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SEPTEMBER, 1901.

ART. I.—BISHOP WESTCOTT: SOME CAMBRIDGE
REMINISCENCES.

THAT the death of the Bishop of Durham is a terrible loss to the Church of England, coming at a time when that Church is in urgent need of all the help and counsel that her ablest and most loyal sons can give her, none will doubt. Yet while, for generations to come, Dr. Westcott will be known as one of the greatest of the Bishops who have ruled the See of Durham, rich as the roll of the prelates of that see has been in great names, and while England at large and the Church of England will remember him mainly as the Bishop, yet by another and smaller public, older members, resident and non-resident, of the University of Cambridge, he will always be lovingly and gratefully remembered as the Professor of Divinity who for twenty years, 1870 to 1890, did so much to reshape and develop and fill with a fuller life the theological studies of this University. As one who was resident in the University during the whole of those twenty years, and had the privilege of seeing much of Dr. Westcott and receiving many kindnesses from him, I venture, while altogether disclaiming the idea of in any sense writing a formal history of his professoriate, to note down certain reminiscences which are still very fresh.

To those who are only familiar with the state of things which is largely, though not entirely, due to Dr. Westcott's initiation (for Dr. Lightfoot became Hulsean Professor as far back as 1861, when a young man of little more than thirty), the condition of affairs forty years ago would seem very strange. There were brave men before Agamemnon, and there were able and conscientious theological lecturers then and earlier, but the machine worked at less high pressure. Old Cambridge men will well remember Dr. Westcott's pre-

decessor, Dr. Jeremie, afterwards Dean of Lincoln, a deeply-read theological scholar, a preacher of rare eloquence, whose words used to suggest to us more, I think, than those of any one the idea of *mitis sapientia*. Yet in the sixties his lectures, though very good, were very few in number; and though he was at all times very kind and helpful if he was appealed to, I do not suppose that he specially laid himself out to brace up the theology of the University generally. Still, it would be as absurd as it would be unjust to blame him; all this was but a survival, or, rather, a slowly-moving advance from an older state of things. Half a century or so earlier there would have been hardly any University lectures in theology at all. The University Calendar for 1802 now lies before me. In that year there were three Divinity professorships. Of these, the Norrisian had only recently been founded, and the Professor was bound to lecture by the founder's will. When, however, we come to the two more important professorships, the Regius and the Margaret, we read, "No lectures delivered," though it must be allowed that the Margaret Professor had made the effort for a time, but gave up the attempt "for want of a sufficient audience." It may be worth while to point out the contrast with our own generation by referring to the case of the then Regius Professor, Dr. R. Watson, of Trinity. He held his professorship from 1771 to 1816, and, being appointed Bishop of Llandaff in 1782, held the two posts together till his death, being allowed to appoint a deputy-Professor of no great utility, but drawing the bulk of the stipend himself. Yet through all these years Watson was in theory the head of the Divinity faculty in Cambridge; and we can hardly suppose that things would thrive under such a régime, any more than we can wonder at the amount of leeway the Church in Wales has had to make up, if it be true that through Watson's long episcopate of forty-five years he only visited his diocese triennially. Indeed, we may well doubt if, while he was resident as Professor, he can have been much of a benefit. The following story may illustrate this. As Regius Professor he had to preside at Divinity Acts, and mentioning once to a friend that an Act on the morrow was to be kept on such and such a subject, his friend remarked that there was a very striking passage in St. Gregory Nazianzen on the subject. "Is there?" said Watson. "I never read a word of him." "Well," said his friend, "I will send you the volume with the passage marked." The next day at the Act the Professor glibly brought out the quotation, adding, "*Hæc ex Gregorio illo Nazianzeno, quem semper in deliciis habui.*"

Of course, the period between Watson and Westcott shows the names of not a few Divinity Professors, whom not only

Cambridge men, but all English Churchmen, must hold in honour, such as Kaye and Turton and Ollivant, Blunt and Selwyn, Harold Browne and Swainson and Lightfoot; yet none will deny that, great and continued as were the improvements, a fresh life and vigour and more perfect system were introduced by Dr. Westcott's arrival in 1870. For nearly twenty years before this he had worked as an assistant-master at Harrow, yet amid all his hard work there he brought out his "Canon of the New Testament" in 1855, a marvellous work for a man of thirty, so busily engaged in school work, to have produced, and his "Introduction to the Study of the Gospels" in 1860. I well remember, when I read this book on its first appearance, what a new world of thought it opened out before one. Thus, even though his face was familiar to but few of us, we all felt that one whose books were what they had become to us came in no sense as a stranger.

In due time the new force made itself felt. His lectures, as many will recall whose recollections go back to those rather far-off days, were to many a new revelation; to all the more thoughtful men they were distinctly stimulating, but they were not lectures to be listened to intermittently, with an inattentive break now and again. To fail to keep the attention always alert was fatal. Among the subjects lectured on there was considerable variety. Thus, in the earlier years he lectured on the Council of Nicæa; and, what was then, I think, an absolutely new departure, he proposed to set the students questions on the lectures, and to look over the papers, a matter certainly involving a very great increase of work. Lectures followed on the Textual Criticism of the New Testament, on the Introduction to the Study of Christian Doctrine, on various books of the New Testament, the Gospel according to St. John, the Epistles of St. John, and the Epistle to the Hebrews. These lectures were at first delivered in lecture-rooms in Trinity, then in the Arts School, but afterwards, when, mainly by the munificence of Dr. Selwyn, the new Divinity School was built, in the large lecture-room of that building, capable of holding about 300 hearers. It may readily be admitted that not a few of these hearers were not men who could appreciate the rather profound teaching offered them. It might naturally be asked, therefore, why they should attend the lectures, and one can only venture to express one's surprise that some Bishops, anxious that Cambridge graduates seeking Holy Orders should have the best theological teaching the University could give them, required that they should produce a certificate of having attended a course of lectures by the Regius Professor. The result of driving men to a lecture to which they would not naturally

go, can be guessed. Men went (that is, some men), not to listen, but to occupy the hour as best they might. It is said that some men wrote letters, or worked mathematical problems, or even read novels. Once certainly, perhaps oftener, the Professor detected one of his "hearers" employing the hour according to ideas of his own, and promptly turned him out of the room. The students who really went to hear always spoke of the lecturer in terms of warm gratitude. The outside world can join in that gratitude when they examine the three volumes of New Testament Commentaries which Dr. Westcott has left us.

But the lectures, technically so called, did not cover all Dr. Westcott's public teaching, for there were also less formal gatherings in the evening, known as "readings," when such subjects were taken up, *e.g.*, as "Some Passages of the New Testament on the Person of our Lord." These were held at first in his rooms in Trinity, then, as the numbers grew, in a college lecture-room, and finally in the library of the Divinity School. I may further mention two special short courses of lectures, to which persons other than members of the University were invited—one in May, 1885, on "Some Lessons of the Revised Version of the New Testament," and one in May, 1886, on "A General Introduction to the Study of the Bible." It is in the *general* guidance herein that the younger student so especially needs help. There was yet a more personal element in his help. Terminally a notice was issued (and this, I think, was an absolutely fresh departure) that the Regius Professor would be glad to see at his rooms and advise "men preparing for Holy Orders," a phrase afterwards altered to "any student."

This will be a convenient place for referring to a matter which lay very near Dr. Westcott's heart. From its first inception he was the president of a committee appointed to prepare a scheme for the preparation of candidates for Holy Orders in Cambridge. When the scheme took actual shape as the Clergy Training School, he was the president of the council till his departure for Durham. He lectured every term to the school on "Heads of Christian Doctrine," save when he was obliged to be in residence at Westminster. When the constitution of the school was recast in 1888, Dr. Westcott superintended many of the details of work; he attended most regularly the discussion on various points, such as the admission of students and the drawing up of the prayers, some of which were written by him. A minute of the council meeting of May 21, 1890, is a touching tribute of gratitude for long-continued, patient work, the full outcome of which no man may guess.

We must now turn to another side of Dr. Westcott's Cambridge work, the theological examinations. As far back as 1840 an examination had been started, mainly, I believe, through the endeavours of Professor J. J. Blunt, which was meant to be a good all-round general examination in such branches of divinity as it was imperative on candidates for Holy Orders to be conversant with. This was familiarly known as "the Voluntary," and as in course of time all (or nearly all) Bishops came to require a certificate of having passed it from all Cambridge graduates who sought ordination, it became a common remark that "it was called the Voluntary because men were obliged to pass in it." The examination fell twice a year, at Easter and in October; and to this in 1856 was superadded an honour examination, open to graduates only, and not serving as a qualification for a degree. It was a very respectable examination, but of rather limited scope. Dr. Westcott soon felt the importance of creating a real theological school, to be led up to by the establishment of a theological tripos, demanding a much larger amount of reading than heretofore. I suppose it must be admitted that no reform, no advance (and this was a very real advance), can be made without certain losses to be set *per contra*. So, too, here. The old pass Voluntary was abolished, and though it has been in a sense replaced by what was originally known as the Cambridge (now the Cambridge and Oxford) Preliminary, it may well be questioned whether the theological reading which had to be done in, or just after, his undergraduateship by every Cambridge ordinand, was not a boon which it would have been well to retain, seeing how few University men go in for the later examination. The old honour examination became merged in the tripos, but with the enlarged scheme the men who had formed the great bulk of the old examination, students who had taken honours in one or both of the two great triposes, were largely choked off. Still, in the lists of the first Westcottian tripos—may I call it?—which lasted from 1874 to 1884, when certain sweeping changes were introduced, it is striking to see how many familiar names occur—the Bishops of Wakefield and Exeter at home, and those of South Tokyo, East Equatorial Africa, Wellington, Lahore, Lebombo and Adelaide beyond the seas, and Professor Keith-Falconer. As all who knew Cambridge well in the seventies will avow, theological study became a living force, both in its breadth and depth, in a way which men had not before realized. If the visible output of solid theological work given to the world by Cambridge men during the last thirty years be compared with that of the preceding thirty years, the change will be apparent, and yet the earlier period was rich in

good work. The names of Alford, Ellicott, Trench and Wordsworth will at once occur.

I pass now from the case of men at the beginning of their career, taking their first degree, to that of older scholars seeking to proceed to a divinity degree, B.D. or D.D. Up to about forty years ago the form of the exercises for these degrees was an anachronistic survival. For each, besides a Latin sermon and an English sermon before the University, an Act had to be kept and two Opponencies, and a would-be D.D. had also to deliver a Determination. Forty years ago this was reduced to an Act and an English sermon. In its final form the Act was a Latin essay on some theological subject, which was read publicly in the schools by the candidate, after which he was questioned orally by the Professor in English, the whole ceremony lasting an hour. Of course, in older times there had been a disputation entirely in Latin, and a good deal of real learning and acumen had been displayed. Latterly, however, the colloquial use of Latin almost died out, and many a well-read candidate might have made an exhibition of himself. Indeed, there were curious exhibitions sometimes. In one of Professor Jeremie's later years he was presiding at an Act, when the candidate, having occasion to use the word *μεσίτης*, made the penultima short. The Professor's sigh was quite audible as he remarked, "May we not say *μεσίτης*?" At certain colleges the Fellows were bound by statute to proceed to B.D. at the proper time, seven years after M.A., and a wicked story was current that in one of these colleges a Latin thesis was kept in a drawer of the table in the combination-room, to be used as each Fellow in his turn might require it. Here Dr. Westcott opened up an entirely new departure. The system inaugurated by him allows a would-be B.D. to keep an Act (though I do not think one has been kept for a long time), but he is rather encouraged to write and print an essay in English or Latin on some theological subject. The would-be D.D. has no choice; he must write and print an essay. In either case he has to preach an English sermon before the University. It is curious to note on this last point that, while the statute requires the sermon to be preached, nothing is said as to the quality of the sermon. A sermon is a sermon. Dr. Westcott once told me of a candidate whose sermon was such that it excited the ire of a University dignitary, who was officially present, and protested. "But," said Dr. Westcott quite gravely, and with a manner it is impossible to describe, "fortunately—fortunately we were able to reject him on other grounds." Before leaving the professorial side of things, it is well to mention an institution which I think was initiated by Dr. Westcott, the terminal

meeting of graduates in divinity, at first often held in his rooms, and associated with a gathering for Holy Communion on the following day.

