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THE
CHURCHMAN

MAY, 1901.

ART. I.—THE ROUND TABLE CONFERENCE:
I. THE REAL PRESENCE.

THE question has been frequently asked, Can any good come of the Round Table Conference?

The animated correspondence in the *Times* which immediately followed the publication of the Report seems to bear witness to the fact that it served at least to attract some renewed attention to the subjects which were discussed. And it may be hoped that this correspondence itself may not be without fruit in clearing away some of the mists clouding over ambiguities of language which are inseparable from the doctrine of the Eucharist, and which have of late too often tended to hide the doctrinal positions which should be made to stand out clearly in their true distinctness.

In the present paper I desire briefly to enforce the need of this distinctness, especially in respect of the expression "Real Presence," and this more particularly in view of certain suggestions now being put forward as likely to afford relief from the strain which is being painfully felt in the present crisis.

One of the learned correspondents in the *Times* very aptly quoted the words of Wheatley: "A real presence of the Body and Blood of Christ in the Eucharist is what our Church frequently asserts" ("Rational Illustration," p. 278, Oxford, 1846).

A parallel assertion will be found in the works of Archbishop Bramhall ("A. C. L.," vol. i., p. 8). Speaking of "a true Real Presence," he says to M. de la Milletière: "Which no genuine son of the Church of England did ever deny—no, nor your adversary [*i.e.*, M. Aubertin] himself."

It might be added that *this* "true Real Presence" has not only been maintained by the genuine sons of the Church of

England, but quite as strongly also by prominent Puritans and eminent Nonconformist divines.¹

But the "true Real Presence" held in common by the learned Albertinus and alike by Puritan and Church of England theologians is certainly not "the Real Presence" *in, or under the form of*, the consecrated elements.

It is a Presence belonging to the "*Unio sacramentalis*" of the theology of the "Reformed," and expressed in the well-known words of our truly great Richard Hooker: "The Real Presence of Christ's most blessed Body and Blood is not therefore to be sought for in the Sacrament, but in the worthy receiver of the Sacrament." In this view "the consecrate elements" are regarded (in the words of Bramhall, vol. i., p. 20) "as the instruments ordained by our Saviour to convey to us the merits of His Passion," and therefore claim from us "a venerable respect."

This is that which was affirmed by the martyr Ridley: "Whosoever receiveth worthily that bread and wine, receiveth effectuously Christ's Body and drinketh His Blood—that is, he is made effectually partaker of His Passion" (Works, P.S., p. 274). Consistently with this he says: "We do handle the signs *reverently*, but we worship the Sacrament as a Sacrament, not as a thing signified by the Sacrament" (p. 213). And the same was affirmed also by Latimer, who, maintaining "a Real Presence" (p. 252), says, "Every man, by receiving bodily that bread and wine, spiritually receiveth the Body and Blood of Christ, and is made partaker thereby of the merits of Christ's Passion" ("Remains," P.S., p. 285), adding, concerning the Sacramental bread, "It is now no more common bread, neither ought it to be so taken, but as holy bread, sanctified by God's Word" (p. 286).

To the same purpose Bishop Jeremy Taylor declared: "The doctrine of the Church of England and generally of the Protestants in this Article, is that, after the minister hath ritely prayed, and blessed or consecrated the bread and wine, the symbols become changed into the body and blood of Christ, after a SACRAMENTAL, that is, in a SPIRITUAL, REAL manner, so that all that worthily communicate do by faith receive Christ really, effectually, to all the purposes of His passion" (Works, ed. Eden, vol. vi., p. 13). "Verily and indeed," he says, "is *reipsa*, that's really enough. That's our sense of the 'real presence,' and Calvin affirms as much, saying: 'In the Supper Christ Jesus, viz., His body and blood, is truly given under the signs of bread and wine'"

¹ See my "Theology of Bishop Andrewes" (Elliot Stock), especially pp. 14, 17.

(p. 14). Compare Archbishop Laud's "Conference with Fisher," with quotation from Cranmer, pp. 248, 249, Oxford, 1839.

This view may be said to have been the generally accepted view of the Churches of the Reformation.

It is admirably expressed by Waterland thus: "The Body and Blood of Christ are taken and received by the faithful, not *substantially*, not *corporally*, but *verily* and *indeed*—that is, *effectually*. The sacred symbols are no bare signs, no untrue figures of a thing absent, but the force, the grace, the virtue and benefit of Christ's Body broken and Blood shed, that is, of His passion, are really and effectually present with all them that receive worthily. This is all the *Real Presence* that our Church teaches" (Works, vol. iv., p. 42, Oxford, 1843. See also vol. iv., p. 715 *et seq.*, especially pp. 716 and 718). It would be easy, but I think it needless, to multiply testimonies to the same effect.

This doctrine of "a real Presence" is obviously to be quite clearly distinguished from another doctrine, the maintainers of which would seem to claim for it the exclusive right to be called the "*Real Presence*," a doctrine which, from our point of view, is simply an unwarrantable and untrue definition of the *mode*. Of *this* doctrine, I think, Archbishop Bramhall would have said that "no genuine son of the Church of England did ever" *maintain* it. According to this doctrine, the "Real Presence" is to be found *in* the consecrated elements (or *under their species*), "considered in themselves," and (however spiritual and *supra-local* in manner) is *there* (wherever the Sacrament is); and *there* (on the altar) is an object of supreme adoration.

It is surely not to be wondered at if this distinction of doctrines led up to a felt need of a distinction of terms. The two views of "Real Presence" represent doctrines which have points of essential antagonism one to another. Our Reformers were strong upholders of the one. The denial of the other was the primary charge on which some of the most esteemed among them were condemned to the flames.

Hence it came to pass that by degrees a change of phraseology prevailed, and English divines were led very generally to use the word "Corporal Presence" to express the doctrine they rejected, while holding to a "Real Presence" to signify the doctrine they accepted. The reason for this use of the term "Corporal Presence" may be gathered from the words of that strong upholder of "Real Presence," Bishop Jeremy Taylor: "That which seems of hardest explication is the word *corporaliter*, which I find that Melancthon used . . . which manner of speaking I have heard he avoided after he

had conversed with Ecolampadius, who was able then to teach him and most men in that question" ("Real Presence," Sect. I., § 8; Works, vol. vi., p. 17, ed. Eden, where the Bishop holds that even *this* expression "may become warrantable, and consistent to our doctrine." See also Laud's note on "Corporaliter" in "Conference with Fisher," p. 248).

Need we, then, go further for an explanation of the change of language made in the Black Rubric when it was reinserted in 1662, and which has had so much weight laid upon it as having an important doctrinal significance? The change from "real and essential" to "Corporal Presence" was just what the changed use of language may be said to have asked for.¹

We may be thankful that the Church of England has not adopted the novel term "Real Presence" in any of her formularies. It is a term of which, I believe, it may be truly said, that it was bred of false doctrine.

But we may also be thankful that the Church of England has twice declined to condemn (or to seem to condemn) the use of the expression, as if it could only be used to signify the doctrine she has rejected, an expression to the use of which (according to Bishop J. Taylor, vol. vi., pp. 15, 16) we have a much better right than those who hold the Corporal Presence.

To suppose that the Black Rubric as added to the Book of 1552 was intended to exclude any other doctrine than that which would afterwards have been called the "Corporal Presence" would be to do a grievous wrong to the memory, not of Cranmer only, to whom it is probably indebted for its language, but of John Knox² also, to whose influence it almost certainly owes its insertion in (or rather its *appendage* to) the second Book of Edward.

To suppose that the Rubric as reinserted in 1662 was meant to admit the Real Presence in the *Corporal* sense would be a scarcely less grievous wrong to the Episcopal divines of that date, who, in Parliament at least, acquiesced in its acceptance. This would be to suppose a change of doctrine indeed. Such a change is scarcely credible. The singular view of Gunning—however explained—can hardly be alleged as any evidence *ad rem* in this matter.

Let it be observed that, writing before the last Review, Hamon L'Estrange (a strong upholder of "that real presence,

¹ For further evidence on this point, I may refer to my "Eucharistic Presence," pp. 578-586.

² See Perry's "Declaration on Kneeling," p. 112 *et seq.*; and Lorimer's "John Knox and the Church of England," chap. iii., especially p. 132 *et seq.*, also pp. 144, 145.

which all sound Protestants seem to allow," see p. 323) spoke of this "protestation touching the gesture of kneeling" as "this excellent rubric" ("Alliance of Divine Offices," p. 329, "A. C. L.").

Still more important it is to observe (though it seems to have strangely escaped observation) that the Bishops at the Savoy, speaking of the unchanged Rubric, assert that "the sense of it is declared sufficiently in the 28th Article of the Church of England." It is impossible, therefore, that the Episcopal Commissioners (including Bishops Sheldon, Morley, Henchman, Cosin and Sanderson, and among the Coadjutors Doctors Pearson, Gunning, Sparrow, and Mr. Thorndike) could have been desiring to make a real change in its doctrine. Indeed, this statement of the Bishops (five of whom were afterwards on the Revision Committee, which committee, however, had probably nothing to do with the insertion of the Rubric) clearly amounts to a declaration that in their view the adoration of any "real and essential Presence there being of Christ's natural flesh and blood" would imply a belief which is "against the truth of Christ's true natural Body."

The account, therefore, of this change in the "Protestation" might very well be given in words of Wheatley, who says that, at the last Review: "It was again added, with some little amendment of the expression and transposal of the sentences, but exactly the same throughout as to the sense, excepting that the words *real and essential* Presence were thought proper to be changed for *corporal* Presence" (p. 278, Oxford, 1846).

Let me add one brief word concerning the two Prayer-Books of Edward VI. Since the fruitful researches of Dr. F. A. Gasquet¹ it can scarcely, I think, be any longer questioned that our leading Reformers had already relinquished the faith of the Real Presence (in the *Corporal* sense) before the issue of the first Book of Edward. Keeping this fact in full view, I venture to ask that those who would desire to form a true estimate of the points in controversy should study for themselves the two Acts of Uniformity which belong to this reign.

It will then, I think, appear that those who persisted in reading the *Corporal* sense into the first Book might (in the view of the English Reformation) fairly be regarded as "mistakers," especially those who may have desired to give ceremonial expression to such a sense, alleging "divers doubts for the fashion and manner of the ministration."

¹ See Gasquet's "Edward VI. and Book of Common Prayer," chap. xi., p. 157 *et seq.* See also Tomlinson's "Great Debate" (Shaw), especially pp. 15-19.

But it soon became evident (even if such a result had not been foreseen) that the ambiguities in the Book needed to be guarded against mistakes, such as Gardiner—not very unnaturally—fastened upon them. The statements and expressions, therefore, which were claimed as being “so catholically spoken” (see Gardiner in Cranmer’s “Lord’s Supper,” P.S., pp. 55, 62) were removed or corrected in the second Book. And thus in 1552 the Book was made “fully perfect” by being “explained,” the changes being “as well for the more plain and manifest explanation hereof, as for the more perfection of the said order of Common Service.”

If this is so, then to return *now* to the use of the first Book would be to turn back from the perfecting work of the second Book to the imperfections of the first; and this (it can hardly be doubted) for the very purpose of admitting (or expressing) doctrine, the shelter (or apparent shelter) for which caused the imperfections of the first Book, and the very careful exclusion of which (in the way of “more plain and manifest explanation”) constituted the perfection of the second Book.

It is true, indeed, that the first Prayer-Book was a Protestant Book, and, notwithstanding the “Catholic” character which seems to be attributed to it alike by its friends and its foes, it has recently been pronounced by the *Tablet* to be “distinctly and undoubtedly heretical.” But it can hardly be supposed that it is for its Protestantism that its restoration is now recommended.

There may be those who, like myself, are disposed to take a more favourable view of the first Book than has been usually accepted. Disregarding the matter of ornaments and ceremonies, I believe we might not unfairly adapt to the second Book the language just quoted from Wheatley with reference to the new form of the Black Rubric, and say that it (the second Book) is the first Book “with some little amendment of the expression and transposal of” some of its parts; “but exactly the same throughout as to the sense, excepting that” certain forms of expression “were thought proper to be changed” to make its doctrine more distinct, and its language less open to the misunderstandings and misrepresentations of “mistakers,”—to make, in fact, its doctrinal position quite unmistakable, and to show, by this second revision, that the Church of England (which has certainly sanctioned the amendments) is not satisfied with refusing the doctrine of Transubstantiation and the Sacrifice of the Mass, but has determined to eliminate from her Service Book whatsoever of doubtful language might seem to teach, or to justify the teaching of, the “Real Presence” in the *Corporal* sense.

Those, therefore, who may be ardent admirers of the very

godly order of the first Book (understood in the sense in which its ambiguous language was defended by Cranmer), and for liturgical reasons might even desire to have some parts of it restored—if only there were no danger of doctrinal change—may very well be asked to pause and consider well the present position before they consent to give support to a proposal which, though it may commend itself as a conciliatory, charitable, and comprehensive compromise, would apparently tend to alter the doctrinal position of the Church of England on a most important point.

I cannot but think, and I venture humbly to express the opinion, that the serious effects which must be expected to follow on such a change of doctrine are very imperfectly apprehended by those esteemed and estimable men who are disposed to set down all opposition to such a proposal as due to the narrow-minded prejudices of an uninstructed, intolerant and bigoted ultra-Protestantism.

I believe it will be found that the first Book never gave real satisfaction to any party. For the short time it was in use (speaking generally) it was regarded by men of the “Old Learning” with disgust, of men of the “New Learning,” by some with suspicion, by some few with distress.

And there are not wanting signs that now also it would fail to give satisfaction to those who regard themselves as the “Catholic” party in the Church, while in the opposite camp it is easy to see that its allowance would be followed by something more like a thunderstorm than an April shower, the atmosphere being already charged with what may be called an electricity of indignation, an indignation which those who have learned to thank God for the English Reformation (however they may deplore some of its manifestations, and however they may desire to follow after things which make for peace) can hardly pronounce to be unrighteous, or unnatural, or altogether uncalled for.

N. DIMOCK.



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

II.—*Hebrews iii.*

LAST month we sought to find a message, “godly and wholesome, and necessary for these times,” in the opening paragraphs in the Epistle to the Hebrews. We come now to interrogate our oracle again, and we open the third chapter as we do so.

Here again we find the Epistle full, first, of "Jesus Christ Himself." He is "the Apostle and the High Priest of our profession" (verse 1)—the "confession," that is, of us who confess His Name as His disciples. We are expressly called here to do what the first two chapters implied that we must do—to "consider Him" (verse 1), to bend upon His person, character, and work the attention of the whole heart and mind. We are pointed to His holy fidelity to His mission (verse 2) in words which equally remind us of His subordination to the Father's will and of His absolute authority as the Father's perfect Representative. We are reminded (verse 3) of that magnificent other side of His position, that He acts and administers in "the house of God" not as a servant, but as "His own SON (verse 6) that serveth Him." Nay, such is He that the "house" in which He does His filial service is a building which He Himself has reared (verse 3); He is its Architect and its Constructor in a sense in which none could be who is not Divine. Yes, He is no less than God (verse 4); God Filial, God so conditioned that He is also the faithful Sent-One of the Father, but none the less GOD. We saw Him already in chapter i. (verse 10) placed before us in His majesty as the Architect of the material Universe, to whom the starry skies are but His robe, to be put on and put off in season. Here He is the doer of a yet more wonderful achievement; He is the Builder of the Church of the Faithful. For the "house" which He thus built is nothing else than "we" (verse 6), who by faith have entered into the structure of the "living stones" (see 1 Pet. ii. 5), and who, by "the confidence and the rejoicing of our hope," abide in it.

