fixed and definite limits, the book is perhaps unsurpassed. Merely as a storehouse of quaint fact or interesting legend, it is a κτῆμα ἐς ἀεί, comparable with such a work as Tylor's "Primitive Culture," out-Germaning the Germans in erudition and thoroughness, and infinitely transcending their monographs in charm of presentation and fascination of style. Mr. Frazer writes not only with the instinct of a scholar, but with the eyes of a poet. Even in the Introduction to his commentary on such a writer as Pausanias, this double trait was noticeable; and we are sure no one could read the Preface of the present work—the very touching Preface as it is in parts—without being aware of the author's power of presentation and delicacy of expression.

"The Golden Bough" has for its central theme the strange story of the priesthood of Aricia. That priest Mr. Frazer explains as an embodiment of a tree-spirit; and the whole of Mr. Frazer's volumes are an indefinite application of this interpretation of an (apparently) prehistoric rite. But the book is vastly more, of course, than a disquisition on the cult of tree-spirits; indeed, Mr. Frazer has in his second edition elaborated some highly novel and exceedingly problematical views of the origins, not only of nature-religions, but of certain departments of the Christian religion. We cannot, however, but deeply regret his attempt to explain the "execution" of Jesus Christ by identifying the entire drama of the crucifixion with an elaborate festival play, in which a mock King

Dr. Burn has edited for the series of little books he is making so popular. The extracts reflect the work of the late Bishop as scholar, historian, and pastor. They embody many passages full of wisdom and insight which otherwise might not come within the range of the ordinary reader. Dr. Burn has executed his task with discernment, and his book should be as widely read as that which he has prepared from the writings of Archbishop Temple.

New Century Hymns for the Christian Year. By the Rev. F. W. Orde Ward, B.A. London: *Home Words* Office. Pp. 224.

There is always room for another volume of good devotional verse, and "New Century Hymns" ought to find a welcome. Each step in the Christian year is dealt with, so that the book may be used for regular devotional reading. Mr. Ward writes with ease and fluency. His ideas are abundant, the imagery often striking, the language felicitous. He employs a very large variety of metrical forms, and seems to handle them all with equal facility. Like Keble, he knows how to convey exact doctrinal statements in verse without falling into technical prose. The book is very handsomely printed in red and black on good paper. As a gift-book it should be in demand, especially at such seasons as Lent and Easter.

Peggy, a Schoolgirl. By Frances Stratton. London: Elliot Stock.

Parents, teachers, and others in want of a readable, sound story for children should welcome this book. Peggy, the heroine, is a lively, warm-hearted child with an element of naughtiness in her. She joins the Scripture Union, and then begins to see life in a new light. The change results in her going out to India with her father as a missionary. Children will find the story attractive, and should read it with profit.

Popular Studies in Mythology, Romance, and Folklore. No. 9, "The Rigveda." By E. V. Arnold, M.A. London: D. Nutt, 1900. Price 6d.

Brief as this booklet is, it contains much interesting matter—matter, too, on which reliance can be placed, inasmuch as we know that Professor Arnold has a complete mastery both of the literature of the Rigveda and of the Rigveda itself. The text of this popular study occupies 38 pages; then follow a valuable bibliography (pp. 39-42) and a series of notes (pp. 43-56). The entire performance is admirably done.

MINOR THEOLOGICAL WORKS.

Two Lectures on the Gospels. By F. C. Burkitt, M.A. Macmillan. 2s. 6d. net.

These two lectures were originally delivered in Cambridge last summer at the University Extension Summer Meeting. Mr. Burkitt writes with that ease and assurance which come of a thorough acquaintance with the subject, both in its general aspects and in its details. Mr. Burkitt sets himself to show (1) that Codex B is not, after all, as infallible as some of its admirers have thought; (2) that, in the case of the Synoptists, Mark contains *the whole of the document used by Matthew and Luke independently*. And Mark is, precisely, that document itself. The latter contention is, in the main, new; possibly it may ultimately be accepted as a true solution of the Synoptic problem. The former view is interesting, not merely from its inherent probability, but also because it marks the beginning of the revolt from the Westcott-Hort theory, a theory which at one time threatened to stifle individual judgment. That scholars, both at home and abroad, are now inclining largely towards the so-called

of the Jews was set up every year; and to show that it was "the fortunate character of His execution" which invested Jesus with the crown, "not merely of a martyr, but of a God." Mr. Frazer will not complain if his theory meets with indignant opposition in the interests, not only of Christian dogma, but of historic Christianity. The fact is, his bridge of nimble hypotheses, stretched lightly on the slender foundation of a few isolated facts and innumerable inferences, is too insecure to stand the weight that is put upon it.

Everywhere one must be careful to distinguish Mr. Frazer as the patient collector of facts and Mr. Frazer as the ingenious constructor of theories. But, when all is said and done, his book is a permanent contribution to folk-lore study, and, after all deductions are made, often throws welcome light on the intricate problem of certain religious origins.