We now turn to another side. In the seventies there was in Trinity, beside the late Hall, an earlier dinner at half-past four, for those who thought that that unfashionable time harmonized best with work. It was here that I first saw Dr. Westcott, and can vividly recall the impression he then made. He was about forty-five years of age when he returned here in the fullest and ripest strength of his mature manhood. How well one recalls that slight, active figure, the eager speech, the keen blue eye! He evidently worked at the fullest stretch from the first, for I remember his once telling me in those early years that he seldom could afford the luxury of a walk, save between his house and college. To be engaged, however, in hard intellectual work all the morning and all the afternoon is an immense strain on any man, and we often noticed how wearily he came into Hall, and was in the habit of drawing his hand across his forehead. He had a habit, too, both then and when making a speech on a platform, of closing his eyes, and when he suddenly opened them and looked full at someone, it was a little startling, especially if the person looked at had been broaching some disputable statement. Through all the years during which this earlier Hall lasted, the head of the table was taken by Mr. C. W. King, the Senior Fellow of the college, one of the most learned of old-fashioned scholars, as many generations of Trinity men know. I venture to give the following illustration. Many years ago, when reading Clement of Alexandria, I was puzzled to find that, in referring to the Good Friday fast, he spoke of Friday as *ἡμέρα Ἀφροδίτης*, day of Venus. I could not understand whence Greek-speaking pagans had got the idea of the sevenfold division of days. Happening to come across Dr. Westcott and Dr. Lightfoot in the college library, I consulted them on the point. Neither, however, could throw any light on the question. I then applied to Mr. King. "Oh," said he at once, "it was the Magians who brought the idea into Alexandria from the East. You'll find all about it in Dion Cassius, book so-and-so, and about chapter so-and-so." And so it was.

As I have said, Mr. King presided at the table, and, as a rule, the two Professors sat on either side of him. The jest very often cropped up of the "divinity that doth hedge a King." To Dr. Westcott's marvellous intellectual qualities and the singular charm of his conversation the fullest recognition was given from the very first; but there was a side which, I think, comparatively few realized even up to the

very time of his leaving Cambridge for Durham: his astonishing power of—shall I say?—higher statesmanship. To illustrate this, I venture to tell the following. One day both the Professors were absent from Hall, and Mr. King suddenly remarked in the middle of dinner: “Both those Professors have missed their vocation in life.” We eagerly demanded the grounds for this startling paradox. “What ought they to have been?” “Well, Westcott should have been a Gnostic heresiarch in the second century, when he would have devised a scheme of theology which no one, perhaps not even himself, could have understood.” “And Lightfoot?” “Well, Lightfoot should have been the chairman of a thriving railway company, and I should much like to have some shares in that company.” This, I think, testifies in its way to what was at one time a widely-felt view in Cambridge as to Dr. Westcott. That he was a profound scholar, a theologian of exceptional grasp, a saintly mystic, went without saying; but I think comparatively few recognised the power on the practical side. Even when his appointment to the See of Durham was announced, the remark was not unfrequently heard: “What a pity it is to send Dr. Westcott away from Cambridge, where he is doing work that hardly any other living man could do, to Durham, for which half a dozen men could be found as good!” One man went so far as to say in print that the real justification for the appointment to Durham was to give some éclat to the English episcopate, by setting on the bench one of the profoundest scholars and theologians in Europe. How wrong we were, what powers of coping with difficulties were shown, difficulties only to be successfully grappled with by one who united a heart filled with the deepest love of Christ and a head worthy of a statesman handling great questions of policy—how Bishop Westcott succeeded in composing the troubles between the miners and the masters, succeeded where good Bishop Walsham How, with all his knowledge of working men, failed—is written large in the chronicles of the last Durham episcopate.

There were one or two things which always impressed me much. Of course, to all who are acquainted with Dr. Westcott's critical writings, what I am about to say is simply a matter of course. No one with eyes to observe can read any of them, whether book or short article, without being aware of the absolute thoroughness of the work. Such an article, for example, as that on Origen in the “*Dictionary of Christian Biography*” represents an astonishing mass of labour, enough of itself, if issued as a separate monograph, to have insured a scholar's fame. Yet it simply stands where it does, just as part of the day's work. The labour, too, required for many

a humble-looking short note may be out of all proportion to the size of the note. Dr. Westcott once remarked to me, half seriously, half in jest: "I should often like to append a note to this note: 'This note has taken me (so many) hours.'" This absolute thoroughness, combined with an exceedingly high ideal of what men ought to aim at, sometimes led him to forget that all men were not as he, either in intellectual powers or powers of work. Thus, in discussing certain changes in the tripos with reference to a paper on Christian Doctrine, and the amount that might fairly be demanded from men when taking their B.A. degree at the age of two or three and twenty, he remarked with unhesitating conviction: "Of course they will all have read their Hagenbach." This is the well-known "History of Doctrines," a piece of very stiff reading, in three large volumes, of which the highest men should have a reasonable knowledge, but of which I am quite sure that the lower men are profoundly innocent.

This last remark recalls to me Dr. Westcott as President of the Theological Board, a post which he held during his twenty years' professoriate as head of the Divinity Faculty. He was an ideal chairman; he carried business through with less waste of time than most men, lopped off irrelevancies and kept the real point steadily in view. I recall at times a certain deprecatory manner, as though he would point out to the meeting that, of course, those present knew better than he did; yet I am bound to add that, to the best of my remembrance, he ordinarily carried the point he advocated, and that his conclusion was the right one. In a word, he was *ἀρχικός*, in the best sense, though the quality was never obtrusive. It was my privilege to be a member of the Theological Board at the time when Dr. Westcott's Cambridge residence came to an end. At the last meeting the agenda were gone through with punctilious care, and then it remained for the closing prayers to be read for the last time by one to whom that duty had fallen for twenty years. It was a revelation to many, perhaps to all, of us, to see how one who seemed so strong, to have his feelings completely under control, was shaken in strong emotion, and several were moved almost to tears when their chief clearly had to fight against a breakdown.

I do not know that I have much more in the way of reminiscence to add, yet one cannot but put on record Dr. Westcott's breadth and boldness as a critic; he was indeed a "Higher Critic" in the truest sense of that much-abused term. He would boldly face and test and discuss any view put before him, drawing forth from a theory, coming perhaps from a source with which he could have no possible sympathy,

any truth it might possess. Yet, with all the breadth of view, a profound belief in the God-given character of Scripture, and the consequent priceless value of the gift, permeated him through and through. He once said to me: "I do not think you could alter any word in Scripture for any other without incurring some loss." Again: "Behind and above all our controversies there is the Life. . . . However the Old Testament came to be, it was the Book of the Lord and of His Apostles."

For many years there existed in Cambridge a society of graduates which met in term-time for the critical study of the Old Testament. This society—now, alas! defunct—was successively presided over by Dr. Phillips, Dr. Lightfoot, and Dr. Westcott. Under Dr. Lightfoot's presidency some good work was done in revising the translation of some of the Minor Prophets, in days when as yet the Revised Version was unheard of. When Dr. Westcott became president, he suggested that we should devote ourselves to the later chapters of Ezekiel (chap. xl. *et seq.*), which perhaps have not their equal for difficulty in the Old Testament, and yet are of engrossing importance in their bearing on Pentateuchal criticism. He threw himself heartily into the difficulties, as if it were here that his highest interests were seated.

How ungrudging he was in all cases of affording help in difficulties of study to those who consulted him! I can speak very gratefully myself of two occasions when, having asked questions which I supposed might mean the expenditure of five minutes, he gave, in spite of some deprecation on my part, two or three hours' careful examination and discussion of the points at issue. It is outside the scope of the few reminiscences which I have tried to note down, yet no reference to Dr. Westcott's Cambridge life should ignore the warm interest—the interest recalling the keen, apostolic zeal of an earlier day—he at all times showed in the cause of Foreign Missions, notably, of course, that of Delhi, but extending to all efforts for the cause of Christ.

R. SINKER.

ART. II.—THE ROUND TABLE CONFERENCE AND CANON GORE'S BOOK.—II.

IN criticising the three statements—those of Dr. Moule, Lord Halifax, and Canon Gore—I would say that while Dr. Moule hits the mark with exactness when he says that Christ is present, "not on the holy table, but at it"—that is, at the ordinance, not in the elements—he yet expresses himself, I think, too rhetorically. Were our eyes opened, he says, we

should see our Lord bless the elements and distribute them with the words He originally used and should worship Him there present. This seems to me to be going too far. Christ is present at our morning and evening prayer likewise, for He has promised it; but we do not picture Him as saying the prayers in the place of the officiating minister, nor as being, through His presence, a special object of prayer there, but rather as "joying and beholding" our "order and the steadfastness of our faith" (Col. ii. 5), rejoicing in the congregation's devotion, sanctifying the meeting by making one of it, and helping the prayers of His brethren. So, I think, we should regard His presence at the ordinance of the Lord's Supper, not invisibly officiating, not being an object of devotion, which even the liturgies of the sixth and seventh centuries never represent Him to be, but blessing, comforting, helping and lifting the hearts of His brethren to heaven when they strive to lift them up unto the Lord. In other respects we can thankfully accept Dr. Moule's statement.

Lord Halifax's statement we cannot accept at all. He holds that the bread and wine "become the Body and Blood of Christ," or "are sacramentally identified" with them, meaning apparently by "sacramentally" "in a sphere outside the cognizance of our senses," or supernaturally. This does not exclude the theory of Transubstantiation or Consubstantiation, as every believer in Transubstantiation or Consubstantiation must acknowledge that the change, effected, as they suppose, by consecration, is supernatural. Nor is his addition of the word "spiritually," when he describes the nature of the presence of Christ in the Holy Eucharist, such as to enable us to accept his doctrine of Christ's presence in it. For he explains that by "spiritually" he means "after the manner of a spirit"—that is, that Christ's body is present in the bread after the manner of a spirit or angel. And this is the very point which Jeremy Taylor selects as constituting the difference between the Popish and Protestant acceptation of the word "spiritually." "Where now," he says, "is the difference? Here. By 'spiritually' they mean 'present after the manner of a spirit'; by 'spiritually' we mean 'present to our spirits only.' Their way makes His body to be present no way but that which is impossible, and implies a contradiction—a body not after the manner of a body, a body like a spirit, a body without a body . . . not after the manner of all (bodies) or any body, but after the manner of being as an angel is in a place—that is *their* 'spirituality.'" ["If souls and spirits could be present, as here Bellarmine teacheth," says Bishop Cosin ("Hist. Trans.," iii. 1), "yet it would be absurd to say that bodies could be likewise, it being incon-

sistent with their nature."] "But we," continues Taylor, "by the real spiritual presence of Christ do understand Christ to be present as the Spirit of God is present in the hearts of the faithful by blessing and grace" ("Real Presence," i. 8).

Canon Gore's statement is based on Irenæus's saying, that "the bread which is of the earth receiving the invocation of God is no longer common bread, but Eucharist, consisting of two things, an earthly and a heavenly." By this expression Irenæus probably meant no more than we mean when we say that in the Sacrament of the Lord's Supper there is an outward and an inward part. Canon Gore accepts Lord Halifax's term "sacramentally identified" as expressing the relation between the bread and wine and the Body and Blood of Christ. How that sacramental identification according to him takes place, he has since explained at greater length than he could do in the Conference.

It may be said, then, that no agreement was come to by the Conference, except that the ordinance is a means of grace. Was it, then, fruitless? I do not think so. It led fifteen men honestly to try to understand each other's position, and it is not without its results beyond itself. The two most evident of these results are: (1) A series of articles on the Conference which have appeared in the *CHURCHMAN* by Mr. Dimock, in the first of which he explains in what sense English Churchmen may, and in what sense they may not, hold the doctrine of the Real Presence. (2) A more elaborate work has been published by Canon Gore, called "The Body of Christ." This was written with reference to the Conference, and a chapter is given to the question of the Divine gift in Holy Communion, and another to the sacrificial character of the Eucharist, as in the Conference. Canon Gore maintains the gift to be the living Body, and therefore Person of Christ, sent down from heaven after the bread and wine have been mystically conveyed from the earthly altars to a heavenly altar, and there converted into the Body and Blood of Christ, which are then replaced on the altars at which the priests are officiating instead of the bread and wine.

The theory of a heavenly altar, and the consecration at it of the bread and wine into the Body and Blood of Christ, is the resource of thinkers who are shocked at the coarse materialism of Transubstantiation and Consubstantiation effected by a priestly formula, and yet are resolved to maintain the doctrine of the Objective Presence in the elements, which underlies and is best expressed by Transubstantiation and Consubstantiation. The idea of there being a heavenly altar founds itself on an expression of Irenæus, which a careful inspection of the passage in which it occurs would show at once to be

metaphorical. Irenæus is urging that God has no need of our alms and offerings, but that He desires that we should present them to Him for our own sakes, and therefore Christ has ordered us to make offerings frequently and constantly "at the altar." Then he proceeds: "The altar is in heaven, for towards that place our prayers and offerings are addressed; the temple likewise, as John says in the Apocalypse: 'And the temple of God was opened in heaven' (Rev. xi. 19); the tabernacle also, 'for behold,' he says, 'the tabernacle of God in which He will dwell with men'" (Rev. xv. 5; John i. 14. "Adv. Hær," iv. 18). Can any man believe that Irenæus supposed that there is a material altar, temple, ark of the testament, and tabernacle in heaven, at and in which Christians are to offer their prayers and alms? Is it not plainly, a spiritualizing of the Jewish worship offered in Jerusalem and in the wilderness? And is not its purpose to show that our prayers and alms are not to be addressed and offered to a local spot, like those of the Jews, but to God in heaven? Canon Gore translates: "There is therefore an altar in heaven, for it is thither," etc., instead of "The altar" (which has just been mentioned) "is in heaven," and he says that "Irenæus asserts the existence of the heavenly altar as necessarily presupposed in Eucharistic worship, and says: 'Thither our prayers and offerings are directed.'" But Irenæus is not confining himself to Eucharistic worship and offerings in the passage under consideration, but is speaking of the prayers and alms of Christians in general; and had Canon Gore quoted the rest of the sentence which he has indicated by the "etc.," it would have been made clear that Irenæus no more teaches that there is an altar in heaven than he teaches that there is a tabernacle in heaven and a temple in heaven, where St. John specially says there is no temple, "for the Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22).