Thus the blessed Lord is before us here again, filling our sphere of thought and contemplation. It is here, just as it is in the Epistle to the Colossians. There, as here, errors and confusions in the Church are in view—a subtle theosophy and also a retrograde ceremonialism, probably both amalgamating into one dangerous total. And St. Paul's method of defence for his converts there—what is it? Above all, it is the presentation of Jesus Christ, in the glories of His Person and His Work. He places HIM in the very front of thought, first as the Head, Founder, and Corner-stone of the Universe; then as the Head, Redeemer, and Life of the Church. With HIM so seen he meets the dreamy thinker and the ceremonial devotee; Christ is the ultimate and only rest, alike for thought and for the soul.

In this Epistle, as in that, we have the same phenomenon, deeply suggestive and seasonable for our life to-day. In both cases, not only for individuals, but for a church, was there mental and spiritual trouble. Alike in Phrygian Colossæ and

wherever "the Hebrews" lived, there was an invasion of church-difficulties and confusion. A certain affinity in detail links the two cases together. Colossian Christians and "Hebrew" Christians, under widely different circumstances, and no doubt in very different tones, persuasive in one case, threatening in the other, were pressed to *retrograde* from the sublime simplicity and fulness of the truth. Their danger was what I may venture to call a certain medievalism. Not Mosaism, not Prophetism, but Judaism, the successor and distortion of the ancient revelations, invited or commanded their adhesion, or, in the case of "the Hebrews," their return, as to the one true faith and fold. There were great differences in detail. At Colossæ it does not seem that the "medievalists" professed to deny Christianity; rather, they professed to teach the Judaistic version of it as the right sort. Among "the Hebrews" anti-Christianity was using every effort to allure or to alarm the disciples back to open Rabbinism, "doing despite to the Son of God." But both streams of tendency went in the same general direction so far, that they put into the utmost prominence aspects of religion full of a traditional ceremonialism, and of ideas of human achievement, rather than of spiritual reliance in things of the soul.

How significant it is that in both cases we have the danger met thus—by the presentation of the Incarnate Redeemer Himself, in His personal and official glory, to the directest possible view of every disciple, "nothing between"! The Epistles have much to say on deep general principles. But all this they say in vital connection with Jesus Christ; and about HIM they say most of all. He is the supreme Antidote. He, "considered," considered *fully*, is not so much the clue out of the labyrinth as the great point of view from which the mind and the soul can look down upon it and see how tortuous, and also how limited, it is.

But the message of our chapter is not yet fully heard. It has spoken to us of Christ Jesus, and of the "consideration" of Him to which we are called. In its close it speaks to us of faith: "Take heed, lest there be in any of you an evil heart of unbelief, in departing from the living God" (verse 12). "To whom swear He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief" (verses 18, 19).

That is to say, our "consideration" of Jesus Christ must not be all our action towards Him, if we would be sure, and safe, and strong. It must be but the preliminary to a "heart of faith." That is to say, again, we must personally and practically take Him at His word, and rely upon Him, committing our souls and our all to Him, to Him directly, to Him

solely. We must, in this reliance, use Him evermore as our Prophet, Priest, and King. We must venture upon His promises just as Israel ought to have ventured upon the promises of Him who had redeemed them, though He *tried* their power to do so by the terrors of the wilderness and by the giants of Canaan.

Thus to rely is faith; faith is personal confidence in the Lord in His promise. And such faith is not only, as it is, the empty hand which receives Divine blessings in detail. It is the empty arms which clasp always that comprehensive blessing, the presence of "the living God" in Christ, and which so make sure of a secret of peace, of rest, of decision, of strength, of deep-sighted and tranquil thought upon "things which differ," which is of infinite importance in a time of confusion and debate in the Christian Church.

So, for our safety and for our usefulness, let us first afresh "consider Him." And then let us afresh "take heed" that with "a good heart of faith" we draw to and abide in union with the "considered" Christ, close to the living God.

H. C. G. MOULE.



ART. III.—TO WHAT EXTENT HAS CHRISTIANITY INFLUENCED LIBERAL JEWS?—I.

TWO great movements are abroad in the Jewish world to-day—"Zionism" and "Reformation," the one the very antithesis to the other. The one is a conservative force, reverting to the original conception of Judaism, and endeavouring to renew its youth; the other is altogether of a liberal and rationalizing tendency. The one is *constructive*, seeking to build on the old foundations, and to repair the desolations of many generations; the other is *destructive*, and would reduce Judaism to a mere religious persuasion. Zionism aims at re-creating the old Jewish nationality, and establishing a Jewish Church and State in Palestine; neo-Judaism seeks to destroy the possibility of such a contingency. Zionists are Jews first—Jews racially and religiously—and, in a very secondary sense, members of the various nations amongst whom they dwell. Neo-Jews, on the contrary, are first Englishmen, Frenchmen, Germans, or Americans, as the case may be, and Jews only by profession of religion, the distinctive features of which they are whittling away to a vanishing-point, by liberalizing creed, services, and customs.

The *raison d'être* of each of these remarkable movements is

one and the same—namely, the desire to escape the consequences of the *Juden-hetze*, or anti-Semitic crusade, which threatens Jews, in one form or another, throughout the world. Anti-Semitism is no new thing; it existed in Egypt and Babylon, Greece and Rome before the Christian era; it has flourished in every European country since that time. In the present great Jewish district in Central Europe, practically coterminous with the ancient kingdom of Poland, which in its partitioned state is still the home of the Jews, anti-Semitism takes a very tangible form, being both political and religious. Here are to be found seven millions of the 11,210,415 souls which, according to the *Jewish Year-Book* for 1900-1901, make up the total Jewish population of the world. They are all of the old orthodox type, practically untouched by the Reform movement, and with decidedly Zionistic tendencies.

In countries where Jews are under no legal disabilities and restrictions imposed by State or Church, as in Germany, England, and America, there is a pronounced tendency to abandon some of the distinctive features of Judaism, and to allow the claims of the Mosaic law to sit very lightly upon them. They are becoming latitudinarian in creed and lax in practice.¹ The reason is probably this: The Jews are still subject to social ostracism which is galling in the extreme. Hence the growing desire to break down the "aloofness" which has been thrust upon them, and which is the result of their own "aloofness" of days gone by. The Jews of the Liberal or Reform party think this can best be done by assimilation to the peoples with whom they dwell. Roughly speaking, neo-Judaism numbers now about one and a half million adherents in Germany, England, and America.

This Reform movement which is spreading so fast to-day had its origin in Germany. Although Jews regard Maimonides of the twelfth century as the author of Reformed Judaism, its real commencement must be placed six centuries later, in the time of Moses Mendelssohn (1729-85), who was really the first to raise his people from the degradation in which they lay, and to enable them to lift up their heads again. To him, primarily, the rejuvenescence which we see now going on was due. In him the old proverb, "From Moses to Moses there arose not a Moses," received a fresh fulfilment. Moses Mendel—or, as he came to be called, Mendelssohn—was born at Dessau, in 1729. In early years he drank in the spirit of Moses Maimonides. He learnt pure German, and with it culture. Notwithstanding the disadvantages of poverty and

¹ See article in *Standard* of November 5, 1900.

deformity, he made rapid way. His friendship with Lessing, who made him the hero in his "Nathan the Wise," made the Jew, as he really was, and not as prejudice had distorted him, known to the Christian. Lessing, moreover, started Mendelssohn on his literary career, in which he achieved immortal renown. His "Jerusalem," published in 1783, in which he sketched the religious and national aspect of Judaism, was an "epoch-making" work, and the first stone in the structure of Reformed Judaism. To quote Lady Magnus: "As we read the story of the wise and liberal philosopher, who broke through the barriers and let in the light of learning, and of social countenance, on medieval benighted Judaism, we shall see that the very children of the emancipator were dazzled by the unaccustomed rays, that his sons wavered, and his daughters apostatized, and that in the third generation—only the third—the fetters which degraded were called degrading, and were altogether cast off, and the grandchildren of Moses Mendelssohn, the typical Jew, were Jews no longer."¹

Mendelssohn, the composer, grandson of Moses, and Neander, the Hebrew-Christian historian, conferred lustre on the Christian name.

Liberal Judaism in the beginning of the century gave two well-known names, Ludwig Börne and Heinrich Heine, to the Church, who were followed by Edward Gans, the leader of the young Israel party, and numerous others, so that "up to the year 1823 there were no less than 1,236 conversions in Berlin, comprising half of the members of the community, and in other parts of Prussia there were 1,382."² This circumstance led to the formation in Berlin of the "Society for Promoting Christianity among the Jews." Later on arose a new school of Jewish reform, whose adherents, according to Graetz, "were nearer to the Church than to the Synagogue,"³ and whose views were set forth in a publication entitled "The Complaints of a Jew" (1837).

The present-day Jewish press is not silent concerning the leakage of Jews to the Church. Thus, Herr Emil Lehman, one of the chief exponents of Liberal Judaism in Germany, speaks of the wasting away of the ranks of the Synagogue. "It cannot be denied that Jewish baptisms are of very frequent occurrence in these days among our co-religionists, who are pre-eminent for mental culture, affluence, and propriety of conduct."⁴

On the other hand, many of the religious leaders in

¹ "Outlines of Jewish History," p. 284.

² Graetz, "History of the Jews," vol. v., p. 627.

³ *Ibid.*, p. 674.

⁴ Arnold White, "The Modern Jew," p. 248.

Germany are hostile to Christianity, notably Dr. Abraham Geiger, late chief Rabbi of the Jewish congregation of Berlin, and one of the chief exponents of Reformed Judaism.

The seedling, raised on German soil, was in course of time transplanted to freer and more fertilizing surroundings, and has now developed into a great tree. The Reformed Jews of Germany have been left far behind by the Reformed Congregations in America, to whom practically all the 1,145,000 Jews of that country belong. Their views were well brought to the front in the "World's Parliament of Religions," held in Chicago in the year 1893, and are preserved in printed form, which may be considered as the most perfect and exhaustive presentation of Reformed Judaism extant.

A perusal of the various papers by men "selected from among the best and ripest scholars in the United States,"¹ and of whom Rabbi Isaac M. Wise, of Cincinnati, was the most eminent, shows that Judaism, whether intentionally or otherwise, has been profoundly influenced by the tenets and practice of Christianity, in whose midst it leads a flourishing existence.

We may take the paper by Dr. Gottheil on "The Development of Religious Ideas in Judaism since Moses Mendelssohn" (pp. 26-34) as an example of our contention. He gives a *résumé* of the most essential changes to which Judaism has been subject under the influence of "Reform principles," and which constitute, it is true a "development," and in a Christian direction.

The first change is a much wider conception of the nature of God, His unity and His Fatherhood. Formerly these great ideas were conceived of in their *exclusive* relations, and served to keep Jews separated and estranged from other religions. Now they are regarded in their *inclusive* light. "Faith in the one Father in heaven," said Dr. Gottheil, "imposes upon us the obligation to bring all His human children into the bond of one common brotherhood." This, however, is an aspiration of Christianity, and reads not like the words of Moses and the Prophets, but of the Founder of Christianity—"One is your Father, which is in heaven" (St. Matt. xxiii. 9), and of St. Paul, "One God and Father of all" (Eph. iv. 6). These all-embracing truths of Christianity are by Reformed Jews preferred to the restricted tribal and national aspirations of the old Judaism. Reformed Judaism, in short, has abandoned the tribal God for the universal God. Thus writes one of the leaders of the Reform party in

¹ "Judaism at the World's Parliament of Religions," Introduction, p. viii.

England: "If Judaism is really a tribal faith—so that it can only be a merely family religion, suited for me and my son, and perhaps for my grandson, but not for the outsider—then indeed it is an anachronism, and scarcely worth preserving except in a museum of religious curiosities. The idea of a religion whose limits are bounded by, and conterminous with, a race, belongs to antiquity; it is out of date and out of count to-day."¹ In other words, Reformed Judaism has thrown over the Jewish for the Christian conception of God. And, to return to the words of Dr. Gottheil, "Rituals intended exclusively to keep the Jew apart from his environments we abandon for that very reason." And so we see Reformed Jews giving up the seventh day observance of the Sabbath for the first, the practice of circumcision, the separation of the sexes in the synagogue, the habit of standing in prayer—all of which practices serve to keep them apart and openly distinguish them from Christians.

Again, admission is made that the idea of a "chosen people" does not denote superiority of race or descent, least of all favouritism and preference, which is still the essence of orthodox Judaism, but merely that "of a people commissioned to do a certain work amongst men."² Reformed Judaism does not hold to an arbitrary election, but to the selection of the fittest, which is altogether the Christian conception of election. "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (St. John xv. 16).

Again, the laying aside of all nationality and even raciality, which Reformed Jews are eager to do, is certainly borrowed from the Christian conception of there being "neither Jew nor Greek" in the kingdom of God. "Our nation," said Dr. Gottheil, "is that nation of which we form a part, and with the destinies of which we are identified, to the exclusion of all others. Israel is a religious community only; even the feeling of identity of race is weakening."³ And so Rabbi Silberman said, "We form an independent religious community. . . . Jew is not to be used parallel with German, Englishman, American, but with Christian, Catholic, Protestant, Buddhist, Mohammedan, or Atheist."⁴ "Restoration to Palestine forms no part of our prayers," went on Dr. Gotthiel, "neither does the lost sacrificial service connected with that hope. The adoption of the word 'Temple' for our modern houses of prayer, in preference to synagogue, is one of the

¹ Mr. Claude Montefiore in *Jewish Quarterly Review*, vol. vi., p. 101.

² "Judaism at the World's Parliament of Religions," p. 31.

³ *Ibid.*

⁴ *Ibid.*, p. 287.

landmarks of the new era. It is a public avowal, and, as it were, official declaration, that our final separation from Palestine and Jerusalem has deprived us of nothing we cannot have wherever we gather together for the worship of the one and only true God and the study of His will.¹ All this breathes the same sentiment as the words of the Lord Jesus Christ, "Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . the true worshippers shall worship the Father in spirit and in truth" (St. John iv. 21, 23).

The Reformed Jew rejects the idea of a personal Messiah, whilst eagerly accepting the condition of things which He has brought to pass, when he says: "Messiah means progress, means betterment all around, means peace, means redeeming of the fallen, means equality of rights and goodwill toward all men, means, in short, the best which the best minds could ever think of as *not* too good for the humblest brother or sister—how far is he in this hope and faith from the hope and faith of the best Christian?"²

With this, Reformed Jews speak very reverently of the Founder of Christianity, a fact which shows that the New Testament has made a deep impression upon them. Dr. Kohler claims Jesus and His Apostles as Jews in life and teaching, quotes "the beautiful words of the Son of Man," and speaks of Christ as a "great personality, standing, unlike any other, midway between heaven and earth, equally near to God and to man. . . . Jesus, the helper of the poor, the friend of the sinner, the brother of every fellow-sufferer, the comforter of every sorrow-laden one, the healer of the sick, the uplifter of the fallen, the lover of man, and the redeemer of woman, won the heart of mankind by storm . . . mounted the world's throne to be the earth's great King."³

Dr. Kohler recently gave a lecture on "The New Testament in the Light of Judaism," during which he said: "It is Jesus as a man, as an ideal of humanity, that is now held up for adoration and emulation by Christian theology, in spite of the Trinitarian dogma. . . . Should we, then, as Jews, not also gladly and proudly own Him as one of our noblest of men, and accord to Him the proper position in our own history?"⁴

Miss Josephine Lazarus, in her paper at the Chicago Conference, said: "The Jew must change his attitude before the world, and come into spiritual fellowship with those around

¹ "Judaism at the World's Parliament of Religions," p. 31.