Alfred the Great: a Sketch and Seven Studies. By WARWICK H. DRAPER, M.A. With a Preface by the Bishop of Hereford. London: Elliot Stock. Pp. 144.

The national commemoration of King Alfred is quite certain to create a demand for some clearly written book about the King and his work. Mr. Warwick Draper's volume should exactly meet that demand. It is just the kind of book for those who want to know with some accuracy the facts as to the King and the reasons for the eulogies which poets and historians have united in pouring upon him. Mr. Draper writes with the resources of learning at his command, but without parade of it, and without burdening his pages with superfluous erudition. His sketch of the great King's life is clear and interesting. The studies draw out in greater detail Alfred's services to his country as legislator, administrator, and man of letters, whilst discussing some aspects of his personal history. Churchmen will particularly note the references to Alfred's work for the Church and for the cause of education, whilst the archæologist will find each of the studies worth his attention. Some really excellent illustrations add to the interest of the volume. The Bishop of Hereford supplies the book with a commendatory Preface, and in no way exaggerates its usefulness.

The Life of Edward White Benson, sometime Archbishop of Canterbury. By his Son, A. C. BENSON. New edition, abridged. London: Macmillan and Co. Pp. 601.

The almost encyclopædic Life of the late Archbishop Benson is so full of personal interest and of material which every thoughtful Churchman should ponder that we cordially welcome an abridged edition. The original Life was beyond the means of many who would wish to possess it, and the abridged edition gives them the substance of the original volumes at a comparatively modest cost. The labour of abridgment has been done with discernment and skill. This volume will not supersede the original work, but it will enable many to buy for themselves an authorized memoir of the Archbishop, who must otherwise have known his Life only at second-hand. The illustrations are repeated, and the general get-up of the volume is in every way admirable.

Counsels for Churchpeople from the Writings of Mandell Creighton, D.D. Lord Bishop of London. Selected and arranged by J. H. BURN D.D. London: Elliot Stock. Pp. 202.

The masculine character of the late Bishop Creighton and his wide outlook give peculiar value to the selection from his works which

"Western" text is evident from Nestle's recent "Introduction to the Textual Criticism of the New Testament." It is unlikely that the reaction from B will prove excessive; the tendency in criticism is more and more towards a scientific weighing of all the available evidence. At the same time, Lehr's commandment to the philologists, "Thou shalt worship no manuscripts," is by no means unnecessary.

The Christian Use of the Psalms. By the Rev. T. K. CHEYNE, D.D. London: Isbister and Co.

This treatise discusses seriatim the use of the Proper Psalms in the Anglican Prayer-Book. The nature of Canon Cheyne's treatment we are all able to imagine. There is the usual learning, the usual picturesque style, and, we are compelled to add, rather more than the usual indifference to the deeply-cherished traditional opinions in this volume. It seems to us that in some of his later works—*e.g.*, "Jewish Religious Life after the Exile"—and the book before us Canon Cheyne has permitted himself to express more unreservedly than before a disregard for official views, not so much in the conclusions at which he arrives, but the manner in which they are stated. Discussion of difficulties is imperatively necessary; but a Canon of Rochester should perhaps make use of rather different phraseology from that which would readily be condoned in a less exalted personage. In other words, we think Canon Cheyne's treatment of his subject is occasionally unconsidered, and even flippant.

The Doctrine of the Lord's Supper. By the BISHOP OF WORCESTER. London: Elliot Stock.

Dr. Perowne presents the reformed view of the Sacrament with his wonted clearness and power. The pages of this book practically consist of a reprint of parts of his Primary Visitation Charge, and form a valuable addition to the literature of the subject. The learned Bishop points out that the doctrine he expounds is not the sole property of the Evangelical party in the Church, but is stated with the utmost force and clearness by great High Church divines. He also appeals for support to that wonderful book of Dr. Vogan's, "The True Doctrine of the Holy Eucharist," which up to the present is unanswered.

Our Prayer-Book. By H. C. G. MOULE, D.D. London: Seeley and Co.

These chapters on the Prayer-Book are not intended for students, nor to serve as helps for examination work. "The readers I have kept in view," says Dr. Moule, "are those who value and love their Prayer-Book, and care to know something about its history, and about the principles on which its makers acted, but who would not be able to give time to any extended study." We cannot but think that there are many such readers, and no publication is better adapted for such a purpose. History, explanation, and instruction are alike clear and informing. It would be a useful gift to Confirmation candidates.

The Crimson Letter Testament. London: Eyre and Spottiswoode.

This beautifully printed edition of the New Testament shows the whole of our Lord's words printed in red. We confess that, as a general principle, we are somewhat opposed to tampering with the plain narrative of Holy Writ. Such a procedure as underlining certain isolated texts, or marking them in red or in capitals, is open to manifest objections. There is no need to create a Gospel within a Gospel. Yet, if ever such special attention were permissible, it would be in the case of this edition. To have the sayings of our Lord Himself prominently marked is an idea that has occurred to many. Here it is done with great effect, and "The Crimson Letter Testament" will be rightly valued by very many people.