We have higher authority for the existence of the temple, the ark, and the tabernacle in heaven than of an altar, whether the altar of sacrifice, as Mr. Gore's argument requires, or the golden altar of incense, as he afterwards suggests.

It is probable that the idea of the Eucharistic sacrifice taking place in heaven arose, not so much from Irenæus' words, which everyone would recognise as metaphorical, as from the efforts made by liturgical commentators to explain a prayer introduced into the Roman Mass by Gregory I., it would seem, at the end of the sixth century, which still retains its place there. It is as follows: "We humbly beseech Thee, Almighty God, to command these things to be carried by the hands of Thy Holy Angel to Thine altar on high in sight of

the divine Majesty, so that all of us who by communion at this altar receive the holy Body and Blood of Thy Son may be fulfilled with heavenly benediction and grace, through the same Christ our Lord." Whether by the Holy Angel is meant the Lord Jesus Christ, or the Holy Ghost, or an angel, or some other spiritual conveyance, is acrimoniously disputed down to the present day, nor is there any more agreement as to what the altar on high (*sublime*) means, or what "these things" signify. Is it not altogether irrational and irreverent, as well as unscriptural and unprimitive, to believe that whenever a priest says a Mass, angels, or more than angels, carry the bread and wine to heaven in mystery, that the Holy Ghost there makes them the Body and Blood of Christ, that, thus converted, they are brought down again by the same agency that took them up, and laid upon the altar at which the priest is officiating, no longer bread and wine, but the Person of Christ, which may therefore be worshipped? There are several ways in which the transaction is said to be performed. Paschasius Radbert, the first promulgator of the theory which four centuries after his time received the name of Transubstantiation, represents the manner in which it takes place as follows: "The priest sends up the gifts of the people by the hand of an angel to God, and receives them back again made effectual by the Body and the Blood, and distributes them to one and all, not as being what the outward vision suggests, but what faith apprehends" "De Corp. et Sang.," viii., quoted by Mr. Gore, p. 191). Mr. Gore's theory, less gross than some, is that the Church, having besought God "by the consecrating power of the Holy Ghost to fill the sacrifice with a Divine power by accepting the earthly elements at the heavenly altar, He by His Spirit consecrates the gifts, to be, in the midst of the worshipping Church, the Body and Blood of the Lord" (p. 212). "In the midst of the worshipping Church" might probably be otherwise expressed "as an object of worship in the Church." Is not the ordinary theory of Transubstantiation more simple and more credible than this elaborate imagination, which, springing from a misunderstanding of a metaphor of Irenæus and of a prayer of Pope Gregory, contains within it the very doctrine that Transubstantiation was invented to justify and explain?

We may gladly allow that Mr. Gore's view is more spiritual than that of many Ritualist and Roman writers, and we may note with satisfaction some acknowledgments and concessions that he has made. We may be glad that he discountenances the use of separate wafers (p. 44); that he shrinks from Cardinal Vaughan's formula of "Christ made present on the altar under the forms of bread and wine" (p. 91); that he

apparently deprecates "the worship of Christ as in virtue of consecration made present upon the altar as upon a throne," and as "coming" before consecration and "having come" after consecration (p. 99), and the conception that Christ's indwelling ceases when the host is digested (p. 122); and that he rejects Transubstantiation, seeing in it a monophysite tendency (p. 113); and deprecates non-communicating attendance (p. 136), and reservation for worship (p. 137), and allows that the presence is "to certain persons" only—"that is, the sons and daughters of faith" (p. 142); and that a Christian Eucharist in the first age must have frequently resembled a modern harvest thanksgiving (p. 172); and that Christ's death is not repeated or renewed (p. 175); and that the sacrifices of the new law were sacrifices of persons (p. 208); and that "in the self-oblation of the Church is the culmination of the sacrifice" (p. 213); and that we are not bound by medieval authority (p. 265); and that Communion in one kind is wrong (p. 280).

But when we find that, according to Canon Gore, "the elements become sacramentally identified with the Body and Blood of Christ," and that "this"—not Christ's presence at the ordinance—"is what is called the doctrine of an objectively Real Presence in the Eucharist" (p. 73), "expressing the belief that, prior to reception and independently of the faith of the individual, the Body and Blood of Christ are made present 'under the forms of' bread and wine, or in some real, though undefined, way identified with them" (p. 74); and that "the Flesh and Blood are quite inseparable from the living Person of Christ Himself" (p. 94); and that "a Divine Presence is bestowed upon the earthly elements at the altar" (p. 98); and that "what consecration brings about" is "Christ's adoption of the Church's gifts to become His Body and Blood," and that then "worship is more or less focussed upon these holy symbols and instruments" (p. 105); and that "spiritual" does not mean "to our spirits," as Jeremy Taylor taught, but "after the manner of a spirit," which Jeremy Taylor called the Popish view, and was consistently maintained by Dr. Newman (pp. 124, 297); and that "the Spirit consecrates the gifts at the heavenly altar to be in the midst of the worshipping Church the Body and Blood of the Lord" (p. 212); and that "the bread and wine are consecrated to be, prior to reception, spiritually and really the Body and Blood of Christ" (p. 231); and that it is assumed that "an objective presence, previous to the act of reception and independent of it," is "the accepted doctrine of the ancient Church" (p. 234); and that "not discerning the Body" means not discerning Christ's own personal manhood given us

in the Sacrament," instead of not distinguishing the sacred from the common elements of the social feast (p. 245); and that the "Church's earthly sacrifice becomes identified with Christ's heavenly offering" (p. 250); and that the meaning of "we have an altar" is that the altar "is something in heaven corresponding" (not now to the sacrificial altar, but) "to the 'golden altar,' which belonged," says Mr. Gore, "to the Jewish Holy of Holies" (*sic*, p. 261); and that "the unseen reality of the Eucharist is Christ as He is in heaven" (p. 309)—when we consider the cumulative force of all these statements, we do not find much advance on the position occupied by Lord Halifax. For the point to which we attach importance is not whether the change of the bread and wine into the Body and Blood of Christ takes place on an altar in a church or on a supposed altar in heaven, but whether the change takes place at all in such a sense that He is not only present at the ordinance, which we all allow, but is contained or enclosed within the consecrated bread and wine, which, with Cranmer, Latimer, and Ridley, and the consentient line of Anglican divines, we deny for ourselves and for our Church.

If it were not seen before, I think that the Conference, with the publications consequent upon it, has made it clear that the point of cleavage between those called Ritualists and other members of the Church of England is the doctrine of the objective presence of Christ *in the elements*, as distinguished from His presence (objective, if you will) *at the ordinance* of the Lord's Supper.

F. MEYRICK.

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

VI.—HEBREWS IX.

THE Epistle has exhibited to us the glory of the eternal Priest, and the wealth and grandeur of the new Covenant. It advances now towards the Sanctuary and the Sacrifice wherein we see that Covenant sanctified and sealed, under the auspices of our great "Priest upon His throne."

The great Teacher first dilates to "the Hebrews" upon the outstanding features of the Type. He enumerates the main features of that "Sanctuary, adapted to (this visible) world" (*τὸ ἄγιον, κοσμικόν*), which was attached to the first Covenant (ver. 1).¹ Particularly, he emphasizes its double structure,

¹ Assuredly we must delete *σκηνή* from the text in this verse, and understand *διαθήκη* (see viii. 13) after *ἡ πρώτη*.

which presented first a consecrated chamber, holy but not holiest, the depository of lamp and table, but then beyond it, parted from it by the inner curtain, the *adytum* itself, the Holiest Place, where lay ready for use "a [not "the"] golden censer," the vessel needful for the incense-cloud which should veil the glory, and, above all, the Ark of that First Covenant of which so much has now been said. There it lay, with the manna and the budding rod, symbols of Mosaic and Aaronic power and function; and the tablets of the law, written not on the heart, but on the stone; and the mercy-seat above them, and the cherubic bearers of the Shechinah above the mercy-seat; symbols of a reconciliation and an access yet to be revealed (vers. 2-5).

Such was the Sanctuary, as depicted to the mind of the believing Hebrew in the Books which he almost worshipped as the oracles of God. That Tabernacle he had never seen; that Ark he knew had long vanished out of sight. The temple of Herod, with its vacant Holiest, was the Sanctuary of his generation. But the Mosaic picture of the Tent and of the Ark was for him the abiding standard, the divine ideal, the pattern of the realities in the heavens; and to it, accordingly, the Epistle directs his thought, as it prepares to display those realities before him.¹

Then it proceeds to a similar presentation of one great feature in the ritual, the "praxis," connected with this Tent of Sanctuaries. It takes the reader to his Book of Leviticus, and to its Atonement-rubric. There (ch. xvi.) a profound emphasis is laid upon both the secluded sanctity of the inner shrine, the place of the Presence, and the sacrificial process by which alone the rare privilege of entrance into it could be obtained. The outer chamber was the daily scene of priestly ministration. But the inner was (officially, at least) entered once only in the year, and by the High Priest alone, in the solitary dignity of his office. And he went in there only as bearing in his very hands the blood of immolated victims, blood which he offered, presented, in the Holiest, with an express view to divine amnesty for another year's tale of "ignorances" (*ἀγνοήματα*, ver. 7), his own and the people's.

¹ I do not attempt in these papers to do more than allude to the controversy of our time over the historical character of the Mosaic books. But I must allude in passing to a recent noteworthy German critique of the Wellhausen view, "by a former adherent," W. Möller: *Bedenken gegen die Graf-Wellhausensche Hypothese, von einem früheren Anhänger.* (Gütersloh, 1899). The writer, a young and vigorous student and thinker, explains with remarkable force the immense difficulties, from the purely critical point of view, in the way of the theory, e.g., that the account of the Tabernacle was invented by "Levitiztic" leaders of the time of the Captivity.

Such was the Sanctuary, such the atoning Ritual, attached to the first Covenant. All was "mysteriously meant," with a significance infinitely deeper than what any thought of Moses, or of Ezra, could of itself have given it. "The Holy Ghost intimated" (ver. 8), through the guarded shrine and the seldom-granted, death-conditioned, solitary entrances into it, things of uttermost moment for the soul of man. There stood the Tent, there went in the lonely Priest, with the blood of bull and goat, as "a parable for the period now present,"¹ the time of the writer and his readers, in which a ritual of offering was still maintained whose annual recurrence proved its inadequacy, its non-finality. Yes, this majestic but sombre system pictured a state of jealous reserve between the worshippers and their God. Its propitiations were of a kind which, in the nature of things, could not properly and in the way of virtual force set the conscience free from the sense of guilt, "perfecting the worshipper conscience-wise." They could only "sanctify with a view to the purity of the flesh" (ver. 13), satisfying the conditions of a national and temporal acceptance. Its holiest place was indeed approachable, once annually, by one representative person; enough to illustrate and to seal a hope; but otherwise, and far more deeply, it symbolized separation and a divine reserve. But "the good things to come"² were in the divine view all along. The "time of reformation" (ver. 10), of rectification of the failures under the first Covenant, drew near. Behold Messiah steps upon the scene, the true High Priest (ver. 11). Victim and Sacrificer at once, He sheds His own sacrificial blood (ver. 12) on the altar of Golgotha, to be His means (*διὰ c. gen.*) of acceptable approach. And then He passes, through the avenue of a sanctuary not made with hands (ver. 11), even the heavenly world itself (cp. *διεληλυθότα τοὺς οὐρανοὺς*, iv. 14), into the Holiest Place of the eternal Presence on the throne. He goes in, there to be, and there to do, all that we know from the long context previous to this chapter, even to sit down accepted at the right hand of the majesty on high, King of Righteousness and Peace. And this action and entrance is, in its very nature, once and for ever. The true High Priest, being what He is, doing what He has done, has indeed

¹ I think the Revisers are right in giving "now present" instead of "then present" as the rendering for τὸν ἐνεστηκότα (ver. 9). The Epistle alludes, so I should conjecture, to the period of its writing, as a time when the sacrifices were still going on, though on the eve of cessation.—It seems best to read καθ'ἡν, not καθ'δν, in ver. 9: "In accordance with which parable."

² Possibly we should read τῶν γενομένων ἀγαθῶν, "the good things that are come" (R.V. marg.). But the practical difference is not great.