² *Ibid.*, p. 123.

³ *Ibid.*, p. 32.

⁴ "The Jewish Exponent," quoted in "Justice to the Jew," p. 266.

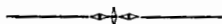
him. John, Paul, Jesus Himself—we can claim them all for our own. We do not want ‘missions’ to convert us.”¹

Dr. Gottheil, a Rabbi in New York, already quoted, is a good example of the attitude of modern Jews towards Christianity. In a series of lectures on “Jesus and the Jews,” he maintained that the Jews neither accepted nor rejected Jesus as the Messiah, but that He was loved and respected, and spoke in the highest terms of His followers, who were far more zealous in maintaining the authority of the Bible than the Jews themselves.²

It may indeed be said that such sentiments as I have quoted indicate a development in Judaism, and that Neo-Judaism is in reality disintegrating Judaism. The reformed synagogues that eliminate from their doctrine and worship all that is peculiarly Hebrew are becoming nothing more than way-stations on the road to Christianity, or on the well-trodden slope that leads to freethinking.³

W. T. GIDNEY.

(*To be continued.*)



ART. IV.—IS THE CHURCH A FAILING CAUSE?

THE publication by the Society for Promoting Christian Knowledge of the new “Year-Book of the Church” offers to every one of its readers the material for an inquiry into the present condition of the Church. The statistics, compiled with so much care and labour under the direction of Canon Burnside, are, we may assume, got together for this very purpose. The parochial incumbents who spend no little time and trouble in preparing the returns from which these statistics are constructed may also be expected to work with the common advantage of the Church before their eyes. And yet it must be confessed that the use made of the labours, both of the clergy who furnish the figures and of the editor who has them digested, is inadequate and unsatisfactory. Only two Church newspapers, as a rule, examine the statistics with any care, or endeavour to draw any inferences from them. The rest seem content to print summaries, and draw attention to a few sets of figures which suggest prosperity. It may, of course, be due to a settled conviction that statistics are of no

¹ “Judaism at the World’s Parliament of Religions,” p. 303.

² “Justice to the Jew,” p. 261.

³ *Church Quarterly Review*, April, 1897, and Beaulieu, “Israel among the Nations,” p. 141.

particular value, and that they can be made to prove anything. But if that be the reason, why refer to them at all? And why dwell with complacency on any details which suggest the progress of the Church? The truth seems to be that Churchmen are sadly indifferent to the general welfare of their Church. They may be concerned for its parochial progress, or for the interests of a few societies, great or small, but the progress of the Church as a whole is a subject to which they give little or no attention, and about which they exhibit exceedingly little interest.

It is time that this disregard of the general position of the Church came to an end. The statistics in the new "Year-Book" force upon us the question, Is the Church a failing cause? And the answer to that question, as these figures outline it, is by no means satisfactory. So far as the work of the Church is concerned, it is clear that we are losing ground, and that in the face of a growing population. In regard to finance, the position is more hopeful; but it is certainly not one for complacency.

If this be so, it is our truest wisdom to look the facts fairly in the face. We may be quite sure that when the time comes for the next formal attack on the Church the evidence of these returns will be brought up against us, and the worst made of them. We may as well anticipate hostile critics by considering them ourselves with as much detachment of view as we may be able to command.

We will begin with the statistics of ordinations. At p. 563 of the "Year-Book" is a table giving, from official records in the custody of the Bishops' secretaries, the number of deacons ordained in each diocese within the provinces of Canterbury and York during the years 1887 to 1900 inclusive. Apparently the computation is from September to September. The totals (deacons only) are as follows :

DEACONS ORDAINED.											
1887	771	1892	...	...	737	1897	...	...	652
1888	739	1893	...	...	747	1898	...	...	638
1889	777	1894	...	...	684	1899	...	...	661
1890	746	1895	...	...	720	1900	...	...	650
1891	745	1896	...	...	704				

Thus it will be seen that, whereas from 1887 to 1893 the downward tendency of the figures, if unsatisfactory, was not startling, the totals since that date have been most disquietingly low. People are speculating as to the increase of population in England and Wales which will be disclosed by the census. From the computations of the Registrar-General, we are justified in assuming that the increase will be consider-

able. But whereas in 1890, the year before the last census, the deacons ordained numbered 746, in 1900, the year before the recent census, the total was only 650. In some dioceses the variations have not been great, and the fall is barely, if at all, in evidence; but in others the loss is most distinct. Here are the totals from 1887 to 1900 inclusive for three dioceses:

York	36, 33, 39, 31, 32, 25, 22, 23, 23, 16, 15, 15, 13, 12
Gloucester and Bristol	30, 21, 29, 28, 34, 17, 23, 14, 21, 17, $\left\{ \begin{array}{l} 14, 7, 9, 6 \\ 2, 4, 7, 7 \end{array} \right.$
Chichester	13, 15, 22, 20, 23, 19, 17, 14, 11, 11, 16, 13, 6, 12

London has seen some curious variations. Its total has been as high as 89, and as low as 43. Manchester has been more steady, going as high as 49, and as low as 31. Liverpool has been still more regular, though the total has been as high as 35, and as low as 20. Ripon has varied from 38 to as few as 16. Rochester has been as high as 57, and as low as 33.

I pass now to the statistics of confirmations, provided by the Bishops themselves. The following ("Year-Book," pp. 566-569) are the grand totals from the years 1890 to 1900 inclusive:

CONFIRMATIONS.

1890	197,421	1894	214,484	1898	217,045
1891	214,730	1895	217,228	1899	214,191
1892	219,671	1896	228,348	1900	195,569
1893	223,115	1897	219,658		

Here, then, in the confirmation totals we have the signs of steady decay since the high-water mark of 1896, and that, as we must always remember, in the face of a growing population. The confirmees for the year 1899 were practically the same as those for 1891, but the candidates for 1900 were even fewer than in the year 1890; so that we may be said to have lost all the new population, and have gone behind on the old. The best that can be said for the confirmation statistics is that they spell stagnation. In getting hold of the young people we are making no progress, but losing every year a larger percentage of those who are reaching the age of confirmation. And this, let it be remembered, is in the face of the formation of new dioceses and the greatly increased employment of suffragan and assistant Bishops.

Coming now to the large tables of Church work at pp. xvi, xvii, and xviii, we have some entries which are, at least, a little reassuring. The figures for baptisms are amongst the most satisfactory in the return, for the infant baptisms are the highest for five years, and the adult baptisms are but a few less than those for the preceding year. Although, as we have

seen, the number of confirmees has for some years been falling steadily, the estimated number of communicants has during the last five years steadily risen. The total last year was 1,974,629, five years ago it was 1,840,351. As the estimated number of communicants thus regularly increases, whilst the number of confirmees steadily falls, the inference is that communicants are being gathered in from the ranks of the careless. But it must also be remembered that, whilst the numbers of the confirmation candidates are exactly ascertainable, the number of the communicants year by year is only "estimated." In considering Sunday-schools, classes, guilds, and temperance societies, the position varies a good deal, as will appear by setting increases and decreases side by side :

INCREASES.	DECREASES.
Girl Sunday-School Scholars.	Male Communicants' Classes.
Male Members of Guilds.	Female Communicants' Classes.
Female Members of Guilds.	Infant Sunday-School Scholars.
Temperance : Non-abstaining Mem- bers.	Boy Sunday-School Scholars.
	Male Bible Classes.
	Female Bible Classes.
	Temperance : Adult Abstainers.
	”
	Juvenile Members.

On a balance this is unsatisfactory, the fall in the membership of communicants' classes and Bible-classes taken with the decrease in the number of confirmees being especially regrettable. It is quite possible that membership of guilds is to some extent displacing membership of communicants' classes and Bible-classes ; but the rise in the guilds' membership is not enough to cover the deficiency under the heads of the older organizations.

Under the general title of Lay Work we have a very wide and varied collection of offices of very different degrees of importance. Again we will place the increases and decreases side by side. They will stand as follows :

INCREASES.	DECREASES.
Female District Visitors.	Male District Visitors.
Paid Choirmen.	Male Sunday-School Teachers.
Bell-ringers.	Female Sunday-School Teachers.
Licensed Lay-Readers.	Voluntary Choirmen.
Paid Deaconesses.	Paid Choir-women.
Voluntary Deaconesses.	Voluntary Choir-women.
Paid Sisters.	Unlicensed Lay-Readers.
Voluntary Sisters.	Voluntary Nurses.
Paid Nurses.	Paid Mission Women.
Voluntary Mission Women.	

This table suggests a certain tendency to lose in voluntary and gain in paid helpers. The fall in the number of Sunday-school teachers is the most distinct and unsatisfactory item in

the comparison. But taking this table as a whole, it will be agreed that it furnishes no ground for satisfaction. So far as statistics are any guide to work, they again suggest stagnation rather than progress, and a failing rather than a prosperous cause.

Two other tables (pp. 591, 592) ought also to be considered. One gives us the statistics of "New Churches Built or Rebuilt and Consecrated" in the ten years from 1890 to 1899 inclusive. The other shows us the "Churches Restored or Enlarged" during the same period. The first return, that applying to "new churches," is in some respects satisfactory. The totals for the ten years, beginning with 1890, are: 69, 54, 48, 73, 36, 38, 43, 42, 50, 60. Here, then, are signs of some progress during the last few years. Although the total for 1899—namely, 60—is below that for 1890—69—there is a distinct and welcome advance on the five preceding years. But the high-water mark of 1893—73—is still some way off reattainment. The figures as to "Churches Restored or Enlarged" in the ten years are as follows: 245, 250, 254, 264, 301, 234, 299, 308, 311, 264. The drop in the year 1899 is a considerable one, but the upward tendency since 1895 had been marked. Taking the two tables together, they hardly spell progress, although they are more satisfactory than some of the statistics before us. Looking at the figures for the separate dioceses, they are found to be curiously uneven. I will take the five highest totals for the ten years in the schedule of new churches, giving the population for each diocese at the census of 1891. The five are:

DIocese.	POPULATION.	NEW CHURCHES.
Llandaff	799,376	47
London	3,245,533	41
Manchester	2,644,424	38
Rochester	1,938,787	31
Winchester	976,385	27

That Llandaff should stand first shows with what unremitting energy the work of church building has gone on in Wales. If the other Welsh dioceses do not make quite as good a show, their figures are at least encouraging. The five lowest figures for ten years (excluding Bristol, which has not been separate for ten years) are:

DIocese.	POPULATION.	NEW CHURCHES.
Truro	325,031	1
Hereford	217,699	2
Sodor and Man	55,608	2
Newcastle	509,414	4
{ Bangor	215,956	5 }
{ Ely	524,112	5 }

The great diocese of York can only show 23 new churches for the ten years' work, an ominous sign to be set beside its ordination returns. In the list of churches restored or enlarged, London stands first with 189; York and St. Albans second, a long way off, with 129; and Truro, again, at the bottom with 4. Since 1890 not one new church has been built, and not one restored or enlarged, in the diocese of Truro.

We come now to the financial side of the Church's life. Here the results are, upon the whole, more satisfactory. I will take first the table (pp. xx, xxi) of voluntary contributions for Church work, and will arrange the several items as before under the head of increases or decreases. The comparison then works out as follows :

INCREASES.	DECREASES.
Assistant Clergy, from parochial sources other than the Incumbent.	Assistant Clergy, paid by Incumbents.
Church Collections and Easter Offerings.	Voluntary Subscriptions for Day-Schools.
Salaries of Lay Helpers and Church Expenses.	Support of the Poor.
Voluntary Subscriptions for Sunday-Schools.	Other purposes, Religious or Secular.
Maintenance of Day and Sunday-Schools (endowments).	Schoolhouses.
Church Societies: Home Missions.	
" " Foreign Missions.	
" " Diocesan.	
" " General.	
Church Building: Fabrics.	
" " Fittings.	
Burial-grounds.	
Endowment of Benefices.	
Parsonage Houses.	

Here the comparison is wholly on the side of progress. There are only two real blots on the return: one is the smaller sums contributed for Church day-school purposes; the other, the tendency year by year to give less for the support of the poor. But remembering that the period covered by this return included the darkest part of the South African War, it will be agreed that Churchmen did well. Apparently there were not more givers, but the scale of giving must have been enlarged.

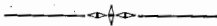
There remains the return (pp. xviii, xix) of the sources from which clerical incomes are derived, and the deductions from them. Constructing, again, a table of increases and decreases, we get this result :

INCREASES.	DECREASES.
Church Collections and Easter Offerings.	Tithe, at present value.
Fees and Easter Dues.	Glebe, at present value.
Interest on Funded Property, etc.	Pew Rents.
From Ecclesiastical Commissioners and other sources.	

The fall here is where we should expect it, and unhappily it is just where the rural livings, which are in the main the poorest, feel the loss most heavily. Pew-rents have fallen but slightly, and in the last five years have fairly held their own. Tithe, steadily decreasing in value, still provides one half of the net income of the beneficed clergy. The gross income of all the incumbents represented (£4,386,451) shows an increase on that of the preceding year. The deductions also are lower; and the result is a total net income of £3,412,839, against £3,357,006. Here, again, then, the survey is not without its consolations. But there is nothing in these figures to suggest any real mitigation of the sorrows which dog the steps of the underpaid clergy. Progress where observable is too slight to affect in any marked degree the condition of the poorer incumbents.

On a general survey of these statistics, what conclusion can be drawn? It is clear that nowhere are we making up lost ground. Whatever progress is visible seems no more than will keep pace with the growth of the population and its advance in wealth. But so far as work is concerned, we seem to be losing, and not gaining, ground: I do not offer any explanation of the figures. It is true that the enormous increase in ritual development has gone on during the years covered by these returns. It is fairly clear, so far as the statistics of Church work are evidence, that the movement which bears this kind of fruit is not influencing for good the spiritual life of the Church. It might also be alleged that this development of ritual, by exciting controversy, has tended to check the development of work, both amongst the friends and the critics of the ritual movement. There may be something in this. But whatever the causes, there are the facts, and they are far from warranting the complacent tone in which so many of the lay and clerical leaders of the Church discuss her affairs. What is their answer to the question which heads this article?

A. R. BUCKLAND.



ART. V.—THE FRAGMENT OF THE GOSPEL
OF PETER.

THE second century was a period which is full of interest to the student of the early history of Christianity. The excitement and glamour consequent upon the personal contact with those who had known, or even seen, the Christ was over. The Apostles of Christ had all passed away, and of the immediate disciples of the Apostles themselves only Polycarp was then living.

By this time the tide of Christianity was flowing across Europe, and Gaul was under episcopal authority. Rome was the heart and centre of intellectual and spiritual Christian life, and though St. Paul had long since died a martyr's death, yet his missionary spirit seemed to have been left as a precious legacy to the succeeding generation. Look round the shores of the Mediterranean in the middle of the second century, and see how they literally bristled with Christian fortifications. There was Alexandria, with its vigorous Church and its Christian institutions; there was Antioch in Syria; there were the seven Churches of Asia Minor; there were Corinth and Athens in Greece; Carthage in Africa, and Lyons in Southern Gaul. Already Rome was rapidly becoming the centre to which other Churches turned, as being the centre of the world where all civilized men met.

It was particularly a period for organizing and consolidating. The work was growing apace, the Churches were in constant communication with each other both personally and by letter. The danger before the Bishops was that in the exuberance of their enthusiasm the people should run away with individual and pious opinions instead of historical facts, and should not be definite enough in their teaching. One sees the need and reason for the dogmatic literature of the immediately succeeding period.

It was a period of persecution also. Trajan began it in A.D. 115, when the good Bishop Ignatius laid down his life in Rome, to be followed by the venerable Polycarp at Smyrna. When the century closed there was savage persecution raging at Carthage, and Alexandria was beginning to suffer in the same way.

It was the time for Apologies likewise. Rome assailed Christianity by fire and sword, determined to stamp it out at all costs, and the pens of her theologians were up and ready to defend her. There is the Apology of Aristides, the Athenian Christian philosopher, which leads the way, and many others followed.

Heresies, too, sprang up in the second century, foremost among which was Gnosticism. The Gnostics have been described as "bankrupt philosophers who reëfloat their philosophy on Christian credit." They reasoned that the Unknown Deity was beyond the possibility of human thought, so encircled was he with immensity; yet he was in essence the first link in a chain of spiritual existences which, including the Father and the Son, and passing through lower spiritual forms, ended in Achamoth—a being imperfect enough to form and bring into existence this imperfect world with its imperfect human beings. Such was the daring heresy put forward by Valentinus, the Apostle of the Gnostics.

The second century produced writings which are alluded to, and often even quoted, but the originals of which are many of them, alas! lost. Very little has survived of the mass of Christian literature of that period; but all that has reached us points significantly to the fact that by the end of the first century the four Gospels were in full use in the Christian Church at large, and also that no other historical basis underlay the pseudo-Gospels, uncanonical Epistles, Apologies, Preachings and Apocalypses than that of the Gospels. The second century produced a Commentary on the Gospels, showing that they must have been widely used; the fourth century produced a Commentary on that Commentary.

Among the most interesting documents of this period are "The Passion of St. Perpetua" and "The Scillitan Martyrs at Carthage" (A.D. 180-200).

"The Apology of Aristides," the Greek Christian philosopher, is more the utterance of his deepest convictions than a treatise containing deep philosophic thought. It was the appeal of the early Church to Imperial Rome.

A few years later, and Justin Martyr of Samaria put forward his great appeal for Christianity to Antoninus Pius and the Roman Senate.

Then, as the last years of the second century were closing in, the gentle, reasonable, lovable Clement, Bishop of Alexandria, and Tertullian, the fierce combatant of Carthage, both issued their Apologies for the faith.

At Antioch, Theophilus the Bishop wrote in A.D. 180 his Apology, hoping to win over a heathen friend.

Irenæus, Bishop of Lyons, the disciple of Polycarp, who himself was taught by St. John, and who drew his Christianity from Asia Minor, wrote powerfully upon the historic value of the four Gospels.

Tatian, the friend of Justin Martyr, the Assyrian Christian, the writer of the "Diatessaron," like many another early Christian, found his way to Rome, where he spent many

years working in a good cause. Theodoret, Bishop in Syria and a scholar, testifies to the great use made of this work; in fact, in some churches it was substituted for the Gospels on account of its conciseness, and on that score had to be removed.

Hermas, a Roman, and brother of Pius, Bishop of Rome (A.D. 140-150), wrote "The Shepherd," which is an allegory told in three visions. It is not unlike Bunyan's "Pilgrim's Progress." Then followed Papias, from whom we learn that St. Matthew's Gospel was written in Hebrew, and that St. Mark wrote down St. Peter's reminiscences.

Finally, there are the Apocryphal Gospels—none of them complete Gospels—most of them records either of the Nativity or Passion. There are three Nativity Gospels—those of Thomas, Pseudo-Matthew, and the Arabic Gospel. Roughly speaking, they represent Christ as a wayward, all-powerful child, punishing his comrades with death for matters of personal irritation or an insult, and annoying his school-masters. The Pseudo-Peter and the Gospel of the Hebrews were the best known of the Crucifixion Gospels, and of these two the latter was by far the best known in ancient times. It was written in Hebrew, and used by Christians speaking that tongue. Zahn thinks it is probably older than A.D. 70. It has disappeared, but, though lost, has left traces of itself in early Christian literature. Clement of Alexandria mentions it, so does Origen. Eusebius says that Hegesippus (A.D. 160-170) made use of it; fragments of it are preserved in St. Jerome's writings, and they show it to have been closely allied to St. Matthew; in fact, Jerome once thought it was the original of Matthew. There are in all twenty-three fragments of the Gospel according to the Hebrews, fifteen of which have been quoted as variant readings or additions to the text of Matthew. Jerome translated it into Greek and Latin, but for all that it has long ago disappeared.

The Pseudo-Peter, from whose Gospel there existed in early writings no certain quotation, but whose evangel is mentioned once in the second century, once in the third, and again in the fourth by Eusebius, has lately been recovered by the excavator's spade, and is well worth a little consideration. It is specially interesting as showing traces of Gnostic heresy.

Midway between Assiût and Girgeh, at a little distance from the Nile bank, stands the thriving market-town of Akhmim. It is the site of the ancient Egyptian city of Apu, the home of the worship of Amsu, the life-giving principle, and it was one of the oldest cities of the Thebaid. It is identical with the Khemmis of Herodotus (ii. 91), the Pano-

polis of Strabo (xvii. 812), and is known in Coptic literature as Chmîm, or Shmim. In olden days the inhabitants of Apu were noted as workers in stone and weavers of fine linen, and the modern traveller may see carried on in the houses of Akhmîm the manufacture of those bright-coloured cotton shawls fringed with silk that are usually worn by the Nile boatmen. Moreover, we learn from Herodotus that the inhabitants of Khemmis were less narrow-minded than the rest of their fellow-countrymen, for they made but slight objection to the Greeks.

Between the time when Rome possessed the land of Egypt and the invasion of the Arabs, Akhmîm appears to have been the home of a large Christian community, and to have attained to some ecclesiastical importance. It was here that, in the fifth century, the exiled Nestorius ended his days, and was laid to rest in the large necropolis, the excavations in which have yielded us such treasures of early Christian literature. In the winter of 1886-87, the Mission Archéologique du Caire, under the direction of M. Bouriant, made the cemetery of Akhmîm its happy hunting-ground, and their researches led to the discovery of a Greek version of the Book of Enoch, the heretical Apocalypse of Peter, and a fragment of the heretical Gospel of the same author. These three manuscripts were found stitched together so as to form a small book 6 inches by $4\frac{1}{2}$, and consisting of 33 pages of parchment. The cover is of the roughest description; it is of pasteboard, over which a bit of leather has been *dragged*. The handwriting of the Petrine fragments is in cursive Greek, and the style of it gives one the impression that the copyist was gifted with the "pen of a ready writer." In many respects the script is not unlike that in the Akhmîm mathematical papyrus, which, according to M. Baillet, dates from about the seventh century A.D. M. Bouriant, judging from the appearance of the grave, thinks that the interment took place not earlier than the eighth century nor later than the twelfth. Although discovered in 1886, it is only lately that scholars have had the opportunity of thoroughly studying this valuable manuscript. The fragment begins at the point of Christ's trial at which Pilate, having washed his hands—in contrast to the Jews, Herod and His judges, who did not choose to do so—arose; and Herod forthwith gives the order that the Lord should be taken. Joseph of Arimathæa, a friend of both Christ and Pilate, is present at the trial, and begs for permission to bury the body of the Lord after His crucifixion; but Pilate refers him to Herod, who replies: "Even if no one had asked, we should have buried him, inasmuch as the Sabbath draweth on." The people then seize hold of Christ

and push him roughly before them, finally seating Him on a judgment-seat and mocking Him. The crucifixion between two malefactors then takes place. "*But he held his peace as having no pain.*" One of the malefactors upbraids the people, asking what wrong the Saviour of men had done to them; whereupon they become so angry that they command that "his legs be not broken, so that he might die in torment."

At noon darkness overspread Judæa, and the Jews are distressed, thinking that the sun had gone down: for it is forbidden for the sun to go down upon one that is put to death. They therefore offered to the Lord gall and vinegar in order to hasten the end. "And the Lord cried out, saying: 'My Power (*δύναμις*), my Power, thou hast forsaken me!' and when he had thus said he was taken up (*ἀνελήφθη*)." And the veil of the temple of Jerusalem was in that moment rent asunder. The nails were then withdrawn from the Lord's hands and His body laid upon the ground, and immediately the earth quaked, and the sun shone out again, and the Jews rejoiced because they could bury Him before sunset. And Joseph took the body, washed it, and laid it in linen, and buried it in his own tomb, called the "Garden of Joseph." But the joy is of short duration, for the Jews, elders and priests at once seem to realize what they have done, and exclaim: "Woe for our sins; for the judgment and the end of Jerusalem draw nigh." The disciples are then sought for as likely to set fire to the temple; they therefore hide themselves and fast and weep until the Sabbath. The elders, seized with fear, beseech of Pilate that soldiers might be given to guard the tomb, and Petronius, a centurion, is sent with a military guard. Seven seals are impressed upon the stone and a tent pitched close by. A multitude of people then come out from Jerusalem to look at the tomb, and during the night, as two soldiers are watching, a great voice from heaven is heard, a great light is seen, and two men enter the tomb, the door of which rolls back of itself. The soldiers rouse up the centurion and their comrades, and from the tomb are seen emerging three figures of supernatural height, the head of one of them being higher even than the heavens, and a voice is heard saying: "Hast thou preached to them that sleep?" and from the cross which followed came the answer "Yes." Again the heavens are opened, and a young man descends and enters the tomb. The military guard is so distressed and alarmed that, leaving the sepulchre to take care of itself, they hurry to Pilate, tell him what they have seen, and affirm that "Truly he was the Son of God," upon which Pilate satirically reminds them that he had nothing to do with the death of Christ, but that it was their own sentence. He, at their earnest request,

commands the watch to keep silence. On the dawn of the "Lord's Day" Mary Magdalene, who from fear of the Jews had not offered her tribute of respect to the dead Christ, took her friends and visited the sepulchre. On their arrival the tomb is open, and, stooping down and looking in, they see a young man seated in it, who inquires of them: "Why are ye come? Whom seek ye?" He then announces the Resurrection to them, saying: "He is risen and gone to the place from whence he was sent."

On the last day of unleavened bread, when many were returning to their homes, "We, the twelve disciples of the Lord, mourned and were grieved: and each one grieving for that which was come to pass departed to his home. But I, Simon Peter, and Andrew, my brother, took our nets and went away to the sea; and there was with us Levi, the son of Alphæus, whom the Lord . . ." The sentence remains unfinished, and unless a happy discovery shall some day bring to light a complete copy of the Gospel of Peter, we must remain ignorant as to whether these sorrowing disciples ever met their risen Lord.

Such in brief is the outline of the fragment. In many respects it coincides with the canonical Gospels, and is evidently based upon them; while, on the other hand, there are many noticeable omissions as well as accretions in the Petrine version. Professor Swete considers that it "belongs to a class of writings which claimed to preserve the personal narrative of one of the Apostles"—of which writings there seem to have been many during the second century, emanating for the most part from the Gnostic sects.

The question which immediately presents itself to our minds is: How far did the early Church know of the Gospel of Peter, and did she recognise it in any way? The first to mention it is Serapion, Bishop of Antioch, whose episcopate began not earlier than A.D. 189 nor later than 192; the date of his death is quite uncertain, but he appears to have been still alive during the persecution of the Christians under Severus in A.D. 202-3. He addressed a pastoral letter upon the subject of St. Peter's Gospel to the Church which was at Rhossos. Apparently, when visiting that place, he found it disturbed by some strife which had been stirred up on the question of the use of that book in the public services. Borrowing a copy, and looking hastily through it, probably without suspecting any heresy lurking within, the good Bishop sanctioned its use. However, on his return to Antioch, detailed information concerning the contents of the book was sent to him, upon which he at once set off for Rhossos. It appeared that the Gospel had originated and was in use

among the sect of Christians known as the Docetæ,¹ whose leader was one Marcianus, and on careful perusal of its contents he found that the Gospel, though on the whole sound, contained certain additions which were not in accord with Catholic teaching. He then wrote a careful treatise upon the Gospel, a portion of which is quoted by Eusebius (H. E., vi. 12), and runs as follows:

“ We, brethren, receive Peter and the other Apostles even as Christ; but the writings that go falsely by their names we in our experience reject, knowing that such things as these we never received. When I was with you I supposed you all to be attached to the right faith; so without going through the Gospel put forward under Peter’s name, I said: If this is all that causes you ill feeling, why, then, let it be read? But now that I have learnt from information given me that their mind was lurking in some hole of heresy, I will make a point of coming to you again: so, brethren, expect me speedily. Knowing then, brethren, from others who used this Gospel, of what kind of heresy was Marcianus—I mean from the successors of those who started it, whom we call Docetæ; for most of its ideas are of their school—from them, I say, I borrowed it, and was able to go through it and to find that most of it belonged to the right teaching of the Saviour, but some things were additions.” Now, Serapion was a distinguished Bishop of the early Church, a controversialist and a man of letters, yet it is quite clear that the Gospel of Peter was unknown to him until he visited Rhossos. It is also evident that the use of the book had caused dissensions; moreover, it was not without difficulty that he procured a copy for careful study, so that, at any rate, at the close of the second century the Gospel was but in little use, and had not even been heard of at Antioch, which lay at no great distance from Rhossos. Eusebius is the next Christian writer who alludes to this Gospel; he mentions six works attributed to the Apostle Peter: one Epistle which he considers genuine, a second Epistle doubtful as to its being canonical, a Preaching, an Apocalypse and a Book of Acts—all of which he gives as uncanonical—and a Gospel which is heretical (H. E., iii. 3). Origen makes a passing allusion to the Gospel of Peter as being the foundation upon which those who believed the brethren of the Lord to be the sons of Joseph by a former wife based their theory. Jerome mentions a Gospel in enumerating St. Peter’s writings, to which he adds another work, “A Book of Judgment.” Between the second and the fifth

¹ From *δοκεῖν*, to seem. They held that Christ did not really suffer, but only appeared to do so.

centuries the Gospel of Peter is only mentioned by four writers, and in ancient lists of Biblical writings this book is conspicuously absent. All this points to the fact that the Gospel of Peter was neither widely known nor in common use in the early Christian Church. Rhossos, where it originated, lies on the coast near the Gulf of Iskanderûn, and was about thirty miles from Antioch, which was reached with difficulty on account of the configuration of the hills. At the time when Serapion visited it, it probably formed part of his diocese, though in A.D. 363 it formed the see of Cilicia Secunda, and its Bishop took part in the Council of Antioch. It was, in fact, an out-of-the-way place in the Diocese of Antioch.