“found *eternal* redemption for us” (ver. 12). It is infinitely unnecessary now to imagine a *repetition* of sacrifice, entrance, offering, acceptance, for Him, and for us in Him. Such an Oblation, the self-offering of the Incarnate Son in the power of the Eternal Spirit (ver. 14), what can it not do for the believing worshipper’s welcome in, and his perfect peace in the assurance of the covenanted love of God? Is it not adequate to “purge the conscience from dead works,” to lift from it, that is, the death-load of unforgiven transgressions, and to lead the Christian in, as one with his atoning Lord, “to serve a living God,” with the service of a happy worshipper (*λατρεύειν*) who need “go no more out” of the Holy Place of peace?

But the Teacher has not yet done with the wealth of the Mosaic types of our full salvation. He has more to say about the profound truth that the New Covenant needed for its Mediator, its Herald, Guarantor, and Conveyer of blessing, not a Moses but a Messiah, who could both die and reign, could at once be Sacrifice and Priest. Covenants, in the normal order of God’s will in Scripture, demanded death for their ratification. “Where covenant is, there must be brought in the death of the covenant-victim.”¹ So it was with the Old Covenant (vers. 18-21), in the narrative of Exodus xxiv. So, throughout the Mosaic rules, we find “remission,” practically always, conditioned by “blood-shedding” (ver. 22). Peace with violated holiness was to be attained only by means of sacrificial death. The terrestrial sanctuary, viewed as polluted by the transgressions of the worshippers who sought its benefits, required sacrificial death, the blood of bulls and goats, so to “cleanse” it that God could meet His Israel there in peace (ver. 23). Even so, only after a higher and holier order, must it be with the better Covenant and that invisible Sanctuary where a reconciled God may be for ever at peace with a spiritual Israel. There must be priestly immolation, and an offered sacrifice; there must be peace conditioned by life-blood shed. And such is the work of our Messiah-Priest. He has “borne the sins of many” (ver. 28). Presenting Himself (ver. 6), as the atonement-victim, in the heavenly Holiest, He has thereby “borne,” uplifted (*ἀνενεγκεῖν*), in that Presence, for pardon and peace, the sins of His new Israel. And so “the heavenly things” are, relatively to that Israel, “cleansed”; their God can meet them in that sanctuary

¹ So, with the late Professor Scholefield (“Hints on a New Translation”) I venture to render τοῦ διαθεμένου. I am convinced that this rendering, though it has the serious difficulty of lacking any clear parallel to justify the rendering of διαθεμένου, is almost necessitated by the connection.

with an intimacy and access free and perfect, because their High Priest and Mediator has done His work for them. For ever and ever now they need no new *sacrifice*; His blood, once shed, is eternally sufficient. Aye, and they need now for ever no repeated *offering* (ver. 25) of sacrifice, no new *presentation* of His blood before the throne, since once He has taken His place upon it. To offer again, He must suffer again (ver. 26). For it is the law of His office first to offer *and then to take His place at the right Hand*. He must leave that place, He must descend again to a Cross, if He is to take again the attitude of presentation. "Henceforth" He sits, "expecting" (see below, x. 13), "till His enemies be made His footstool." And His Israel on their part wait (ver. 28), "expecting," till, in that bright day, "He appears, the second time, without sin," unencumbered by the burthen He once carried for them, "unto salvation," the salvation of His glory. "Once," only once—this is the sublime law of that Sacrifice and that Offering. As death, for us men, comes "once," and then follows "judgment," so the death of Christ, the "offering" of Christ, comes "once," and then comes (wonderful paradox!) not judgment but "salvation," for them that are found in Him.

The messages of this chapter for our time are equally manifest and weighty. It closes with the assertion of a principle which should be for all time decisive against all sorts and forms of alleged sacerdotal "re-presentation" of the Lord our Sacrifice. He has "offered" Himself once and for ever, and is now on our behalf not in the Presence only, but upon the Throne. Yet more urgent, more vital, if possible, is the affirmation here of the need and of the virtue of His vicarious death. The chapter puts His blood-shedding before us in a way as remote as possible from a mere example, or from a suffering meant to do its work mainly by a mysterious impartation to us of the power to suffer. He dies "for the redemption of the transgressions under the first covenant"—in other words, for the welcome back to God of those who had sinned against His awful law. He dies that we, "the called," "might receive the promise of an eternal inheritance." He dies, He offers, that we, wholly and solely because He has done so, may find the heavenly, invisible, spiritual Holiest a place of perfect peace with God, our spirits' home.

Are these the characteristic accents of the voice of the modern Church? Have we not need to listen again, reverent and believing, to the ninth chapter of the Hebrews, as it discourses about Sanctuary, and Sacrifice, and Offering, and Peace?

ART. IV.—OUR LORD'S PRESENT MEDIATORIAL OFFICE.

THE present article does not pretend to be a full and complete study of the great theme that stands as its heading. To discuss fully and exhaustively this aspect of our Lord's Person and work would necessitate a review of the whole of the New Testament teaching upon the subject, and such a task is obviously beyond our present limits. An attempt, however, is here made to examine the matter in the light of a single book of the New Testament—the Epistle to the Hebrews—and although such an attempt cannot claim to be more than a part of a far larger discussion, yet all will admit that the teaching of the Epistle in question furnishes an important and indispensable contribution towards a right view of the subject as a whole. With the pages of this treatise, then, open before us, let us seek for an answer to such questions as these: What, according to the teaching here, is our Lord's present heavenly position? What relations are assumed to exist between our Lord and the members of His Church? What office is He now said to fulfil on their behalf?

Prominent above all else, because of its repetition, is the phrase which describes our Lord as a Divine King. "He sat down on the right hand of the Majesty on high." We meet with it first in the opening verses of the Epistle, and the writer evidently employs it in order to impress upon his readers the fact of our Lord's present greatness and Divine authority. He begins by describing the person of the Son. He tells us of His pre-incarnate existence, "being the effulgence of His glory and the very image of His substance" (i. 3). He sums up the whole of the work accomplished during the incarnate life in the one brief clause, "when He had made purification of sins," and then at once carries us back again from earth to heaven to the special theme that he would have us contemplate—our Lord exalted to share the throne of the Divine Majesty.

The verses which follow expound the theme still further. This exaltation of the Son gives Him a position above the angels, and the writer does not scruple even to address to Him words that emphasize both His divinity and His kingship. "Thy throne, O God, is for ever and ever" (i. 8), as he sees Him thus in thought "crowned with glory and honour" (ii. 9).

This phrase, which defines our Lord's position at the beginning, is repeated three times in the course of the Epistle. In chap. viii. 1, where the writer is summarizing the main points of his discourse, he speaks of "such a High Priest,

who sat down on the right hand of the Majesty in the heavens." Again, in chap. x. 12, where he is treating of the offering made by Christ, and again in chap. xii. 2, where he is bidding his readers run with patience the Christian race with eyes turned to their Lord, the writer depicts Him under that special phrase, "sat down on the right hand of God," which undoubtedly expresses the permanent present fact about Christ that he wished to convey to the minds of his readers. Now, there are one or two points of interest about this phrase which deserve a few brief remarks.

(a) In the first place, the words are quoted from Psalm cx.—an acknowledged Messianic Psalm—and also the Psalm in which the reference to the "priest for ever after the order of Melchizedec" occurs. And, further, the phrase "sat down on the right hand of God" forms an interesting link between the author of this Epistle and the other Apostolic writers. Indeed we may, I think, safely say that this phrase embodies the normal figure of speech in which the Christians of the first age were accustomed to express their belief in the ascended Lord. For we find that St. Mark in his Gospel (xvi. 19); St. Luke in the Acts, twice in reporting speeches of St. Peter (ii. 33, v. 21), twice in his account of St. Stephen's end (vii. 55, 56); St. Paul in his Epistles to the Romans (viii. 34), 1 Corinthians (xv. 25), Ephesians (i. 20), Colossians (iii. 1); St. Peter in his first Epistle (iii. 22), and St. John in the Apocalypse (iii. 21, xxi. 5), all reproduce the language of this verse in Psalm cx., either in direct quotation or in general allusion, in speaking about our Lord's state subsequent upon His ascension; and, moreover, it should be specially noticed, there are very few references to our Lord's ascended state in the New Testament other than those which find expression under these terms or this figure of Divine kingship.

(b) A second point that merits attention is, that we ought to recognise the language borrowed from the Psalm which speaks of God's throne, God's right hand, the act of sitting, etc., to be figurative, and must not be interpreted as though there existed any literal equivalent for these terms in the heavenly sphere. This caution is one that we do well to bear in mind, especially when we are studying a treatise like that of the Epistle to the Hebrews, where symbolism and analogy are so largely employed. We have continually to be on our guard against pressing these analogies too far or interpreting symbol and parable too exactly. We have to keep steadily before us the main principle, the spiritual idea and truth which the writer is striving to convey by the use of figurative language, and to remember that the figures drawn from human life are

often inadequate really to express the fulness and greatness of the spiritual thought. In the present instance we are to understand by the phrase "sat down at the right hand of God" that our Lord occupies not so much a position of power or honour viewed locally, but that in His person He is now invested with regal Divine authority, which our earthly emblems of kingship help us to some extent to grasp, and we are to think of Him as exercising that authority in closest union with God the Father, and in acknowledged Divine equality.

(c) Further, let it be noticed that our Lord's session at God's right hand is associated by the writer directly with the completion of His redemptive work and as a result of it. The making of purification of sins (i. 3) is regarded as the necessary step to the exaltation and session; it is regarded as a finished act (*καθαρισμὸν ποιησάμενος*) which is then followed by another—the assumption of kingly state. So also in chap. x. 12. One sacrifice for sins for ever had been offered (*προσενέγκας θυσίαν*). That act being completed, another follows as its outcome, "He sat down," etc. The same order of thought will be found to characterize the reference in chap. xii. 2. Further comment upon this feature need not now be added; but the fact deserves attention as pointing to what we may call the habitual view which the writer holds about our Lord's person and work. His kingly glory is connected with His sufferings, not loosely or casually, as simply two isolated Divine acts or states, but the two are bound together almost like cause and effect, so that the one—the exaltation—succeeds the other—the work of redemption—when completed, and is only possible upon its completion. So in another place he writes, "We behold Him—even Jesus—because of the sufferings of death crowned with glory and honour" (ii. 9).

(d) The next point about this phrase is one that leads us directly into the heart of our subject. The writer definitely associates the exaltation of our Lord to the right hand of God with His special High Priestly office. "We have," he writes in chap. viii. 1, "such a High Priest, who sat on the right hand of the throne of the Majesty in the heavens." It should also be noticed that almost all the other allusions in this Epistle to our Lord's present position and office occur in connection with the writer's exposition of His High Priesthood. For example: It is said of our Lord that "He is able to succour them that are tempted" (ii. 18); that "He is able to save to the uttermost them that draw near to God through Him, seeing He ever liveth to make intercession for them" (vii. 25); again, that Christ entered into heaven, "now to

appear before the face of God for us" (ix. 24); again, that He entered "within the veil as a forerunner" (vi. 20); and that "through Him" we may "offer up a sacrifice of praise to God continually" (xiii. 15). Now, all these passages throw light upon our Lord's present mediatorial office; each contributes some fresh feature to help us to understand what our Lord now is and what He is doing for us; and, at the same time, it will be found that they all, without exception, occur in the course of the writer's detailed exposition of the High Priestly office. It will be best, therefore, to turn now to that special theme, and to consider, so far as it is necessary, the above references in connection with it.

The author of this Epistle is, as is well known, practically the only New Testament writer who employs the institution of the Priesthood to illustrate the work and Person of our Lord. And he does this, we may remind ourselves, because he was addressing a body of Hebrew Christians to whom the ceremonial of the Temple worship was especially sacred and precious, who were evidently familiar with all its details, and who were also in grave danger of forgetting its preparatory and transitional character. The writer's aim is, broadly, to show that the Christian economy provides not only all that the older system could furnish, but all, and far more than all, that system could give for man's spiritual life. His general method is, we may say, to institute a comparison, which, indeed, often extends into a contrast, between the Person and work of the Aaronic high priest and the Person and work of our Lord—each regarded as the centre and representative of their respective systems.

Now, the general idea which underlies the institution of priesthood is to provide access to God. The priest, as such, mediates between man and God. He represents in certain matters the people to God, and in others he represents God to the people. The writer of the Epistle expresses this idea when he speaks in more than one place of the high priest being appointed for men in things pertaining to God (*cf.* ii. 17; v. 1; viii. 3).

What, then, we ask, is the office which our Lord as Priest fulfils? It is a fair summary of the general teaching of this Epistle to say that, in the first place, it speaks again and again of the offering of Himself—the offering of the body of Jesus Christ, made upon the cross, as being the sacrifice for sins which our Lord, as High Priest, made on behalf of His people. And, in the second place, it speaks of our Lord, after having fulfilled that offering, entering into the very presence of God as man's Representative, and there, by assuming His place of Kingly dignity at the Father's right hand, He

realizes in its fulness the thought of access and fellowship with the Divine which is especially characteristic of the priesthood; and, moreover, He realizes it, not only, so to speak, as though it were a personal honour for Himself, but as Representative still of the humanity He has assumed; and He thus attains, according to the writer, to the highest possible form of Priesthood "after the order of Melchizedec," which is at once Royal, Divine and Eternal.

If now, passing on from this more general account, we ask for a more detailed statement of the office which our Royal High Priest fulfils for His people in the heavenly sphere to which He has ascended, our Epistle returns us the following answer:

(a) It describes the present work of our Lord as that of continued intercession on behalf of His people: "He ever liveth to make intercession for them" (vii. 25). It is difficult to express without possibility of misunderstanding this idea of Christ's intercession. We are in danger of transferring our merely human applications of the word to the Divine. Our ordinary idea of intercession is often that of pleading with and persuading an offended person to remit some penalty or change his attitude of displeasure for one of favour. But few students of the text of our Epistle would venture to read into the above words such a meaning as that. There is no thought here of Christ, our High Priest, dealing with an offended or angry God on our behalf. The idea of intercession is expressed in quite general terms. The purpose for which He intercedes is not stated. "To define it," says Dr. Davidson, "in itself may be impossible" ("Epistle to the Hebrews," Commentary, 142), and no better explanation, perhaps, can be attempted than that which Dr. Westcott gives in his comment on the words: "Whatever man may need, as man or as sinful man, in each circumstance of effort and conflict, his want finds interpretation (if we may so speak) by the Spirit and effective advocacy of Christ our (High) Priest. In the glorified humanity of the Son of Man every true human wish finds perfect and prevailing expression" ("Epistle to the Hebrews," Commentary, 192).

(b) The Epistle, in the second place, describes our Lord's present attitude in the phrase, "now to appear before the face of God for us" (ix. 24). The form in which the thought is expressed deserves notice (*νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ*). It is not said that Christ entered heaven to look upon the face of God for us, but rather He entered to present Himself, or submit Himself, so to speak, to the gaze of God. He becomes, on our behalf, by His entry into the Presence, the object of God's sight, and in seeing Him, God sees us.

(c) The Epistle, further, speaks of our Ascended Lord as the channel through whom we can render to God a worthy service and worship. It is "through Him" that our Sacrifice of praise to God alone can be offered (xiii. 15).

(d) Lastly, the writer speaks of our Lord in His character of High Priest in the heavens as the pledge to us of our right to hold fellowship with Divine things. "Having then a great High Priest,—let us therefore draw near with boldness unto the throne of grace" (iv. 14, 16). So again, "Having a great priest over the house of God, let us draw near with a true heart in fulness of faith" (x. 21, 22).

The above references contain, as the writer of this paper believes, all that this Epistle directly teaches of our Lord's present work as High Priest in Heaven. The terms employed throughout show us that the author has evidently before his mind as he pens his description the ritual acts of the Levitical High Priest on the Day of Atonement. After the sacrifices had been offered the priest entered with the blood into the holy of holies. He went as the representative of Israel into the place where the Divine Presence was regarded as especially revealed. There before God he stood, and for a brief period enjoyed the closest intercourse with the Divine that was possible for man under the older dispensation. There he realized the highest prerogative of his priesthood, viz., access on man's behalf to God. Christ, the writer would teach us, fulfils perfectly the spiritual idea that lies behind the human high priest's service. By His offering of Himself in death, He passes through the veil from earth into the actual presence of God, and becomes "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man" (viii. 2). There, like the High Priest, He appears before the face of God as man's Representative, and by His presence intercedes on behalf of man. Only, it should be noticed, while the analogy is traced between the earthly and the heavenly priest, the writer is careful to point out in the above references the perfect and ideal character of the heavenly priesthood in contrast to the imperfect and temporal fashion of the earthly type. The access and fellowship which Christ enjoys is unveiled and unbroken. No longer like the human representative does He stand only for a brief moment before God, but He is seated at His right hand for ever. Not now, therefore, as of old is man's approach to God enjoyed only at intervals, and in symbolic form, but in the person of their Representative, at once human and Divine, they may come at all times boldly to the throne of grace and offer continual homage.

Thus far an attempt has been made to expound the view

which this Epistle sets before us of our Lord's present position and work. If we have read it aright, there is a clear distinction drawn between what our Lord now is and does in His heavenly state and what He accomplished at the end of His earthly life in His death upon the cross. By "clear distinction" we do not, of course, mean that there is any want of unity and connection between the past and present existence of our Lord—as if the Christ who lived on earth and suffered were changed or different from the Christ now in glory. His one unchanged Divine personality gives unity to His being, whether we regard it as pre-incarnate, incarnate, or glorified. He is "the same," as our author says, "yesterday and to-day, yea and for ever" (xiii. 8). But what is meant is that, viewing the life of our Lord as revealed to us in acts done in the order of time, and in the succession of history, the Epistle speaks of our Lord's offering of Himself, of His sacrifice, as a single event which happened at one definite point of time in the world's history, that it was an act complete and perfect in itself, and as such was and is incapable of repetition. It is regarded as a finished action, and in the order of revelation has been succeeded by another Divine act and state, which was only possible, speaking humanly, when the prior act had been concluded. In other words, we may say that this Epistle, when rightly interpreted, does not give any colour to the view that the victim state, or the offering act of Christ, if we may use such phrases, continues or is perpetuated as such in His glorified existence. Again let us guard against misconception. We are not now thinking of the continuance of the effects of our Lord's offering, of the lasting and eternal results that flow to us from the Divine Sacrifice. We are contemplating the offering of our Lord, in the strict sense in which alone the writer before us appears to use the word, viz., of the offering of Himself in death upon the cross, the offering which, because of the moral strain which death, associated as it was with the sin of man, involved for Christ the Sinless—proved His utter submission and consecration to the Father's will, and so, as this writer teaches, gained all its redemptive efficacy (*cf.* x. 9, 10). Whether this is or is not the meaning, and the only meaning which the words "offering" and "offered" bear in this connection, can alone be proved by a careful study of all the passages in which those terms are employed by the writer. Without venturing into details, a summary of the results that a fair examination of those passages yields may be expressed as follows:

(a) In the first place, the offering of Christ is spoken of as made in the past (*cf.* vii. 27; viii. 3; ix. 14; ix. 28; x. 12).

The verbs in each instance are in the aorist tense, expressive, as we know, of an act performed and definitely ended.

(b) Secondly, the offering is spoken of as one single act, not a succession of acts, and not a continuous action, but a completed single event. The offering is "once for all" (x. 10). It is "one offering" (x. 14). We are forbidden to think of it as an offering that can be repeated, "nor yet that He should offer Himself often" (ix. 25).

(c) Thirdly, the offering is identified with the sufferings and cross of Christ, so that it is not only a single act, and not only a past act, but the actual occasion in the past when it was made is also fixed. It is in close connection with such terms as "without blemish"—referring evidently to the sacrificial lamb—"blood," "body," "sufferings," that we read of Christ's offering, and this fact appears to fix beyond any possible dispute the actual point in the history of revelation when the writer of this Epistle regarded the offering as made (*cf.* ix. 14; x. 10; ix. 26-28).

Few, possibly, will question the truth of these conclusions in general. There are, however, many teachers of note who, without denying that the death of our Lord upon the cross was His one supreme offering, yet hold also that there is a sense in which we may speak of an offering still being made by our Lord in His glorified state in heaven; and, moreover, they appeal to the teaching of the Epistle before us in support of that view.

One text upon which this idea of a continuous offering by Christ in heaven is made to rest is chap. viii. 3: "For every high priest is appointed to offer both gifts and sacrifices; wherefore it is necessary that this High Priest also have somewhat to offer." The way in which this text is applied in support of the above view is well known. Christ, it is said, is a Priest for ever. Being a Priest, He must of necessity "do for ever a characteristically priestly act; and, consequently, according to the same Epistle, 'He must have now somewhat to offer'" ("The One Offering," Sadler, 53). It should be observed that, in order to be able to use this text the more easily in support of the view mentioned, it must be interpreted in the present. "Have somewhat to offer" must be rendered "have *now* somewhat to offer," and the writer just quoted does not scruple to make this addition to the text, although there is no verbal equivalent for the "now" either in the original Greek or in the Revised or Authorized translations. Is such an interpretation strictly correct? The Greek is *ὅθεν ἀναγκαῖόν ἔχει τι καὶ τοῦτον ὁ προσενέγκη*, literally, "Whence a necessity that this man also have somewhat to offer." How far is there any reference, we may ask,

to time, either present or past, in these words? ὅθεν ἀναγκαιῶν. There is neither ἐστίν nor ἦν in the original. You may say, so far as the bare words go, either "Whence it *is* necessary" or "Whence it *was* necessary." ὁ προσενέγκη. Does this help us? The tense is the aorist. "Something that He should offer once for all" is the obvious sense. But we will allow that these words, considered simply as they stand in the text, are not sufficiently clear to decide the matter. There are, however, some further considerations that may help us to see clearly the writer's meaning. We may notice:

(a) That in every other case where the writer uses the word προσφέρειν or ἀναφέρειν in connection with our Lord's work he consistently employs the aorist tense, and, as we have already seen, the sense of the word in those instances points clearly to the one completed offering on the cross. Here also the aorist is used. Should we not naturally infer that this instance of the use of the word falls in line with the rest, and that the reference here, as there, is to the one offering? We may at least claim that this is highly probable, if not certain.

(b) And this probability is deepened when we bear in mind that the writer, had he really desired to speak of a continuous present offering of Christ, could have avoided all possible ambiguity by employing, as he does in another place, the present tense of the verb (προσφέρειν), instead of the aorist, which certainly favours the view of a past act. For he actually does employ this other form in chap. ix. 25. There, as will be seen, he is contemplating the idea of continuous offering, though only to negative the possibility of any repetition in the case of our Lord. The words are: "Nor yet that He should offer Himself often"—οὐδ' ἵνα πολλάκις προσφέρειν ἑαυτόν. Here the writer wishes to express the thought of Christ repeatedly offering Himself, and he does so by using the present tense of the verb, which of course conveys that idea of unfinished continued action without any ambiguity. Is it not, at least, reasonable to suppose that had this same writer wished us to read the word "now" into his phrase, "this man also have somewhat to offer," he would have chosen the form of the verb which would have left no shadow of doubt as to what he intended to convey to the minds of his readers?

(c) But there is another, and, as some think, a more serious objection to this suggested interpretation of "to offer." It is one gathered from the general line of thought in this section of the Epistle. Let the Epistle be read carefully from the beginning, say, of chap. vii. on to the middle of chap. x.,

and let the progress of thought be clearly traced. It will be found that with chapter vii. the writer begins the real exposition of our Lord's Priesthood after the order of Melchizedec. He dwells upon various points, but it is not until verse 27 that he mentions the subject of Christ's offering. Then, after having reminded his readers in the opening verses of chap. viii. of the chief points about which he is speaking—viz., the High Priest in heaven, the sanctuary in which He ministers and His offering—he goes on in the remaining part of that chapter, in chap. ix. and in chap. x. to verse 18 to discuss these points in detail: The High Priest as the Representative Person in the New Covenant, the Old Sanctuary and the New, and especially the offering. The section which deals with this last subject—the offering of Christ—runs on from chap. ix. 11 to x. 18. Now here, unquestionably, the offering treated of is the Sacrifice of the cross. The terms introduced—"His own blood," "death," "suffered," "the sacrifice of Himself," "the Body of Jesus Christ"—all occur in connection with the thought of offering. The writer concludes his exposition by leading us back to the point from which he started—the High Priest upon His throne—in the words, "He, when He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made the footstool of His feet" (x. 12, 13). Now, the consideration that has certainly great weight is this: If the opening verses of chap. viii. are an introduction to the following section, and name the points about to be dealt with in that section, then, necessarily, the reference to our Lord's offering in those introductory verses must bear the same meaning as the references to His offering in the verses which follow. In the latter case there is no doubt that the completed offering is in the writer's mind, and it is difficult to see how we can resist the conclusion that the same sense—of an offering made once for all in the past, and not of one now continued—attaches to the word in the former reference as well. On the other hand, if the other view be adopted, does it not seem an extraordinary thing that the writer should make this one isolated mention of a present offering by our Lord in heaven, giving no sort of explanation of what that offering is, either there or elsewhere, and should then proceed in the subsequent section to speak always and consistently of the Lord's one offering as a thing completed and finished in past time?

Further support for the idea of a present continued offering by Christ in heaven is sought for by the advocates of that view in chap. ix. 7, which runs thus: "But into the second (went) the high priest alone, once in the year, not without

blood, which he offereth for himself and for the errors of the people." Here, so it is argued, in the action of the Levitical high priest, is presented to us the earthly type which our Lord fulfilled. As the high priest entered the Holy of Holies, so our great High Priest has entered heaven. As the high priest offers the blood of the sacrifice, so the Lord makes His offering in the court of the heavenly sanctuary.