In examining the Gospel of Peter from a critical point of view, the following facts call for attention :

It is, unlike the canonical Gospels, written throughout in the first person.

The writer appears to have had an intense hatred of the Jews, on whom the responsibility of the Crucifixion is thrown.

The fragment we now possess is evidently part of a whole Gospel, and not merely the story of the Crucifixion ; for there are allusions to the Twelve, the names and occupations of two of them are mentioned, and their connection with Galilee is also stated.

While the writer clearly insists upon our Lord's Divinity—He is throughout *ὁ υἱὸς τοῦ Θεοῦ* when alive, as He is *ὁ Κύριος* when dead—he at the same time gives utterance to distinctly Docetic opinions, with which he evidently was in sympathy. Is it possible that this Gospel was an attempt at a compromise with that sect ?

The basis of the fragment is, without doubt, the four Gospels, and, according to Professor Swete, "there is nothing in this portion of the Petrine Gospel which compels us to assume the use of historical sources other than the canonical Gospels."

Serapion says in his letter that, though the Gospel of Peter contained for the most part the right teaching of the Saviour, "some things were accretions." It was not so much that the real facts were suppressed and misrepresented as that statements were made which the Church, as the safeguard of canonical truth and doctrine, felt it her bounden duty to repudiate as unorthodox or unfounded.

Of these "accretions" the following are the most important :

- (a) Our Lord's immunity from pain during the Crucifixion.
- (b) His desertion by His "Power" when expiring.
- (c) His death being spoken of as an *ἀνάληψις* or "ascension," and not a "giving up of the ghost."
- (d) The sealing the sepulchre with seven seals.

(e) The supernatural height of the risen Christ and the attendant angels.

(f) The quasi-personification of the Cross.

(g) The intense hatred of the writer to the Jews, which is betrayed throughout the fragment.

The principal omissions in the Petrine fragment are :

(a) All the words from the Cross, except the cry: "My Power, my Power, why hast thou (or, thou hast) forsaken me."

(b) Christ's refusal to drink the gall and vinegar.

(c) The derision of priests and people during the Crucifixion, and the challenge to save Himself if He were the Son of God.

(d) The confession by the centurion, at the Cross, of Christ's Divinity.

(e) The piercing—after death—of the Lord's side.

(f) The absence of Nicodemus from the burial.

To sum up broadly the contents of this fragment of the Peter Gospel. It is about one-fourth longer than the average length of the canonical Gospels.

While evidently incorporating the substance of these Gospels, it gives many incidents which are not related in either of them, and also omits some of their statements.

On eight particular points the Petrine version is in accord with the Synoptists, and in twenty-two with one or more of the canonical Gospels.

There are only three statements made by all the Evangelists which are omitted in the fragment.

The coincidences throughout are numerous, and the use of the first, second, and the third Gospels is frequent, while the influence of the fourth, although traceable, is very faint.

There is not one single quotation from either the Old Testament or the Septuagint.

So far the Gospel of Peter is, on the whole, orthodox in tone; but in detail it has a distinctly Docetic tendency. Beyond the statement that Christ held His peace on the Cross "as feeling no pain," there is nothing in it at variance with the generally accepted doctrine of our Saviour's Passion; but at the same time it is clear that the tendency of the fragment would easily have led to heretical teaching. For this reason Serapion wisely forbade its use in the public services of the Church.

M. BRODRICK.



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

II.

IN our brief review of this subject we have first dwelt on the Paraclete Himself, His pre-Messianic work in the souls of men, the special objects of His Pentecostal effusion, and the outward tokens of His coming. We have recognised the unity of the outpouring, notwithstanding the fact that it was given in instalments. We have acknowledged the continuing nature of His advent, and that He is to abide with the Church to the close of the dispensation, sanctifying it, cementing its unity, using it as His instrument for the revelation of Christ to the world. The doctrine of the Spirit, embodied in the New Testament, soon became the subject of investigation, and awoke an interest in the Early Church which expressed itself in many a treatise and many a confession of faith. Though there has probably never been a time when this high doctrine has not been under discussion, certain periods have been especially full of the interest, and fruitful in the literature, of the subject. Three of these will claim our attention.

The first of these literary periods is the latter half of the fourth century, comprising the later stages of the Arian controversy. Athanasius, the earliest champion of the truth, died in 373, not without the happiness of knowing that a worthy successor had been raised up in Basil the Great, whose treatise "De Spiritu Sancto" remains to us as one of the great books of the Church. Then followed Gregory of Nazianzus, Gregory of Nyssa, Cyril of Jerusalem, Didymus, whose treatise on the Holy Spirit had a powerful influence upon three younger defenders of the truth—Ambrose, Jerome, and Augustine. After these came Epiphanius, Chrysostom, and Leo Magnus, the last of a devout and brilliant series of writers who employed their pens to maintain the faith once delivered to the saints. These were chiefly concerned with the theology of the Spirit, His true Deity, His personality, His place in the Godhead, and cognate aspects of truth, the definition of which grew continuously clearer as the attacks of heresy, growing bolder, called for more determined effort to ward them off. Their labours laid a lasting basis for the development of the doctrine of the Third Person. It was a great era, and its results, if not so spiritually edifying as some later writings, were invaluable. Later than these, but upon similar lines, came Fulgentius of Ruspe, who died in 533, and John of Damascus, the theologian of the Greek Church, who died

about 756. The unhappy and disastrous dispute concerning the Dual Procession, issuing in the schism between East and West, has left the Eastern Church, in its separate position, unprogressive in character and backward in devotion to the Spirit. The *Veni Creator* and other great hymns to the Spirit belong to the West.

The mediæval writers on the Holy Ghost appear to have dealt chiefly with His gifts. Aquinas and Bonaventura, both dying in 1274, and Bernardin of Siena (died 1444), are amongst the best-known names of that age.

The second period of special activity in the literature of the Spirit is covered by the seventeenth century, and more especially the latter part of it. The series of fifteen sermons, "On the Sending of the Holy Ghost," preached by Bishop Andrewes before King James I., between 1606 and 1621, are a precious possession of the Church of England. After him came, amongst others in this country, Donne, Barrow, Jeremy Taylor, the Puritans—Thomas Goodwin, John Goodwin, and John Owen, author of the famous "Pneumatologia"—with South, Bull, and Stillingfleet. This period, although not free from controversy, which, however, was not, as in the first period, concerned chiefly with the person of the Spirit, dealt largely with His work upon the human heart, and in this element of personal experience was an advance upon the fourth century.

But the Reformation stopped short of missionary enterprise, the very purpose, as we have seen, of the Pentecostal baptism; and to this fact may be ascribed the check to the Holy Spirit's work, and consequent spiritual deadness, of the close of the seventeenth and the former part of the eighteenth century in this country. Then followed the Evangelical revival, dating from 1736, which, beginning with home missionary effort amongst the ignorant classes of our own land, led, at the close of the century, to the institution of foreign missions, destined to reach so rapid an expansion and to exercise so important an influence, direct and reflex, upon our own century.

These considerations lead us directly to the third of the literary periods referred to, beginning with an early date in the present century, and still being continued. The first to revive the subject was Bishop Heber, in his Bampton Lectures of 1815, on "The Personality and Office of the Christian Comforter," in which he maintains that the promise of the Spirit finds its true fulfilment in the Scriptures—an interesting but inadequate view. There followed several sectional movements, which claim a brief mention as bearing upon the doctrine of the Spirit from their own points of view. The leaders of the Tractarian Movement, though they have left us various writings on the Spirit, are responsible for the influence they

have exerted rather from the attitude of their system towards the Spirit and His operations than from direct treatment of the doctrine. Their school, especially in its later developments, constantly tends to a substitution of what has been termed the "mechanical" for the spiritual; and on this side the danger lies. The Plymouth Brethren, apparently starting from a spiritual principle, have led their followers into an arid waste, from which vital warmth has departed. The very singular movement in London associated with the name of Edward Irving, in which a revival of the gift of tongues and other special miraculous gifts were aimed at, led to a discussion which, like the manifestations with which it was concerned, has left no special permanent effect upon the Church at large. In this respect this movement has followed the Anabaptist and Quaker movements of earlier periods.

After Heber, the next important contribution to the subject was made by Archdeacon Julius Charles Hare in his "Mission of the Comforter," a series of sermons preached in 1840 before the University of Cambridge. In a volume of very full notes he reviews the literature of the subject. In 1868 Oxford was again to the front, when Bishop (then Dr.) Moberly carried the doctrine a stage further in his Bampton Lectures already referred to, the Rev. A. Short having preached a similar course in 1846, under the title "The Witness of the Holy Spirit." Dr. H. E. Manning had in 1865 published his "Temporal Mission of the Holy Ghost," and in 1875 he followed this with the "Internal Mission," both written from the Roman Catholic point of view. Professor Swete's historical treatises, the "Early History of the Doctrine of the Holy Spirit" and the "History of the Doctrine of the Procession of the Holy Spirit," were published in 1873 and 1876 respectively. Archdeacon Hutchings, Professor Moule, Bishop Bickersteth of Exeter, and Bishop Webb have published useful devotional treatises. Among the Presbyterians, Professor Milligan, Professor Smeaton, Dr. Elder Cumming, and the Rev. T. Adamson have produced valuable Scriptural studies. The Rev. A. Murray, in addition to his own devotional writings, has printed a volume of extracts from W. Law. The Rev. E. W. Moore, the Rev. E. Boys, and many minor writers, have written devout and practical works for general readers. One of the best and most comprehensive books on the subject is the excellent little work of the Rev. C. R. Ball, published by the Christian Knowledge Society.

It is still true, no doubt, that comparatively few have devoted close study to this great subject, destined, as we may hope, to be a leading subject of the future. At the same time, the list of works dealing with it extends to upwards of

four hundred volumes, ancient and modern, and this cannot be said to comprise the whole number.

The tendency of to-day, however, is to return to the primitive conception of the doctrine of the Holy Ghost. That Divine Person seems to stand, at the door of the twentieth century, waiting to reveal Himself to the Church of Jesus Christ in a larger, fuller measure than ever before since Apostolic days. What lessons He may have for us, as we follow up His indications, we cannot fully forecast. But among the earliest and chiefest we may surely anticipate the following—can any of us say that we have as yet mastered them?

1. First, the lesson of individual sanctification. This is the lesson that each soul must learn for itself, however it may be learned in sympathy with others—the consecration of all we have, of all we are, the absolute gift of the heart to Christ, followed by God's sanctifying seal, an internal work, ever deepening, ever widening, with the Holy Spirit's flow.

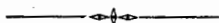
2. Next, the lesson of Christian unity, the corporate life of the Spirit-bearing Church. The time is surely coming when we shall no longer be content with a divided Christianity, when we shall see that the life of the Vine, the life of the Body, is one, and that the Administrator of the kingdom of God on earth cannot act effectually in a commonwealth divided by faction nor in the baptized schism of a mere agreement to differ. We shall be joined together as "one stick" in His hand, and then, like Aaron's rod, shall bud forth into manifested life, and bear fragrant flowers and mellow fruit.

3. Again, there will be the hard-learned lesson of Sacramental grace. In the midst of the strife and controversy which now inevitably surround this sacred topic there lies an innermost shrine of truth. To reach this, if indeed we may be so blest, will bring us a new and deeper view, a fuller, richer experience. The true theory of the Sacraments, the clue that will at last put a period to controversy, the secret of the conscious reception of the fulness of the grace that is in them, lies along the path of the doctrine of the Holy Ghost.

4. Lastly, there will be the lesson of successful aggressive warfare upon the kingdom of Satan. The old waste places round about the Church at home, the dry and stony wilderness of heathenism abroad, will assume a new meaning and put forth a new claim for us, when the power for united Christian testimony and endeavour has been realized by us, as it was realized by Apostles under the kindling and illuminating fires of Pentecost. The forts of folly will shake before

the Church; the ramparts of idolatry will fall, as did the walls of Jericho before the invisible Captain of the hosts of Israel, when once the Holy Ghost is truly understood and received among us. This is the focal centre which as yet we have not found, the missing link of Christendom. In the unhindered ministration of this Divine Paraclete we shall gain a deeper knowledge, a truer experience of Christ—a tenderer, more long-enduring love for one another and for all who are called by the One Name. By this supernal gift we shall receive a more perfect equipment, enabling us to issue forth against the hosts of evil that threaten us at home and the vast and massing legions of heathen humanity dumbly waiting our attack in the benighted continents where lies the future of the war of God. It will be the healing of our wounds, the crown of our labour, the victory whereby we shall overcome the world. For the Spirit of God has not come, as some imagine, to supply the place of an absent Christ, but to cause that He shall be evermore present with us. This alone can illuminate those two sayings of Christ, each so tender, yet so hard at first to harmonize: “It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you.” “And, lo, I am with you alway, even unto the end of the world.”

A. C. DOWNER.



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

CHARLES MANNERS-SUTTON (*continued*).

WE had last month the beginning of the Church Missionary Society, on Friday, April 12, 1799. Its first thought was for Africa, “the blood-stained coast upon which English traders were still carrying on the accursed traffic in slaves;” but other fields almost immediately opened to their vision. The first measure taken was a grant of money to the Cambridge Professor of Arabic to produce the Scriptures in that language. But men for missionaries were not forthcoming. At the anniversary meeting in 1802 not a single man had been engaged; yet the founders did not lose heart. In the course of that year two candidates were obtained from Germany, and one brilliant Englishman, Henry Martyn, offered his services. He was a Senior Wrangler and Fellow of his College. Simeon wanted him to go to India, but the East India Company would not hear of a missionary. Nevertheless, an appoint-

ment was found for him as a "chaplain," and he sailed for India in 1805, worked hard for six years, then journeyed to Persia in failing health, and died there October 16, 1812; at the age of thirty-two. "God measures life by love." That young man was one of the greatest of missionaries. The influence of his name and character remains to this day, beautiful and inspiring.

On its tenth birthday the society had only sent forth five missionaries; but all five died at their posts. To-day the same society's goodly roll numbers two thousand. Let us not forget, however, the difficulties of travel in those days. It took the first party of missionaries seven months to reach Sierra Leone, by no fault of their own, and the voyage and the detentions together cost the society £534.

It was a memorable day in Manners-Sutton's life when he consecrated Thomas Fanshawe Middleton as first Bishop of Calcutta (May 8, 1814). There had been much difficulty. The East India Company had resolutely set its face against missions, but Wilberforce and his friends had not ceased to dwell upon the duty of ministering at least to our own kinsfolk there. Great statesmen had conquered India and were governing it, but the clergy acting as army chaplains were poor and unlearned men, and they were *only* army chaplains. Not one had been suffered to attempt conversions. But the Christian statesman so far succeeded when he obtained this consecration. Still the new Bishop was only a Chaplain-General in Episcopal Orders, and "his position was one of limited authority, unique probably in the whole scope of ecclesiastical history."¹ The letters patent set forth that the Bishop of Calcutta was "subject to such power of revocation and recall as is by law vested in us and our successors." He was to be subject to the Archbishop of Canterbury. And to our day this so far remains, that the holders of the three sees of Calcutta, Madras, and Bombay are paid by the Government and appointed by the Crown. What changes have been forced on the Church in India in the course of years by changed circumstances we shall see in future chapters; but the law remains the same.

Bishop Middleton died in 1822, and the same Archbishop as before consecrated his successor, Reginald Heber, after a vacancy of eleven months. After his death (April 3, 1826) there was again a long delay. On June 3, 1827, Manners-Sutton consecrated the third Bishop of Calcutta, John Thomas James, who held the see only two months over a year, dying exactly a month after the Archbishop.

Another noticeable episcopal consecration by this Arch-

¹ "The English Church in Other Lands." By Prebendary Tucker.

bishop took place at Lambeth on May 19, 1816. We have already had occasion to name the first Colonial Bishop, Charles Inglis, who was made Bishop of Nova Scotia, August 12, 1787. His see included all the British possessions in America, from Newfoundland to Lake Superior, an area about three times as large as Great Britain, and the total number of his clergy was twenty-four. He laboured for twenty-nine years, but was partially relieved by the foundation of the see of Quebec, for which Jacob Mountain was consecrated at Lambeth, July 7, 1793. But, notwithstanding this relief, the Bishop was never able to visit Newfoundland, which never saw a Bishop till Robert Stanser was consecrated for it (as referred to above), May 19, 1816. "Newfoundland," writes Prebendary Tucker, "which has never been amalgamated with Canada either for civil or ecclesiastical purposes, but remains outside the Dominion under its own Governor and outside the Provincial Synod, its Bishop holding missions direct from the see of Canterbury, is an island about the size of Ireland. It has been described as 'a rough shore with no interior.' There is not a human habitation beyond the immediate neighbourhood of the coast, which, with its endless succession of coves, inlets, and bays, enveloped very often in mist and fog, gives a home and harvest-field of water to a race of pious and hardy fishermen."

Before leaving this point it may be interesting to the reader to have a complete list of Bishops consecrated by Manners-Sutton, seeing that several of them will be within the recollection of many readers of this paper. I take them from Bishop Stubbs's "Registrum Sacrum": Bathurst (Norwich), 1805; Moss (Oxford), 1807; Luxmoore (Bristol, afterwards successively Hereford and St. Asaph), 1807; Goodenough (Carlisle), 1808; Mansell (Bristol), 1808; King (Rochester), 1809; Sparke (Chester, afterwards Ely), 1810; Jackson (Oxford), 1812; Law (Carlisle, afterwards Bath), 1824; Howley (London, afterwards Canterbury), 1813; Parsons (Peterborough), 1813; Murray (Sodor and Man, afterwards Rochester), 1814; Ryder (Gloucester, afterwards Lichfield), 1815; Legge (Oxford), 1816; Marsh (Llandaff, afterwards Peterborough), 1816; Van Mildert (Llandaff, afterwards Durham), 1819; Kaye (Bristol, afterwards Lincoln), 1820; Carey (Exeter, afterwards St. Asaph), 1820; Bethell (Gloucester, then successively Exeter and Bangor), 1824; Carr (Chichester, afterwards Worcester), 1824; Blomfield (Chester, afterwards London), 1824; John Inglis (Nova Scotia), 1825; Jenkinson (St. David's), 1825; Stewart (Quebec), 1826; Sumner (Llandaff, afterwards Winchester), 1826; Lloyd (Oxford), 1827; Gray (Bristol), 1827; Percy (Rochester), 1827; Copleston (Llandaff), 1828.

As we have already seen, Archbishop Manners-Sutton did not take very kindly to the newly-formed religious societies. He favoured the High Churchmen, and when we speak of these we have to remember that, excluding minor differences, there were two distinct classes of them: there were the men of earnest piety, who revered the principles of Laud and Andrewes and viewed the narrowness and the iconoclasm of the Roundheads with disgust, men who loved the Prayer-Book, its calmness, reverence, moderation; and there were also the old-fashioned Church-and-King men, who liked their snug parsonages, were (at all events, a good many of them) benevolent towards their parishioners, were not backward at sending some of the port of which they themselves were so fond to the sick, and wondered with mingled pity and contempt at those who went off to the conventicles. Fielding's novels give us a very vivid description of the many classes of Churchmen, as instanced in such portraits as Allworthy, Thwackum, Adams, Trulliber. It is but fair to our Archbishop to say that the High Churchmen whom he gathered about him as his personal friends were learned, pious, faithful members of the school. Perhaps I may be excused for mentioning that I myself have received personal kindnesses from all of these—Archdeacon Bayley, Christopher Wordsworth (whilom Master of Trinity), Joshua Watson, John Lonsdale (late Bishop of Lichfield)—and I have felt ever since that it is an honour to be remembered that I have had kind words from each. One and all bear honoured names in the records of the Church of England. But one of them wrote a severe pamphlet against the British and Foreign Bible Society because it made common cause with Dissenters, and thus in his opinion threatened to undermine the dignity and order of the Church and her worship. It is said that when Manners-Sutton parted with Middleton after consecrating him as Bishop of Calcutta, he charged him: "Now, my Lord Bishop, you will not forget that you will do all in your power to put down *enthusiasm*." He was thinking, of course, of the fervid harangues of Whitfield, of the imitation of them which was gaining ground, of the prominence which was being given to excitement of feelings as against moral exhortations.

But as time went on, and under the influence of Episcopal order and the Church Liturgy irregularities of "enthusiasm" toned down, a great change was observable in the attitude of the Church parties. Old easy-going, high-and-dry men became aware of the good which the young enthusiastic men were doing, and how people previously careless came together to hear them, and it became common for the old-School rectors to seek out young Evangelical curates, who in turn

learned something of the noble traditions embodied in the history of the National Church. This mutual co-operation rubbed off differences, and this prepared the way, the Jacobite novels of Scott helping on, for the High Church revival which will come before us in the next Episcopate.

Before we close the life of this Archbishop we must not omit another record, not of any development of religious doctrine, nor of controversy, yet one of considerable interest to our Ecclesiastical archæology, a record which, so far as the Archiepiscopate is concerned, begins and ends in the nineteenth century—I mean the occupation of Addington Park as the Archbishop's residence.

Addington Hills are a continuation of the Kentish North Downs, and present a striking appearance from the Croydon valley and from the terrace of the Crystal Palace, their sides clothed with heather and their summits crowned with pine-woods. In the days of William the Conqueror there were two manors at Addington, one held by "Tezelin the Cook," the other by "Albert the Clerk." That of Tezelin was held by "right of serjeanty." He and his heirs were bound at every royal coronation to furnish a dish in an earthenware bason (*olla lutea*), made of "almond milk, brawn of capons, sugar, spice, chicken parboiled and chopped." No doubt the duty was fulfilled; we shall see proofs of it immediately. Tezelin's descendants in the reign of Richard I. had narrowed down to two girls. One married Fitz-Alwin, son of the Lord Mayor of London, and died without issue. The other married one Robert Aguillon, who thus became Lord of Addington. His line continued until 1292, when once more there was no descendant but a girl, who married Hugh Bardolph. His descendant joined Northumberland's rebellion against Henry IV. (see Shakespeare), and was put to death. His mangled remains were buried at Addington. I have never been able to discover whether the estate was then forfeited, but in the middle of the fifteenth century it belonged to one William Uvedale, the namesake, probably a relative, of the patron and benefactor of William of Wykeham. Uvedale sold it to John Leigh of the neighbouring village of Chelsham in 1447, and it remained with the Leigh family into the middle of the eighteenth century. Leigh also bought subsequently the other manor, that of Albert the Clerk, which had for a while come into the hands of the Templars, and afterwards of the Hospitallers. The Leighs built a new mansion on their first manor; the other was turned into a farmhouse, and afterwards pulled down, but the site is quite discernible still.

The Leigh family have an interesting history of their own, though it has no claim to a place here. The Church is full

of monuments to them, and there is a yearly dole to the poor of the parish left by the husband of a member of the family, as a memorial of his having defeated a roguish apothecary at Bromley who tried to rob his wife. This wife afterwards sold Addington Manor to Barlow Trecothick, who was Lord Mayor of London at the time of the Wilkes riots. One mean action of his, I think, deserves to be registered. The Leighs had been buried in a large vault under the Communion-table of the church. Mr. Trecothick had all their coffins broken up, and the bones piled together in a compact heap on the south side of the vault and walled up, and the rest of the space thus cleared he reserved as the burial-place of his own family. The old parish clerk and I once made our way into the vault, and found it thus. There were several beautifully-wrought coffin-plates thrown higgledy-piggledy amongst the bones. This Alderman Trecothick pulled the old manor-house down. The cellars are still intact; I have talked to a man who has been through them. The alderman built the present residence.

In 1803 the Trecothicks sold Addington to a Mr. Coles, a West Indian shipbroker, who was ruined by the troubles in Jamaica, and obliged once more to sell it. Meanwhile Archbishop Moore, finding the old Archbishopal Palace at Croydon "unhealthy," obtained Parliamentary power to sell it and to found another palace on the hill above, on the spot now called Park Hill. But he died before carrying out his project, and in 1807 his successor bought Addington instead, manor, rectory, and advowson, and made this the Archbishopal residence. He lived here a good deal. His successor, as we shall hereafter see, made large alterations. I found only three memorials of Manners-Sutton at Addington, to which I added a fourth. First there is his signature to his daughter's wedding. She married a Colonel Crofts, who thereupon retired from the army on half-pay, took Orders, and was loaded with preferments by his father-in-law—a canonry, archdeaconry, many livings, and the registrarship of all wills made in England and Wales. He died late in the "sixties," at his living at Saltwood, Kent. He never printed a sermon or charge, but there is no evidence that the world is poorer in consequence. His sole contribution to literature is a treatise in a floral magazine on a plant which he had cultivated in the American garden which he had made at Saltwood, and which his successor found a "white elephant."

The second memorial is a fine cedar which the Archbishop planted in the park on the occasion of George III.'s Jubilee (October 25, 1810), and there is a marble pedestal close by with a graceful Latin inscription from the pen of his chaplain,

John Lonsdale. The third is his obituary monument in the church, of which a word presently. And the fourth, which I supplied, is his portrait in the vestry. I placed it there with all his successors up to the time of my own incumbency. I showed this portrait to an old man, since dead, who remembered him. "Who is that?" said I. "That's Archbishop Manners-Sutton," was the reply; "and that's the very coat he used to wear—well, to be sure!" The said coat is a long surtout, buttoned up to the throat, with a collar rolled back all round, not a bit like a modern Bishop's garment. The same man told me that the Archbishop, as he rode through the lanes, used always to throw a shilling to every boy that capped him; and my informant said that when he saw the good Prelate ambling along, he would cut off corners so as to run and meet him and get the bounty.

Those who knew the Archbishop intimately had a very deep veneration as well as affection for him. Joshua Watson's opinion must always be held in respect by those who knew what faithful work he did for the Church, and this is what he says of him: "Seldom has any Primate presided over the English Church whose personal dignity of character commanded so much deference from his suffragans, or whose position was so much strengthened by their concordant support." The Archbishop sometimes spoke in the House of Lords on ecclesiastical matters, but, so far as I have found, only once on any other. When the proceedings against the unhappy Queen Caroline were brought to an end, the Archbishop took the opportunity of saying that he could not have any respect for her, or regard her as his Queen. He very earnestly opposed Roman Catholic Emancipation, but was in favour of recognising the claims of Protestant Dissenters. He died at Lambeth on July 21, 1828, and was buried eight days later at Addington, under the vestry, now the organ-chamber. In the same vault is buried his son, afterwards Speaker of the House of Commons and Viscount Canterbury. The funeral service was said over the Archbishop by John Lonsdale, who was his favourite chaplain, and who wrote the epitaph which appears on a very simple marble slab, without any sort of decoration, on the north wall of the church. The first words run: "Haud procul situs est Carolus Manners-Sutton." The first time I took Archbishop Tait round the church he remarked on that: "An odd expression, *situs*." I replied that the inscription was written by Bishop Lonsdale. "Was it?" he said; "then we may depend upon it that *situs* is right. Lonsdale was probably the best master of Latin of our time." And some years afterwards I repeated this conversation to Archbishop Benson. "Oh yes," he said, "*situs* is quite right."

From that day onwards all the successors of Manners-Sutton were buried at Addington until Benson broke the record. He was buried in Canterbury Cathedral, the next after Cardinal Pole; and a few weeks later Addington passed away from the see, and was sold to a layman. The portrait of his Grace which is in the Guard Room at Lambeth is by Sir Thomas Lawrence.

It must not be overlooked that this Archbishop was a munificent donor to the Archiepiscopal library at Lambeth. The "Manners-Sutton MSS.," comprising no less than forty-three volumes, include a splendid collection of manuscripts of the New Testament in Greek, Syriac, Arabic and Armenian, which proved of much use in the last New Testament revision.

I shall mention also that I have found amongst the State Papers several notices of the presentation by the Leigh family of the dish of meat at the Royal Coronation, as the condition of their tenure of Addington, and that at the last Coronation banquet held in Westminster Hall, that of George IV., Archbishop Manners-Sutton is named as presenting his.

W. BENHAM.



ART. VIII.—RECENT BIOGRAPHY.

THE late Mr. Childers¹ belonged to a type of Churchman of whom, perhaps, too little is made. It is the fashion in some quarters to assume that all members of the English Church are very much of one mind in regard to such questions as the Church's right to her endowments, and the principles on which those endowments should be distributed. It may be a good thing for us now and then to meet with the Life of one who, although firmly attached to the English Church, held in regard to her property views which are commonly identified with the principles of the Liberation Society. It is the more important because we are, as a matter of fact, so ignorant as to the real feelings of the electorate on these subjects. There are those who hold that a wider diffusion of some knowledge as to the history of the Church, and the sources whence her endowments have been drawn, has led to the electorate being steadily diverted from what once seemed

¹ "The Life of the Right Hon. Hugh C. E. Childers, 1827-96." By his son, Lieutenant-Colonel Spencer Childers, C.B. Two volumes. London: John Murray.

a growing regard for the Liberationist position. On the other hand, it is said that amongst the thoughtful members of Church congregations there is a manifest tendency to think that the Church's connection with the State is dearly purchased at the price of her endowments, and that the loss of those endowments would be more than compensated for by the increased power which the laity would acquire in a dis-established and disendowed Church. Without stopping to ask which of these opinions may be the truer, it may fairly be said that we have no sure guide as to the opinions of the vast majority of the electorate on these matters. Experience does, however, warrant the suspicion that, if they ever came up at a General Election, they would be very largely decided, not on their merits, but on their relation to some other political issues with which in all probability they would have no real connection. Under the circumstances, therefore, we must feel a debt of gratitude to Lieutenant-Colonel Spencer Childers for showing us in this interesting Life of his father what the views of the late Mr. Childers were in regard to the endowments of the Church and the Church's connection with the State.

Mr. Childers was born in 1827, and brought up amongst the Evangelicals. His father, a clergyman, was the second son of Colonel Childers of Cantley, by the youngest daughter of Lord Eardley. Huguenot blood was in his veins, together with that of the Portuguese Jew, Sampson Gideon, the financial adviser of Walpole and Pitt, whose son took the name of Eardley on inheriting an estate. Mr. Childers was sent to school at Cheam, where he showed signs of boyish devotion, but where the religious instruction was rather homiletical than exact or really edifying. Much of his early education was, however, carried on in the course of Continental travel, and an early acquaintance with the life of other countries, coupled with his Colonial experiences, may have done much to colour and form his Church views. On going up to Oxford Mr. Childers was entered for a time at Wadham, but the Head making some difficulty over his transfer to Merton, he was removed to Trinity, Cambridge. He took a fair degree, fell in love, and resolved to marry and seek his fortune in Australia.