Our consideration of this argument must be a brief one. Let us notice :

(a) In the first place, exactly what this form of reasoning claims to establish. It is an inference drawn from certain actions of the earthly high priest. The analogy is presupposed to be complete between those actions and what our Lord has done or is doing. It is this presupposition that seems to us to be open to question. It is of course true that there are certain broad lines of analogy between the earthly and the heavenly priesthood ; but there are also, as any reader of this Epistle will remember, many points in which the comparison between the two results in contrast and difference rather than similarity. Our only safe guide, surely, is to confine ourselves when drawing such inferences in regard to the heavenly from the earthly type—especially when we are touching upon questions of doctrinal importance—carefully, and even rigidly, to those features which the sacred writer has himself suggested to be common to the two. For example : that the Holy of Holies is a picture of the heavenly Presence ; that the entrance of the high priest into the sanctuary is a type of our Lord's direct access to the Father by His ascension ; that the blood of the sacrifice was a symbol of His life surrendered to the Father in death—all these are undoubtedly valid and legitimate, because suggested and enforced by the author of this Epistle himself. But, on the other hand, we may fairly question whether it is an inference that is sufficiently justified by anything the writer has said to conclude that Christ continues to offer Himself, or, as some say, His blood, or, as others, His life to God in the heavenly sanctuary because the high priest is here said to offer the blood of the sacrifice for himself and for the errors of the people. Obviously there is one point in which the analogy will not hold, for Christ had no need to offer for Himself. And the writer, moreover, seems carefully to abstain from using any such language as this of our Lord's acts. He speaks, it is true, constantly in the Epistle about Christ's blood, as representing His life surrendered in death, and therefore a sanctifying power. He speaks of Christ entering heaven "through His own blood" (*διὰ τοῦ ἰδίου αἵματος*, ix. 12)—*i.e.*, as the channel and means, so to speak, by which

His perfect access to the Father was realized—but in no single instance does he ever speak of the blood of Christ being offered. “The Epistle avoids,” says Dr. Davidson, “such language as that Christ carried in or offered His blood, for obvious reasons; such language could be used of the high priest’s act, but not of His” (“Commentary on Epistle to the Hebrews,” 153, note). “The modern conception,” says Dr. Westcott, “of Christ pleading in heaven His passion—‘offering His blood’—on behalf of men, has no foundation in the Epistle” (“Commentary on Epistle,” 230).

(b) But even if we allow, as perhaps we may if we speak in terms sufficiently guarded, that the sprinkling or offering of the blood on the mercy seat by the high priest has a spiritual parallel in the first entrance of our Lord into the heavenly sanctuary and the cleansing and purifying of all things there by His “better sacrifice,” yet consider this: That particular action of the Levitical high priest was performed upon his entrance. It was a preliminary, so to speak, to His standing before God’s presence. It was a condition to be fulfilled prior to the enjoyment of that high privilege for which he entered as Israel’s representative, viz., access to and fellowship with God. Now, if we are to follow out the analogy, we must be consistent. If our Lord, upon His entrance into heaven, made an offering which in any way corresponded to the sprinkling of blood by the high priest, then must it be regarded also as but the preliminary step to a higher state of fellowship with Divine realities which was to follow. Granted that there is an analogy, yet the analogy itself does not permit you to speak of a continuous offering. Rather, it leads you past the atoning act on to the state of fellowship with the Divine for your thought of what is to be continuous and permanent; it leads you on to the thought of access to God on man’s behalf in virtue of an atonement completed; and this settled eternal attitude of our Lord in the heavenly sphere is expressed by the writer in the constant phrase: “Sat down on the right hand of God.”

This view of a continuous offering in heaven is one that is held by men of widely differing views and ecclesiastical standing, and it is held by them in various forms. Some are extreme, and lead undoubtedly to results which imperil the truth of the perfect sacrifice for sins made upon the cross. Others are moderate and sober, and run no such risk. We may frankly admit in regard to the latter that were it not for the fact that there has been in the past such misuse of the terms employed, and such errors of doctrine connected therewith, no protest need be made against them. But the lessons

of history are not to be lightly ignored, and a doctrine that in the past has been found to be capable of grave error, even though now put forward in apparently harmless, and even attractive garb, if it be not strictly in harmony with revealed truth, may involve in the end some serious, though now, perhaps, unperceived risk to the religious life. To those who endeavour to study this and other similar problems primarily from the standpoint of the teaching of the New Testament, it is often apparent that many writers and teachers of to-day, who are justly held in high esteem for their wisdom and piety, yet do in dealing with this subject use terms to express their ideas that cannot strictly be said to be the exact language of the New Testament, or rather, we ought to say, the terms are words taken from the New Testament, only they are words that are there found, unless we are mistaken, associated with other ideas altogether. For example, when men use such phrases as "Christ is always offering His sacrifice," or "Christ is continuously presenting within the veil the sacrifice which He made on the Cross," do we not feel that there lurks in such phrases a wide possibility for misunderstanding? In many cases, it is true, when you get beneath the language used to the ideas in the writer's mind, you will possibly find yourself in perfect agreement with them. The writer just quoted really means, when he says "Christ is always offering His sacrifice," that our Lord is perpetually interceding for us, and possibly nothing more than that, but then the thought of regret constantly arises in the minds of those who desire, above all things, to be loyal to the Apostolic words, Why put it in that way? Why, if you mean as you do, the intercession of our Representative High Priest, Why put it in language which in Scripture is not usually, to say the least, associated with intercession, but, on the contrary, is connected frequently and almost invariably with the one special work of the Cross?

We are living in an age of our Church's life when there is a great and earnest desire for closer fellowship, and also a real approximation towards that fellowship among men whose opinions have been hitherto regarded as hopelessly at variance. We cannot be too thankful for this attempt after a better understanding of one another. And it seems to the present writer that Christian men of all shades of opinion can best foster that movement—which we cannot question to be of the Spirit of God—by bringing their own opinions and the opinions of others more habitually to the test of the exact thoughts of the New Testament, by striving to judge of them in the wide spirit of wisdom and love which characterizes the Apostolic writers, and by resolving that those thoughts, and not the shibboleths of party, however venerable or popular,

shall alone form the standard by which their views, and even the words in which they express them, shall be governed. Some of us are sufficiently sanguine to believe that for men who will accept such a discipline, and work from such a basis as this, the sense of agreement between them upon fundamentals, the sense of their real oneness in matters which reach deepest in conviction and life, will be so overwhelmingly strong that the surface differences will sink into the background, assuming their right place as differences that can not only be tolerated, but even welcomed as necessary in the providence of God for the complex completeness of the One Body.

J. A. HARRISS.



ART. V.—THE HAIDA LANGUAGE : A MISSIONARY STUDY.

THE linguistic difficulties in the path of a missionary are too rarely understood at home, nor are their services to the study of languages at all widely understood. The following notes respecting one of the North American Indian languages may, whilst illustrating the modes of thought and expression in use among a people very far removed, geographically and ethnologically, from ourselves, also help people to realize some of the linguistic difficulties besetting the missionary on his first arrival in a little known land.

The language here dealt with is Haida, spoken by a tribe of Indians of that name inhabiting the Queen Charlotte Islands, off the coast of British Columbia. Though never a large tribe, the Haidas were said in 1841 to number over 8,000. A careful estimate made in 1878 places them at 2,000. At the present time they fall short of 1,000. The shores of the Queen Charlotte Islands are strewn with the remains of their ancient villages, the sites of which are marked by still erect but fast crumbling totem poles. The few surviving Haidas have gathered at three centres, the principal centre being the village of Massett, which, since 1876, has been a station of the Church Missionary Society. The whole tribe has now been evangelized.

Haida is one of seven Indian languages met with in British Columbia. How so many tribes, speaking languages sufficiently diverse to be classified as distinct stocks or families, came to be crowded into so comparatively small a space is a question which thus far ethnologists have failed to answer. These tribes are essentially maritime in habits ; they live within easy reach of each other ; they possess a seaboard

admirably protected by outlying islands from the storms of the Pacific ; yet their languages have not a word in common, and they readily adopted, some years ago, as their only means of inter-communication, a trade jargon called Chinook, manufactured for them by the Hudson's Bay Company.

Like the neighbouring tribes, the Haidas had no idea of writing till taught by white people. Their language, therefore, is written in Roman characters and spelt phonetically. Of the ordinary letters of a phonetic alphabet, *b, p, f, v, r,* and the combination *th*, are found to be unnecessary. Instead of the last of these, is found a sound identical with the Welsh *ll*, made by expelling the breath while the tip of the tongue touches the palate. The prevailing sounds are predominantly guttural. The climatic effects on language observed in Europe are also traceable here—the farther one goes from the equator the harsher the languages become, till one reaches a region where, as Captain Cook says of the Fuegians, people speak like a man clearing his throat. The missionary in British Columbia often wonders whether the natives do not possess vocal organs denied to the inhabitants of the Eastern Hemisphere, so unmanageable are some of their most familiar sounds.

Perhaps the best idea of the structure of the language may be conveyed by giving a typical sentence with an interlinear translation. The sentence "The tall man will put the deer into the canoe if his son helps him," becomes in Haida,

Nung	ilthing-a	drukonas	kaat	e	tlu	e	gwe
The	man	tall	deer	the	canoe	the	into
	isda-shang,	il	git	la	datlads	dlqa.	
	put	will	his	son	him	helps	if.

It will be seen from this example that (*a*) adjectives follow their nouns ; (*b*) prepositions follow the words they govern—in fact, become post-positions ; (*c*) the definite article sometimes precedes and sometimes follows the word it particularizes ; (*d*) the verb always ends the sentence, unless coupled with a conditional conjunction, in which case the conjunction ends it. Among other peculiarities not illustrated in this sentence are the following : Numerals always take a prefix expressive of the shape of the objects enumerated ; adverbs, adjectives, and conjunctions are frequently inserted in verbs ; the negative particle is repeated with the verb, somewhat as in French ; the repetition of an act is expressed by repeating the last syllable of the verb. The language being agglutinative, words sometimes reach an inordinate length, as, *e.g.*, *ging-kilis-alung-ung-gung-ung-gung*.

In two instances at least Haida shows a capacity for

greater precision than English. The past tenses of every verb have two forms; one used when the speaker witnessed the event he narrates, the other when he did not. The Haida verb can also boast of a third number for which thus far no suitable grammatical term has been found. It is something like the Greek dual, except that it is used for any number above one and below ten or twelve.

Attempts have several times been made, but unsuccessfully, to discover a pure "verb to be" in the Indian languages of North America. It need scarcely be said that none such exists in Haida. The idea of mere existence is so severely abstract that it has never been grasped by the minds of these primitive races, and consequently has never been expressed. A few abstract terms indeed, such as "shame," "joy," "grief" and the like, are met with, but they are extremely rare.

Passing from words to phrases and idioms, we may note that poetic conceptions not unfrequently occur. To express anger the Haida says: "My inside is stirred up." He does not say: "I was unable to sleep all last night," but, "Whilst I was still awake the day dawned." The siderial plough is for him a "sea-otter stretcher"; club-moss is the "sparrow's stone adze"; a limpet is a "raven's hat"; a pea-pod is a "crow's canoe"; a frog is a "land-crab." The atrocious zoology of the last instance may perhaps be pardoned in such a connection.

In one respect the Haida may certainly lay claim to a more philosophical diction than the Englishman. He never says of anything that it is impossible—obviously a rash statement to make. His idiom for impossibility is: "How this may be done does not appear." Might not Christian people occasionally gain by adopting the Haida's formula?

Oddly enough the Haidas make their throat and windpipe the seat of the affections. Consequently, in the expression "With all my heart," the adjective takes a prefix, indicating that the thing qualified is long-shaped. They might certainly adduce, in support of their system of psychology, the familiar "lump in the throat" which accompanies certain painful emotions.

Haida ingenuity was sorely taxed when they had to name the various strange articles introduced by white people. An umbrella became a "large hat"; ships' biscuits became "yellow fungi"; a gun, seen to dart forth its contents with deadly effect, was called a "sting," as though it resembled the defensive organ of a formidable insect. White people they named the "iron people," as they had been the first to introduce metals, for previous to their arrival the Haidas had used only stone and bone tools.

Whence the Haidas originally came is still an unsolved question. Their own tradition makes them come from the neighbourhood now familiar as Klondyke, but to this tradition little importance can be attached. To a stranger, all the British Columbia Indians suggest by their cast of features a Japanese origin. The present writer took some pains to ascertain whether any connection was traceable between Haida and any of the languages of Eastern Asia. But a Church Missionary Society missionary in Japan, whose knowledge of languages makes him a competent authority, wrote in answer to inquiries: "I find no affinity whatever between Ainu (the aboriginal language of Japan) and Haida. Your language is neither Ainu, Japanese, Korean, nor Chinese, nor do I think it has any connection with Manchurian." J. H. KEEN.



ART. VI.—THE RESERVATION COMPROMISE.