The gold discovery had not then been made, and the decision on the part of a young man of good family to emigrate was most unusual. To people of his own rank it must have seemed a kind of voluntary ostracism as foolish as it was likely to be calamitous. But the courage and enterprise of the young people were fully vindicated. They went to Melbourne without the prospect or promise of employment, but took with them letters which speedily

paved the way to prosperity. The discovery of gold changed the whole circumstances of the Colony, and in a few years made the young emigrant a highly-paid official. He reached Melbourne at twenty-three. For a short time he was Inspector of Schools at a small salary; but at twenty-seven he was Collector of Customs at an income, with allowances, exceeding £2,000. He was a member of the first Victorian Cabinet, and six years after landing in the Colony he set sail for home as its Agent-General. Mr. Childers had been of some service to Bishop Perry and the infant Church in Australia, and it is fairly certain that what he saw of the Colonial Church and of Colonial affairs in general led him to regard with less anxiety the attacks on the Church, which so often formed a conspicuous place in the party statements of those with whom he was politically allied. Colonial life seems to have two strongly contrasted effects on men in regard to their views of the Church's position at home. Some, like Mr. Childers, learn from them to sit more loosely to endowments and State associations. Others declare that the conditions of Colonial Church life only make them realize more and more fully the advantages of possessing endowments.

But whatever the influence of the Colonies on Mr. Childers, it did not lead him to take on his return home any prominent part in the Church's affairs either in or out of Parliament. He obtained a seat at Pontefract, and, whilst giving attention to commercial topics, made his way steadily in the House of Commons. Lord Palmerston put him into office as a Junior Lord of the Admiralty, and in 1868 Mr. Gladstone gave him the First Lord's place. At this time the fate of the Irish Church was watched with keen interest by Mr. Childers, but he was, of course, in sympathy with Mr. Gladstone's policy. In a letter to a correspondent he stated his views in regard to Church and State on both sides of the Irish Channel:

"The Church of Ireland has fallen because she has utterly failed in her mission, and is a mere garrison political institution, under the guise of a branch of the English Church, capable of no religious energy or development, except towards the narrowest form of Puritanism. Happily the last thirty years have seen the opposite movement (the most opposed to Puritanism, at any rate) in England, and with this a revival of broad popular tendencies to social action, and a spirit of inquiry most favourable to the real doctrines of the Church. To my mind, this vitality shows that the Church is quite capable of far greater self-government, such as the Establishment in Scotland, or our own Church in those Colonies where the State is connected with it, enjoys. But with this must go a revolution in the treatment of the revenues of the Church, and the admission of the laity to a *proper* share of her government. I firmly believe that, if this is done, if the reasonable latitude which *all* laymen would like to see within the Church is given, if her revenues are distributed on the principle that her ministers receive "stipends," not "bene-

fices," and if the laity are admitted to their share of administration, the warning of the Irish Church will strengthen, not weaken, you. But if you are to be brought up with some theory of Church and State, or of Church government unintelligible in the nineteenth century, and if the present fear of development continues, and you hug the very chains which stop your growth, merely offering the passive resistance of *non possumus* to reform, and all the while allow these farcical parodies of Romanism to bring you into ridicule, you must take the consequences."

Although Mr. Childers mingled with the most interesting political figures of his time, this book has little to tell us about them. The diary of the second Mrs. Childers gives us, however, a pleasant glimpse of the late Mr. Gladstone and his dinner-table conversation. It can hardly be called small talk.

"He went on to speak a good deal about Eton, and of its being, as he called it, quite a pagan school at that time, though he said that there were five boys just above him all of whom were very religious, and became in after life extremely good, and some of them very distinguished men. Amongst them were Selwyn, Bishop of New Zealand, and Hamilton, Bishop of Salisbury. He spoke with great praise of the old religious customs being kept up, such as the going to chapel, and told me that it had been the Eton etiquette to take your Prayer-Book with you to Church on Sunday, but not on week-days. A poor new boy who arrived on a Saturday took his Prayer-Book to chapel with him, and the other boys called him a Methodist; he thought he wouldn't be called a Methodist, so the next day, Sunday, he went to chapel without his Prayer-Book, and the boys called him an Atheist. Mr. Gladstone spoke with great pleasure of going down to Eton (as he generally does once a year) to give a lecture on Homer; and he said how interesting it was to feel that you were speaking to boys who were destined, probably, some of them in future years to play a great part in the history of their country. And, as he said this, there came that strange, far-away look into his eyes, as if he was looking down the vista of coming years into futurity. Mr. Gladstone then asked me a good deal about Cardinal Manning, and whether I remembered the opinion generally held of him when at Chichester; and said that he supposed no one had done more harm to the Church than he had done, owing to the great influence he had over many minds."

In 1880 Mr. Childers was made War Minister. In his endeavour after army reform he had a good deal of correspondence with Lord Roberts, whom he invited to the War Office as Quartermaster-General. Lord Roberts's reply is, in view of subsequent events, worth recalling. He said:

"The offer is a most tempting one; I have a great longing to take a part in the administration of the Army, and to be initiated into the working of the War Office; but as you are kind enough to give me the option of refusing the appointment, and to tell me that my doing so will not prejudice me in the eyes of the Government, I have come to the conclusion that it would not be prudent for me at present to give up my appointment in India."

Mr. Childers agreed with Mr. Gladstone's sudden resolve to concede Home Rule, and shared with him the sorrows of

exclusion from office. He ceased, in fact, to be a conspicuous politician, and at his death in 1896 was almost forgotten. He did not in mature years change his attitude in regard to the Church, and he put forward at the Manchester Church Congress of 1888 some sweeping proposals in regard to Church finance. His view as to the property of the Church was stated quite clearly to a correspondent in the following terms :

"You ask me," he wrote, "a question which has been the subject of controversy for centuries. I can only give you my individual opinion, which is that 'Church property is public property.' To your inquiry, therefore, whether 'the Church is maintained at the expense of the State,' I should reply that, in my opinion, it is. To your further inquiry, whether 'the Bishops and clergy are paid their salaries out of the Imperial Treasury,' I should reply that they are not, with the exceptions to which you refer (prison chaplains, and those of the Army and Navy). But with reference to your last words (whether any money is paid out of the public purse in support of the Established Church), the 'public purse' contains and pays away much that is not appropriated by votes of Parliament. Whether Bishops and clergymen receive their stipends from glebes, or from the Ecclesiastical Commissioners, or from Parliamentary appropriations, they are, to my mind, equally supported from the public purse."

These are opinions which we are more accustomed to hear from the Church's determined opponents than from one of her own sons; but as we have no means of knowing how far they may prevail within the Church, the reminder that they do exist cannot be unwelcome. Forewarned is forearmed. In any case, this Life was worth writing, and it well repays the reader's attention.

A diplomatist's reminiscences should always be worth reading, and Sir Edward Malet's¹ are no exception to the rule. He chooses to set them before the world in a light-hearted way, by means of an imaginary interviewer. The device may have its value in enabling the diplomatist to discuss serious affairs in an off-hand fashion; but it may be doubted whether most people would not have preferred to dispense with the artifice. Any man who sits down to write his Recollections is allowed to be as garrulous and as inconsequent as he pleases. He may pass from place to place and person to person without regard to chronological or any other order. His business is to interest people, and, so long as he does this, his methods are of very minor importance. Sir Edward Malet spent his working life in the diplomatic service, and had the good fortune to take part in the making of much history. He chats with equal facility and with equal interest about diplomatic life on both sides of the Atlantic,

¹ "Shifting Scenes; or, Memories of Many Men in Many Lands." By Sir Edward Malet. London: John Murray.

and many of the great figures of the nineteenth century cross his pages. The Emperor Frederick, Bismarck, Thiers, Abraham Lincoln, General Gordon, Lord Lyons—these are a few of the personages of whom he writes. On the whole, his book tends to increase the reader's respect for the diplomatic service. It shows us how serious are the responsibilities which fall upon the representative of a great nation, how often the personal character and resolution of that representative helps to decide a situation, and how varied are the anxieties which have to be sustained. An excellent example of the debt nations may owe to their representatives is furnished by Lord Lyons's action in regard to the case of Messrs. Slidell and Mason, the Confederate representatives taken by a Northern warship from a British mail-steamer during the Civil War.

“Unless the United States Government consented to surrender Slidell and Mason by the evening of a certain day, Lord Lyons was directed to break off relations and leave the country. The clock struck the hour, the surrender was refused, but Mr. Seward, the Secretary of State, said to Lord Lyons: ‘Give me twelve hours more.’ Lord Lyons consented. During those twelve hours, from six in the evening to six in the morning, William H. Seward—all honour be to him!—wrestled with his colleagues and overcame them. At six on the following morning Lord Lyons received a message to say that the Confederate envoys would be given up.”

In contrast with this we may place one of Sir Edward Malet's many reminiscences of the Franco-German War. The British Embassy took up temporary quarters at Tours. The ambassador went to inspect the château which had been offered for his accommodation, but forgot some precautions highly desirable at a time of so much tension, and in the face of the French chronic suspicion of spies. As a result, the visit issued in a little comedy, which, with a diplomatist of less self-control, might have been converted into an international tragedy.

“On returning to the gate at which we had entered, a truculent sergeant demanded our business. We explained that we had been admitted by the officer in charge only a short time before, but he would have none of it. We gathered that the guard had changed at noon, the officer had disappeared, and had apparently omitted to mention our existence. We were quickly brought to recognise the mistake we had made in refusing his offer to send one of his men with us. The terrible sergeant had the spy mania. He surrounded us with a guard, and marched us through the little town to the military *poste*. By the time we got there most of its inhabitants, big and small, had gathered round our procession, and the grim word *espions* was murmured in a crowd.

“Was ever an ambassador in such a predicament? Visions of street boys bawling through the streets of London; awful headings in the evening newspapers rose in our imaginations: ‘International Outrage!’ ‘The British Ambassador arrested as a Spy!’ ‘Marched through the Town like a Felon!’ ‘Meeting of the Cabinet!’ ‘Crisis Imminent!’ We

whispered these pleasantries among ourselves when out of the ambassador's earshot."

Happily, the Mayor saved the situation. Of the personages of that period, Sir Edward Malet speaks of no one with greater feeling than of the Emperor Frederick, who, he says, "had about him something which we are wont to associate with the mythological heroes of the dim past, with the time of the twilight, of the gods' gentleness, strength, and courage blended, as in the heroes of whose lives nothing but these qualities descend as an inheritance. His death was like the passing of Arthur or the withdrawal of Lohengrin." Of General Gordon there are one or two very curious glimpses. But the whole book is full of interest, and should be read by all who care for sidelights on modern political history.

Amongst the officers killed in the reconnaissance to Koodoosberg Drift, by which Lord Roberts occupied the attention of the Boers whilst preparing for the dash on Kimberley and Bloemfontein, was Lieutenant F. G. Tait, of the Black Watch. He had been wounded at Magersfontein, where officers and men had been killed all round him; but the bullet which hit him at Koodoosberg Drift passed through his heart. Perhaps no one who has fallen in this war was more widely regretted than F. G. Tait. He was the finest amateur golfer of his day, and was universally known where that game is played as one of the most charming men who have ever used a club. It was but natural, therefore, that there should be some account of his life, and Mr. J. L. Low's book¹ exactly supplies the need which must have been very generally felt. The narrative is fairly divided between the athletic and the military side of F. G. Tait's life, and is equally admirable in its treatment of either.

The story of F. G. Tait is the account of one of those bright, manly, and simple-minded characters which, in an age of self-advertisement and self-seeking, it does one good to meet. The extraordinary admiration so widely felt for him shows, says Mr. Andrew Lang, "the power that an amiable personality, coupled with honesty and simplicity of character, may, almost unconsciously, wield over many men."

F. G. Tait was the son of Professor Tait, of Edinburgh, who in his day was Senior Wrangler and First Smith's Prizeman at Cambridge. He was born at Edinburgh in 1870. Mainly on the advice of Bishop Sandford, he was sent to Sedbergh School.

¹ "F. G. Tait: A Record. Being his Life, Letters, and Golfing Diary." By John L. Low. With an Introduction by Andrew Lang. London: J. Nisbet and Co., Limited.

He tried for Sandhurst without success—the abilities of a Senior Wrangler are not hereditary—but afterwards entered it as a University candidate from Edinburgh. In 1890 he was gazetted to the 2nd Battalion of the Leinster Regiment, and four years later to the Black Watch. He was a keen soldier, admired and liked by his brother officers, whilst the men were devoted to him. One of them, writing to his mother, thus describes Tait's death at Koodoosberg :

“ I got down beside our officer, Lieutenant Tait, on his right hand. He said : ‘ Now, men, we will fight them at their own game.’ That meant that each man was to get behind a rock, and just pop up to fire and then down again. And we found it a good way, for we were just as good as they were at it, and we did not forget to let them know it either, for whenever one showed himself down he went with half a dozen bullets through him. After firing for about half an hour, the Boers stopped firing, and the order was given not to waste our shot. Lieutenant Tait's servant came up with his dinner, and he asked me if I would like a bit of dinner, and I said I would, and thanked him very much. He gave me and another man half of his dinner between us. Little did I think when we were joking with one another that we were helping him to eat his last dinner. Just as we finished, he said : ‘ I think we will advance another fifty yards, and perhaps we will see them better, and be able to give it them hot.’ We all got ready again, and Lieutenant Tait shouted : ‘ Now, boys !’ We were after him like hares. The Boers had seen us, and they gave us a hot time of it. But on we went. Just as our officer shouted to get down he was shot. I was just two yards behind him. He cried out : ‘ Oh ! they have done for me this time.’ I cried up to him : ‘ Where are you shot, sir ?’ And he said : ‘ I don't know.’ He had been shot through the heart, and never spoke again. Just a minute afterwards I was shot through the leg and dropped.”

This volume throws little light upon the religious side of F. G. Tait's character, although we learn incidentally that, in common with a good many other people, he disliked long sermons. But it is good, nevertheless, to read the book. Outdoor games are a part of our national life, and greatly influence the national character. It is well that those who are in the front rank of their exponents should be men of the manly, upright, modest, and kindly nature of F. G. Tait.

Of course, this volume will most keenly interest those who are golfers. In recent years golf has been so much taken up by the clergy that they are likely to figure largely amongst its readers. I know it is occasionally held that clergy need no recreation, and should indulge in no pastimes. But whilst so many clergy, eminent no less for their personal piety than for their great parochial industry, play golf the game is not likely to be placed in the index of pursuits prohibited to the clergy. They will find that Mr. Low, himself a player of distinction, gives in chapter vii. a very careful account of Tait's style and peculiarities as a golfer. To many this, with its excellent

snapshot illustrations, will be the most interesting chapter in the book. Others may be drawn rather to the South African letters, with their side-lights on the war. But few men who have any sympathy with the athletic side of English life will find the whole book wanting in attraction for them. The profits of its publication are devoted to the Black Watch Widows and Orphans' Fund, so that the purchaser, whilst pleasing himself, is helping a most worthy cause.

H. C. L. STOWELL.

The Month.