THERE is an impression that some, at least, of the Bishops have resolved upon a compromise in the matter of Reservation. They will, it is said, call for the immediate stoppage of local Reservation, but they will allow clergy to consecrate the elements in church, and carry the consecrated elements at once to a sick person. It is rumoured that this is the intention of the Bishop of London, although as yet there is no public evidence of such intention. Indeed, in certain quarters the rumour is denied with a good deal of heat. It is certainly, however, the position taken up, with limitations, by the Bishop of Salisbury, who has explained in some detail why this concession or compromise appears to him so far permissible that he will not forbid it.¹ The subject is important; for whatever may be said in favour of the compromise, there is this much, at least, against it—that it distinctly violates the directions of the Book of Common Prayer. From this point of view it is just as illegal and just as improper as local reservation. Nor can the consent of the Bishop free a clergyman who practises this form of reservation from the guilt of breaking his ordination vow. That solemn promise, so lightly regarded in some quarters, runs as follows:

"I assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the Church of England as therein set forth, to be agreeable to the Word of God; and in public prayer and administration of the Sacra-

¹ "Further Considerations on Public Worship: a Letter to the Clergy of the Diocese of Salisbury." London: Longmans and Co. Chap. iii.

ments I will use the form in the said book prescribed, and none other, except as shall be ordered by lawful authority."

Now, the words of the Bishop of Salisbury in his "Letter," cannot by any ingenuity be stretched to mean an order. His Lordship's language is very carefully guarded, doubtless with the express purpose of leaving upon the shoulders of the clergy such offence as may be committed. The Bishop says :

"I am not desirous to press severely upon those who follow the practice described by Justin Martyr, and at the Easter season or at some other great festival, when there is a press of communicants, at once and immediately make the sick partakers with the whole in a common Eucharist. I of course take for granted that in such cases there is no procession or additional ceremony, and that the service in the chamber is not unduly curtailed.

"I must, however, warn them that, though I do not think this need be condemned under the head of reservation—in which an act of setting aside for a time and in a particular place seems to be implied—yet it is not literally consistent with the direction to *celebrate* for the sick. In a court of law this last point would, in my opinion, be fatal to their defence. A legal criticism would naturally be: 'It may be you do not reserve, and therefore are not contravening the spirit of the 28th Article; but you are not obeying the rubric for the Communion of the Sick. You are using a form of administration of the Sacraments other than that provided in the Prayer-Book.'"¹

From this it is clear that the Bishop himself thinks the use should be exceptional, that he recognises the illegality of the compromise, warns his clergy of it, and lays upon any who adopt it the onus of breaking the law. He will not "press severely" upon them—that is all. Whether, if the Bishop of London makes the same concession, he does it with the same limitations and the same warnings we are unable to say. If he did, then (1) the practice should only be resorted to at Easter or at some other festival when there is a press of communicants; (2) the carrying of the elements to the sick must take place "at once and immediately," so that the elements are not set aside and locally reserved; (3) there would be no procession or additional ceremony, nor yet any deprivation of the sick of the service which they are entitled to; and (4) all would be done with the full consciousness that the act was illegal, that the Bishop could not make it legal, and that the clergyman was breaking his ordination vow.

Even with these limitations there arises the question how

¹ "Further Considerations," pp. 18, 19.

far a Bishop is justified in suggesting to his clergy or condoning on their part an admitted violation of the law and of their ordination pledge. It will hardly be contended that such a course falls naturally and properly within the province of a Bishop. Indeed, the extent to which some prelates regard themselves as entitled to vary the arrangements of the Book of Common Prayer has for some time been a subject calling for the serious attention of Churchmen. Permission to clergy to use, for example, special Epistles and Gospels at services more Roman than Anglican is well calculated to encourage clergy of the extreme order in mangling the Communion Office almost past recognition. But the action of the Bishop of Salisbury is the more curious because he is a stickler for adherence to the Prayer-Book letter. We must take it, then, that the very guarded recognition which he gives to this custom is offered in view of the present distress, and in the hope of making easier the obedience of clergy at present practising local reservation. This, at least, the Bishop is "determined" to prevent, "if God gives me power to do it, even though it involve me in serious trouble."¹

What, however, are the grounds upon which the practice cautiously admitted is used at all? The first argument employed in its favour is an appeal to antiquity. It is claimed to be a simple revival of the practice described by Justin Martyr in the second century. But it must be extremely difficult to rely on this precedent unless we are prepared to do so thoroughly. The reserved elements were not only carried to the sick, but were also sent to the absent, even though such persons were in good health. If the one part of this ancient custom be continued, why not the other? But the appeal to antiquity is, considered by itself, of little significance. Our business is with the law of our own Church. The ancient custom becomes of importance because of an extraordinary interpretation placed by some extreme Anglicans upon the words "except as shall be ordered by lawful authority" in the ordination vow. For it is contended that this use of reservation is a Catholic practice, and, being such, is virtually "ordered by lawful authority"—to wit, by the voice of the Catholic Church. It is an interesting proof of the straits in which defenders of reservation find themselves, that they should think it possible to sustain an allegation of this character. The argument is absurd and futile for two reasons. In the first place, the words of the ordination vow clearly refer to the future, and not to the past. "Except as shall be ordered" could not by any ingenuity apply to what, *ex hypo-*

¹ "Further Considerations," p. 18.

thesi, had already been "ordered" by the custom of the Catholic Church. "Shall" cannot equal "has been." It is impossible to devise any form of words which can give security if individuals may alter tenses and change the future into the past, as may be deemed convenient.¹ But, in the next place, the argument has already been met by our own Church. Article XXXIV. is decisive as to the right of the English Church to change or abolish ceremonies ordained by man; and this right was insisted on most fully at the Reformation.²

Attempts were made at Lambeth to avoid this difficulty by urging that, although the provision for reservation which appeared in the first Prayer-Book of Edward VI. disappeared from the second and was not reinstated, the practice had not been declared illegal, and, indeed, was still permissible under the Prayer-Book directions. But, again, we can only say that, if the rubrics of the present book are not to be read as making reservation impossible, it is hopeless to ask for agreement in regard to any form of words. The Communion Office and the office for the Communion of the Sick are absolutely incompatible with reservation.

But the question arises how far the present Prayer-Book

¹ The comment of the Archbishop of York at the Lambeth hearing is decisive: "The words are: 'As shall be ordered by lawful authority.' Such words bear upon the face of them a reference to a future time, and not to a far-off past; and, further, to an authority connected with the Church of England itself, and not derived from either ancient usage or from the contemporary customs of other branches of the Catholic Church. To give it such a wide reference as is suggested would be practically to undo a great part of the work of the Reformation" (*Record*, May 4, 1900, p. 434).

² It may be convenient to quote the Lambeth opinions. The Archbishop of Canterbury held: "If it be said that the Church of England has no right to give up so ancient and general a practice, the Church of England has replied, in Article XXXIV., that every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying. In fact, it is impossible to maintain that a Church which made such great changes as were made at the Reformation could not change the mode of administering the Holy Communion to the sick."

The Archbishop of York's words were: "The contention of counsel employed on behalf of Mr. Lee was, first of all, that Reservation, being a laudable custom of the Catholic Church from the earliest times, could not be set aside by the action of any single branch of the Church; that such a proceeding would be *ultra vires*, and therefore null and void. To this contention the sufficient answer was given that the Church in Article XXXIV. claims the right as a national Church 'to abolish ceremonies or rites of the Church ordained only by man's authority,' and that every clergyman of the Church of England has given his assent to this Article" (*Record*, May 4, 1900, pp. 433, 434).

offers countenance to the suggested compromise of carrying the consecrated elements at once from the church to the sick. The Bishop of Salisbury himself admits¹ that "both rubrics are verbally *inconsistent* with it." If "verbally inconsistent with it," need we go further? Surely the compilers of the Prayer-Book made the rubrics "verbally inconsistent" with reservation just because it was their intention to make reservation in any form lie outside the law and custom of the Reformed Church. To suggest that the custom spoken of by Justin Martyr may have escaped the observation of the revisers does not carry us far. We know that in the present Prayer-Book the specific directions of the rubric are that the curate "shall there *celebrate* the Holy Communion"; and the change from the ambiguous word "minister" of the second Prayer-Book to the definite "celebrate" of the present Book makes such an argument worthless.

It is urged, however, that there is some precedent for the practice which the Bishop of Salisbury will permit. He says: "I have heard of a case of the Sacrament being taken to a sick woman directly after a public celebration, at Corfe Castle, fifty years ago, and I am told that the like tradition exists at Pentridge."² But fifty years leave us well within the period when the Oxford Movement was procuring the revival of a good many things no longer permissible in the English Church. The Pentridge "tradition" has no date, and may also be a quite modern instance. In regard to the countenance already given to the practice by certain prelates, we are in possession of the exact facts, which again, however, furnish us only with recent precedents. They were described as follows by Mr. Dibdin at the Lambeth hearing:

"Without communicating with the Bishop of Durham, I have received a letter from him which I know he wishes me to make known here. It is this: 'I have just seen, with great surprise, that Mr. Hansell stated, in his address at Lambeth, that I have authorized reservation in certain cases. I have not done anything of the kind. What I have done is, that I have endeavoured to show how the cases in which reservation is declared to be most necessary may be met *without reservation*. In two cases I have allowed incumbents who have applied to me to adopt the following usage, which I believe to be legal, as it is certainly primitive: *Immediately after the consecration* one of the assistant clergy takes the elements to the sick person, so that the administration to the sick may be coincident with the administration to the congregation. The sick person, in fact, is to be treated as a member

¹ "Further Considerations," p. 17.

² *Ibid.*, pp. 15, 16.

of the congregation. This, I hold, is what Justin Martyr describes. I have further directed that the sick person should be enabled, by the assistance of some friends, to follow the service, so as to be prepared to receive in due time. The usage was to be adopted only in exceptional cases. I stated my view at the York Convocation in May, but the report has not yet been published. Whether the usage is legal or not, it certainly *excludes*—that is the usage that he has allowed—‘reservation, and does not authorize it. There is, indeed, no question on which I feel more strongly, and I cannot understand how my action has been misinterpreted. I insisted strongly in both cases on the fact that *there was no reservation*. It is clear to me that Justin Martyr describes coincident, and not subsequent, administration to the absent.’ That is the whole of his Lordship’s letter.

“I should like to add a word on the same subject with reference to another case that was mentioned here, and which may be misunderstood hereafter, although I know it is well known to your Graces. It is with reference to a statement made as to the practice of the late Archbishop Benson, in a case which we all remember. What was really done was this, and perhaps it is necessary to state it exactly: The Bishop of Winchester was lying ill in this house, and Archbishop Benson, in administering the Holy Communion in the private chapel in this house, at the time of distribution carried the elements from the Holy Table up into the Bishop of Winchester’s sick-room, and administered him there, and then returned to the chapel and finished the service. That, and that only, is what happened.”¹

It is, no doubt, a matter for regret that prelates of the Church should themselves have set an example of doing what is apparently inconsistent with the law they have to administer; but even their example cannot turn wrong into right.

It is clear, then, that the practice which is to be, with certain limitations, permitted, is absolutely without warrant under the present law. It remains to consider how far that which is not lawful may be deemed expedient.

The compromise is, no doubt, offered to the extreme clergy in the hope that it will help them to give up local reservation with its accompaniments. It would, it may be thought, meet the difficulty of those who urge that in the homes of the poor it is often impossible to celebrate for the sick. It is a little curious that the difficulty experienced by extreme

¹ “Reservation of the Sacrament: Mr. Dibdin’s Speech at the Recent Hearing,” pp. 89, 90. Bemrose and Sons.

Anglicans is one which Evangelical clergy have not discovered. They can minister to their people in such "slum" parishes as East and South London provide, without coming upon distressing cases which make reservation absolutely essential. Indeed, the habit of the very poor is to render the one room they inhabit as clean and neat as possible when they expect a visit from the clergy. The Archbishop of York made short work of the argument from assumed necessity when at the Lambeth hearing he said: "But it is well known, not only to the Archbishops, but to the Church at large, that there have been, and are at this moment, a very large number of the clergy whose work lies in such parishes as those referred to, and that such difficulties as have been suggested have never really stood in the way of the reverent administration of the Holy Communion to persons qualified to receive it, however humble and disagreeable the surroundings may have been."¹ It will be agreed that the long parochial experience of the Archbishop of York gives a peculiar value to this testimony. But whether those with whom the argument from assumed necessity weighs will accept this compromise is a point upon which at present there is no evidence. So far the treatment of offenders with studied leniency has not been very successful. The recalcitrants are still considerable in number, and there is no diminution in the violence of the language used by them and on their behalf.