THE *Birmingham Gazette* opened the month of April with a rumour that the Bishop of Worcester had resolved to resign. Dr. Perowne has been ordered by his doctor to take some months' rest, and at his age resignation, deeply as many would regret his retirement, would not seem unnatural. Indeed, there are several prelates by whom the stress of diocesan work in these contentious times must be sorely felt. The oldest of the Bishops and Archbishops are :

Prelate.	Born.	Consecrated and translated.
Bishop of Gloucester ...	1819	1863
Archbishop of Canterbury ...	1821	1869, 1885, 1896
Bishop of Llandaff ...	1821	1883
Bishop of Worcester ...	1823	1891
Bishop of Durham ...	1825	1890
Bishop of Oxford ...	1825	1884, 1889
Bishop of Ely ...	1825	1886
Archbishop of York ...	1826	1878, 1891

In point of age, therefore, the Bishop of Worcester ranks fourth of the whole bench, but in date of consecration he is the junior of the older prelates. His activity has been at least equal to that of any in this list, and he would be greatly missed. Few Bishops have had the courage to deal with the extreme Anglican party as quietly and firmly as Dr. Perowne has done.

It can hardly be said that the recent Crown appointments have aroused enthusiasm. The Rev. C. G. Lang is so young—he was born in 1864—that he might very well have waited a little longer before entering on a St. Paul's canonry and a suffragan Bishopric. As to the latter, there is a widely-honoured London incumbent whose name has already been twice submitted as the second of the two sent up to the Crown for a suffragan see in London. To be used thus as a second string and then passed over is the kind of indignity which clergy might well be spared. On the other hand, Canon Lang has done so well at Portsea that he may make both an excellent suffragan and a real power at St. Paul's. Dr. Bigg's appointment as successor to Canon Bright as Regius Professor of Ecclesiastical History at Oxford was rather a relief to those who feared the choice of a young and contentious Anglican. On the whole, Lord Salisbury seems anxious to promote "moderate" men just now.

Eastertide brought new life to the discussion of clerical incomes. The correspondence has overflowed from the columns of ecclesiastical journals into those of the daily press. This is all to the good of the Church, and in some particulars has, no doubt, been to the financial advantage of the incumbents. For the value of Easter offerings, as a means of raising inadequate incomes, and a fit channel by which lay contributions may flow in for the support of the clergy, has been widely insisted on. To the increased publicity given to the method in recent years we may fairly trace the steady growth of the clerical income drawn from this source. In the *Year-Book of the Church* Easter offerings are lumped together with Church collections for the same purpose. It is impossible, therefore, to say just what their advance has been; but the two sources have together produced a total sum which has risen from £120,543 for the year 1895-96 to £141,141 for the year 1899-1900. The total, however, is still a small one—not much more than half of the income from pew-rents, and much less than one-tenth of the income from tithe at its present value. It may always be so, for it is certain that many of the parishes where much aid is most needed and would most willingly be given are those where the people's means are small. At present the largest Easter offerings are in parishes where the incumbent's income is already considerable.

Lord Halifax can hardly have been disappointed by the discussion during the month of April of the message he sent to the E.C.U. meeting on March 12. It will be convenient to recall that message. "Can anyone doubt," Lord Halifax 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?" The discussion of this declaration has very largely resolved itself into a consideration, not of the three duties here defined, but of the general question, Are Churchmen leaning to Disestablishment, even with Disendowment annexed to it? A few years ago such a question would nowhere have been taken seriously; it would have been numbered with the problems characteristic of juvenile debating societies, and dismissed in contempt. Now, however, it is being talked of, apparently in serious tones, by so many groups of Churchmen that the inquiry seems to demand some attention from those who value the link between Church and State. Perhaps they would have taken the question seriously before now but for the once dominant conviction that to discuss English Disestablishment and Disendowment at all was in the nature of a mistake. It may fairly be argued even now that all such discussion helps to familiarize the general public with the idea, and so far to do the work of the Liberation Society. The authorities at Serjeants' Inn could, in the interests of their cause, desire nothing better than that Churchmen should themselves begin to think and talk of Disestablishment as a possible event. Their own attack on the Church has hopelessly failed. Their Society grows year by year less and less of a political power. It has changed its line of argument, and discarded the old virulence of invective; but it cannot compel public notice. In the time of its political insignificance, and in the dark hours of waiting for some vast change in the political feeling of the people, its staff must have an almost pathetic gratitude to the Church-people who will do their work for them. But many who have felt no

inclination to assist in that work are now telling themselves that the question can no longer be set aside. Disestablishment as a policy for the Church is definitely before us. What other conclusion can be drawn from the plan of action sketched by Lord Halifax?

Now, we must all be well aware of the perils that attend the interpreting of any utterance by Lord Halifax. His most fearsome statements have sometimes, it was subsequently found, been meant by him only in a Pickwickian or benevolent sense. But we are compelled to draw a meaning from these three duties recommended to the E.C.U., and we may not be far wrong in interpreting them thus:

1. The Church should insist on the right to govern herself free from Parliamentary control.
2. Her rulers should act in this way, without being influenced by the fear of Disestablishment.
3. They need not trouble themselves about the laity, because only communicants should, in an autonomous Church, hold the franchise.

Lord Halifax's deliverances as to the Church have not—however much they may sound like it—the authority of a Papal utterance, but they do represent a certain fighting element within our Church, and must be considered with respect. If any number of Churchmen act as though they thought Lord Halifax was right, we may sooner or later find the conflict between the Church and State dangerously near us. Given a certain number of people anxious to force the Church into Disestablishment, and that conflict need not be far off. Are such people now, or in the future, likely to be found in sufficient numbers? Let us try to see.

1. No one will dispute the statement that *All Liberationists desire Disestablishment*. But it is worth repeating, because what we have to remember is that the overthrow of the Church does not require the creation of an entirely new body of public opinion, but only such additions to any existing body as will make it operative. This Liberationist party already includes a certain number of clerical and lay Churchmen who are openly in favour of Disestablishment and Disendowment. The existence of such a more or less organized army, biding its time, must never be forgotten.

2. No one can controvert this second statement—*Some High Churchmen desire Disestablishment*. The columns of the *Church Review* seem to supply adequate witness to this. The curious blend of Romanesque pietism and carnal invective which marks that journal often makes it a little difficult to see quite what its writers mean. But, unless they express themselves very badly, some of its contributors and correspondents wish for a Disestablished Church. They appear to be under the impression that Disestablishment and Disendowment would favour the propagation of their own views. Freed from the trammels of the State, they seem to think that the Church would settle down comfortably to a fresh lease of life, in which the politico-religious sentiments of Lord Halifax and the Duke of Newcastle, the Rev. N. Green Armitage and Father Black, would be supreme.

3. Lastly, it can hardly be disputed that *Some Low and many Broad Churchmen desire Disestablishment*. They have arrived at this position slowly and reluctantly, but a variety of considerations seem to have weighed with them. The use of Crown patronage, the ineffectual efforts of the Bishops to cope with clerical disloyalty, and the unsatisfactory position now occupied by the laity, are perhaps amongst the things which weigh most with them.

In the face of these facts, it is the duty of all who value the link between Church and State, and do not wish to see the Church's work thrown back

for a century by the loss of its endowments, to rouse themselves. The danger is all the more real because of the widespread discontent prevalent within the Church. But Disestablishment is a counsel of despair, and if those who to-day are so lightly discussing its possible results would only consider in a little more detail what those results might be, they would hardly lend gratuitous aid to the forces of the Liberation Society.

Reviews.

HOMILETICAL AND DEVOTIONAL LITERATURE.

Unity in Christ and other Sermons. By J. ARMITAGE ROBINSON, D.D.
London: Macmillan and Co. Pp. 298.

CANON ARMITAGE ROBINSON'S volume contains twenty sermons, most of which were delivered at Westminster Abbey or at St. Margaret's. They were not written for publication, and they do not form a connected series. One idea, the unity of mankind in Christ, does, however, recur with sufficient frequency to give some coherence to the volume. For this reason there is an advantage in having at the close of the book Canon Armitage Robinson's sermon preached at the consecration of the Bishop of Exeter. For here he speaks of reunion definitely, and in a spirit of hope which, it must be owned, few seem able to reach. It is not clear by what means Canon Armitage Robinson thinks reunion may come, unless the self-government of the Church is to open a way. It is common talk with some Nonconformists that they would join the Church to-morrow if it were free from the State; but it is held with equal strength by others that the severance of the Church from the State would rather strengthen than impair the vigour of the great Nonconformist bodies. They are not, as Canon Armitage Robinson perceives, weaklings struggling for existence, but well-organized agencies, some of which, it is clear, are keeping pace with the population at least as well as the Church is. Are there any signs within them of a tendency to welcome absorption within the English Church? We fear not. But in any case, it is good to have the subject again brought soberly, gravely and charitably before us. These sermons are, we should add, in other ways practical, pointed, and marked by a clear consciousness of present-day needs.

Short Studies in Holiness. By JOHN W. DIGGLE, M.A. London: Hodder and Stoughton. Pp. 214.

Holiness is a subject upon which a good many devout Christian people have gone miserably astray. In revolt from much teaching which seems narrowly to border on a belief in sinless perfection, many persons have avoided the whole subject. It does not follow that they thought holiness the less necessary in the Christian man, but only that they refrained from looking carefully at its character. In the presence of a book like this one from the pen of Archdeacon Diggle, their avoidance of the subject is quite unpardonable. It is not, as he urges in his Introduction, a matter which the devout person can afford to regard with uncertainty or indifference. The Archdeacon's own view of the subject is clear, rational and stimulating. He bids us think of holiness not as the peculiar mark of the ascetic or secluded existence, but as the possible distinction also of the Christian man immersed in business and all the other demands of an active life. His encouragements and warnings

should be extremely useful, especially to those who may have been repelled by some types of literature dealing with this subject.

The Living Lord and the Opened Grave. By THOMAS A. GURNEY, M.A., LL.B. With a Preface by the Rev. HANDLEY C. G. MOULE, D.D. London: Hodder and Stoughton. Pp. 320.

It is a pleasure to come upon a volume of intelligent and readable sermons in which there is no attempt to whittle away the fact of the Resurrection. Mr. Gurney's exegesis is sober, and his applications are always practical. He has a healthy regard for the order of the Church's teaching, and his sermons are in distinct relation to the Eastertide services. He does not shirk any difficulties which arise in his path, but frankly and satisfactorily deals with them. Whilst essentially Scriptural sermons, they bear ample evidence to an acquaintance with the thought and feeling of the day. The volume is so good that we hope it will find many readers.

In Terrâ Pax: Sermons preached at St. Mark's, Marylebone Road. By MORRIS FULLER, B.D. London: Longmans and Co.

Mr. Morris Fuller's sermons are concerned with the primary sayings of our Lord during the great forty days. In those sayings there is, of course, the material for unending controversy. Mr. Fuller is not the man to evade such an opportunity. He opens with a highly contentious Preface, in which he trails his coat with great apparent gusto, and the sermons have all the character suggested by these preliminaries. In their sacramental and general teaching they represent the views of the uncompromising High Churchman.

The Biblical Illustrator: 1 and 2 Chronicles, Ezra, Nehemiah, Esther. By the Rev. JOSEPH S. EXELL. London: James Nisbet and Co., Ltd.

Mr. Exell perseveres with extraordinary zeal. The volumes of "The Biblical Illustrator" already make a small library of themselves, but there are no signs of any want of industry or care in the preparation of its latest additions. In the volume before us a very wide selection of homiletical literature has been examined and analysed. The authors resorted to include Tillotson, Barrow, Bishop Potter, Dr. Parker, C. H. Spurgeon, W. F. Robertson, Dr. Talmage, Mr. W. L. Watkinson, Dr. Maclaren, and other distinguished preachers of the present and the past.

The Example of the Passion. By B. W. RANDOLPH. London: Longmans, Green and Co. Pp. 93.

This little volume contains short addresses delivered by Canon Randolph in St. Paul's Cathedral during Holy Week, 1897. They deal with Christ as our Example, and with the words from the Cross. They are simple, very direct, in the main free from controversial statements, and very rarely forced or fanciful in the interpretation of Holy Scripture. We can understand them being really helpful to hearers and readers.

Marriage Addresses and Marriage Hymns. By Various Authors. Edited by Rev. O. P. WARDELL-YERBURGH, M.A. London: Longmans, Green and Co. Pp. 215.

For those who do not like the short homily in the Marriage Office, this volume offers a selection of addresses from which every incumbent should be able to choose something agreeable to his views and to the needs of the occasion. The authors include the late Bishop Creighton, the Bishop of Rochester, the Bishop of Kensington, Dean Hole, Dean Lefroy, Canon Knox Little, and many other well-known clergy.

Fruitful or Fruitless: A Book of Quiet Meditations. By the late EDWARD HOARE, M.A. London: Religious Tract Society. Pp. 160.

The late Canon Hoare was so clear, sound and practical a teacher, that this collection of extracts from his sermons should find a welcome on all sides. The work of selection has been carefully done, and the volume is tastefully got up. It will make an excellent gift-book.

Morning Watchwords. By M. E. BRISCOE. London: Hazell, Watson and Viney.

On each page of this booklet is found a daily text, with an accompanying thought—two days to each page. It should not, of course, take the place of the "daily portion," such as those set by the Schoolboys' Scripture Union, but would prove a useful addition.

God's Forget-Me-Not. By Rev. A. A. COOPER, M.A. London: Elliot Stock.

These are addresses to children, twelve in number. They are sweet and attractive, and marked by deep spiritual feeling.

GENERAL LITERATURE.

Lady Wilmerding of Maison Rouge. By J. DUNCAN CRAIG, M.A., D.D. London: Elliot Stock. Price 6s.

This is a bright and entertaining story of the Riviera in the fifties. Stephen Coryngton, young, well-to-do, but somewhat delicate, meets, while strolling by the Mediterranean, with an adventure, which results in his making the acquaintance of Lady Wilmerding and her daughter. He becomes their guest, and discovers quickly that Maison Rouge is a house with a mystery. Some exciting experiences follow his discovery; but although the tale abounds with startling incidents ashore and afloat, it maintains a high moral tone. Dr. Craig has a graphic pen, and his descriptions of scenes with which he is well acquainted make a delightful setting for his story.

The Queen's Resolve. By CHARLES BULLOCK, B.D. London: Home Words Office. Pp. 278.

Mr. Bullock's popular and well-illustrated book about Queen Victoria and her family is now enlarged by a chapter on the King's accession. Its circulation already exceeds 270,000 copies, and there seems no reason why that total should not be doubled. It is a thoroughly interesting and attractive volume.

Hansina Hinz. From the German of H. G. SCHNEIDER. London: Religious Tract Society. Pp. 95.

This shilling volume offers us a stimulating story of a peasant girl's devotion to the missionary cause, and her work, under great hardships, in Greenland. It is the kind of book to read at missionary working-parties.

To the Lions. By the Rev. A. J. CHURCH. *The Two Swords.* By EMMA MARSHALL. *The Old Looking-glass.* By M. L. CHARLESWORTH. London: Seeley and Co.

These three popular stories are now issued in a new eighteen-penny series of gift-books. Clergy in search of school prizes or books for school and parish libraries should remember them. They are attractively got up.

As Angels see Us. By STANLEY HOPE. London: A. H. Stockwell and Co.

Sketches, cast in the form of an allegory, of different types of Christian character. There is much dainty fancy and wistful yearning in the little series of character drawings.