But even if the compromise had some success in this direction, has it not certain more or less obvious dangers? It is at least a step towards the local reservation which is at present condemned. Experience tells us that in things of this kind one concession leads to another. Of course, there are always people who laugh at the "thin end of the wedge" argument. They assume that it is so easy to fix absolute limits, to say, "Thus far shalt thou go and no farther," and to compel a halt. The whole history of the Romeward movement in the English Church is against their cheerful optimism. Bishops who to-day help to familiarize the Church with what they deem a harmless form of reservation may to-morrow find themselves hard pushed to sustain their prohibition of local reservation. Moreover, the concession will help to familiarize people with the carriage of the reserved elements through the streets. That danger is seen by the Bishop of Salisbury, who points out that "rulers of the Church . . . have to take increased care . . . that no opening be given, through any concessions they may make, for either of these dangerous developments, which are serious invasions of the spirituality

¹ *Record*, May 4, 1900, p. 434.

of the Christian religion."¹ He also takes it for granted that in such cases there is no procession. But clergy who find it consistent with conscience to argue that censuring "a person" and "an altar" is no breach of the promise not to cense "persons or things" may possibly find the resources of their casuistry equal to some evasion of this command also. It is probable that many of the clergy will take no pains to disguise the fact that they are carrying the elements to a sick parishioner, and some, at least, of the evils feared are likely at once to happen.

There remains the fact that the sick member of the English Church is entitled to the privilege of a celebration in his own room, with full enjoyment of that most solemn and moving part, the consecration itself. The Bishop of Salisbury finds that reservation has already led to serious infringement of the rights of the sick:

"It appears to be a somewhat common experience that where the clergy have adopted the plan of communicating with the Sacrament already consecrated, they advise, and often press, and sometimes force, communicants to receive in this way and in no other. In some cases this leads them to the grave and unwarrantable presumption and irregularity of communicating the sick only in one kind."²

May not the practice he permits conduce to an extension of these faults?

On the whole, then, it must be feared that the compromise is as hopeless as it is illegal. It is well meant; but the time is past for temporizing, and further displays of weakness are but likely to increase the distress of the Church.

A. R. BUCKLAND.

ART. VII.—CONTINENTAL CHAPLAINCIES: A NOTE.

MR. LLEWELYN DAVIES has in the columns of the *Times* drawn attention to the curious way in which some Continental chaplains, holding licences from the Bishop of London, regard their duties. The chaplain of whom complaint was made used wafer-bread at his administration of the Holy Communion. There are, as Mr. Llewelyn Davies pointed out, many reasons why the average English Churchman may deplore such a usage. It would, no doubt, be argued on the other side that wafer-bread is so widely employed in our churches here at home that to resent its use in the

¹ "Further Considerations," p. 18

² *Ibid.*, p. 19.

services of the Continental chaplaincies is to overlook the obvious facts of Church life to-day. The same plea might be urged for the free employment of sacrificial vestments, incense, a mutilated Communion Office, and many other unhappy features in that life. It would also cover the use of the black gown on the part of a very decided Low Churchman. In point of fact, it amounts to a plea that the occasional services of the English Church on the Continent should more or less accurately reflect all the diversities and the antagonisms which mark the conduct of the Church's services here at home.

In view of circumstances which occasionally come to the notice of the English Churchman during a summer holiday on the Continent, it seems time to ask whether this is the true theory of the Continental chaplaincies which minister mainly to tourists.

It will be observed that the theory applies to more than the chaplaincy services; it will rule the character of the sermons also. Are we, then, to expect that in some chaplaincies the teaching and practices of extreme Anglicanism should prevail, whilst in others a vigorous Protestantism should be proclaimed in a highly controversial spirit? It can be said with confidence that this is what may occasionally be found in some places under certain chaplains; but is it the condition of things which is meant to, and ought to, prevail?

Apparently there are some Churchmen who will without a moment's hesitation return a "Yes" to this question. In their opinion an extreme Anglican must on the Continent do and say as nearly as possible what he would do and say at home. His chaplaincy services and his chaplaincy sermons should reflect the course of his ordinary ministerial habits. In like manner others of the same class would hold that an earnest Evangelical should dwell upon the Protestant side of the faith, very much as though he were warning his flock at home. In either case many will be displeased, many turned away from the services; controversy will be excited, division created within the little community in the place, and strife will abound. But the two men will have been true to their convictions.

There is another way. It is possible so to conduct the services of a Continental chaplaincy that they may become edifying to all. There need be no unfaithfulness to principles, no neglect of duty. The services are conducted with a careful regard to the directions of the Prayer-Book, without peculiarity, and of course without slovenliness. The sermons deal with those great doctrines and those great principles of conduct upon which nearly all Churchmen are agreed. For

a time all thoughts of parties, of schools of thought, of antagonisms, are set aside. The unity of the Spirit and the bond of peace are realities. Men are drawn together, and not driven apart; they realize the happiness of dwelling together in unity, and the chaplain earns something of the benediction which falls upon the peacemaker. Nor is this all. It is a familiar fact that the Church's services abroad are largely attended by Nonconformists. It is right that the clergy of the national Church should on such occasions remember its national character, and should minister in such a way that the godly Methodist or Independent may with spiritual profit join in the service.

Surely this is the ideal method, the following of which most tends to the advantage of the community in which for the time the chaplain is placed. But if this be agreed, it follows that the two societies—the Society for the Propagation of the Gospel and the Colonial and Continental Church Society—should exercise the utmost care in the choice of their men. Possibly they find it hard always to get as many reliable clergy as they need. But if sometimes they are obliged to use those whose controversial methods seem never to find rest, there should be the most earnest plea for the temporary laying aside of such habits. Let the chaplain study to be the servant, not of his own sympathizers, but of all.

A TOURIST.



The Month.

A NEW volume, and with it a new series, of the *CHURCHMAN* will begin with the October number. Its conductors believe that there is still urgent need of a journal representing month by month the opinions of sober, loyal Churchmen content with the Reformation settlement, yet prepared to view with sympathy and hope any well-considered proposals for intelligent reform. It seems to be agreed on all sides that the future prosperity of the Church calls for a keener interest on the part both of its lay and clerical members in the conditions of the Church's life and work. The last few years have failed to disclose any advance in the prosperity of the Church; there are, indeed, some unwelcome signs of arrested development, and even of retrogression. At the same time, criticism is busy with the very foundations of the Christian faith. Its documents are being subjected to the closest scrutiny, sometimes in a spirit of the deepest reverence, sometimes in a spirit of thinly-veiled hostility. The doctrines and the discipline of our own Church are in like manner passing through their time of trial. The issue of the conflict between her authorities and a small but still powerful party indisposed

to yield its own position is still in doubt. In the meantime, a widespread desire for some larger measure of self-government is spreading amongst Churchmen, and is producing schemes which call for the closest and most careful consideration. In the face of all this, it is not presumptuous to believe that the CHURCHMAN can still be of service by providing an arena for the discussion of these subjects. Its conductors wish to consider the problems affecting the faith and life of the Church in no narrow or illiberal spirit ; but it will be their endeavour to present month by month that which may, to borrow some words from the Preface to the Prayer-Book, "be . . . well accepted and approved by all sober, peaceable, and truly-conscientious sons of the Church of England."

Early numbers of the new volume will contain articles by the Bishop-designate of Durham, the Dean of Norwich, Archdeacon Madden, Canon Aitken, Canon Benham, Chancellor Lias, the Rev. Dr. Sinker, the Rev. A. R. Buckland, the Rev. N. Dimock, the Rev. F. Relton, Mr. E. H. Blakeney, and other well-known Churchmen. Canon Benham will complete his series dealing with the Archbishops of Canterbury. The Rev. J. G. Watts-Ditchfield will, in the October number, discuss in the light of his very striking experiences the relations of working men to the Church. In the same number a lay member of the Episcopal Church of Scotland will examine the facts as to lay representation in that Church, and will throw light upon one side of some proposals for Church reform south of the Tweed. Arrangements are being made for certain articles on the Church in Wales, and the work of foreign missions will be illustrated from the pens of missionaries in the field.

The passage of the Royal Declaration Bill through the House of Lords revealed with the utmost completeness the utter futility of the measure. At the last there became apparent to Lord Salisbury—what had from the very first been plain enough to other people—the impossibility of making a new Declaration without creating difficulties as great as or greater than those occasioned by the old. It is hard to say by what process of reasoning any thoughtful persons had brought themselves to believe in the satisfying powers of the formula proposed by the House of Lords Committee. It could not meet the Roman Catholics, for (despite some personal disclaimers by the Duke of Norfolk) they object to the whole Declaration. They wish to clear away all obstacles which bar the approach to the throne of a Roman Catholic monarch. They have, it will be agreed, a perfect right to occupy this position, and they have allowed no one to lie under any misapprehension on the subject. But the feeling of the nation is absolutely against any such change, and to this Lord Salisbury repeatedly drew attention in the course of the debates. The revised Declaration would, therefore, have failed to effect the main purpose for which it was devised—namely, the removal of a Roman Catholic grievance. On the other hand, the revised form deeply offended both the determined Protestants opposed to all change and the more moderate Protestants, who were willing to see a few strong epithets removed, but could not accept a form so freely open to criticism as that devised by the Committee. No one, therefore, was pleased. But this result was practically inevitable ; at all events, it was foreseen by a good

many people. Probably the Government will now leave the subject severely alone. As Rome will be content with nothing short of abolition, Lord Salisbury may well be excused for feeling that he has done his best, and must now await further developments.

It is impossible to escape the significance of the fact that in their clamour for the abolition of the King's Declaration the Roman Catholics received the thorough-going support in and out of Parliament of the extreme High Churchmen. It would be some relief if we could assure ourselves that this union was merely due to the belief of so many extreme Churchmen in the doctrine of Transubstantiation; but, unhappily, it looks as though this was not all, and that the party of Lord Halifax saw no reason why a Roman Catholic should not ascend the throne.

The death of the Bishop of Durham has further lessened the distinction of the English Bench of Bishops, already much weakened by the death of Bishop Creighton and Bishop Stubbs. The position of Bishop Westcott in the eyes of the English people was almost unique. The combination of high scholarship with the qualities which enabled him to compose a labour dispute of national gravity is so unusual in a Bishop that we cannot hope soon to find another Bishop Westcott. Of his Cambridge life and work a contemporary speaks at length in this number of the CHURCHMAN, and it is needless to discuss the subject here.

There is a singular fitness in sending Professor Moule to succeed Dr. Westcott and Dr. Lightfoot. Two of the most brilliant of Cambridge's sons are followed by a third. Probably no English Churchman has rendered greater services to the cause of practical religion than Dr. Moule. Wisely, therefore, has he been chosen to continue the work of one who so strikingly applied Christianity to the daily life of his people. Moreover in these days, when the supply of candidates for orders is so deficient, it is no small thing to find in the new Bishop of Durham one who has been so often used to guide young men to the work of the ministry, one whose spiritual sons are in all parts of the world. Further, the deep interest in foreign missions which made Bishop Westcott so powerful a helper to the cause is paralleled by the life-long regard of Dr. Moule for the same cause. We cannot look at the appointment from a party standpoint; it is in every respect one for which the Church and nation as a whole have reason to be profoundly grateful.

The choice of the Rev. C. J. Procter, of Cambridge, as Vicar of Islington, is not, perhaps, one which few people had anticipated; but Mr. Procter is so hard a worker, so thorough-going in his devotion, so accessible and sympathetic in his ways, that he will have the good wishes of all who know him in undertaking a singularly difficult and laborious task. He has himself been an Islington vicar, and he may be trusted to do all that man can to make the Parish Church and the work around it a model for Evangelicals. We may believe, also, that the Islington meeting will, under his guidance, continue the career of extended usefulness upon which it entered under the fostering care of Dr. Barlow.

The statistics of the Trinity Ordinations published by the *Guardian* are far from reassuring. There is again a falling off. The total number of men ordained was 381 (157 deacons and 224 priests), as compared with 408 (188 deacons and 220 priests) at the same season last year. Out of these, 185, or not quite 48·56 per cent. (as against 58·3 last year), had Oxford or Cambridge degrees, and 261, or a little more than 68·5 per cent.

(as against nearly 72·8 last year), had University degrees—a considerable drop in the case of the older Universities. The seriousness of the situation here implied is obvious. How it will be modified by the multiplication of Theological Colleges or Hostels by the Bishops remains to be seen.

The appointment of Bishop Montgomery, of Tasmania, to succeed Prebendary Tucker as Secretary of the Society for the Propagation of the Gospel has not passed without some signs of dissatisfaction. The objection stated at the meeting was based on the inadequate opportunity of making their opinion felt given to the members of the Society. Possibly it was thought that the members were merely called together that they might give formal effect to a choice already made by the Bishops. Something is to be said for the position of those members who hinted that the form of election was a little in the nature of a farce; but it may be questioned whether the real ground of objection did not lie deeper, and was not to be sought rather in the ecclesiastical views of the new secretary. In his South London days, Mr. Montgomery was looked upon rather as a mild Broad than as a High Churchman. For many years the direction of the Society for the Propagation of the Gospel has been so distinctly under decided High Church influences that some of the members may be pardoned for thinking that in the election of Bishop Montgomery they assisted at a revolution. On other grounds, however, there has long been much dissatisfaction at the management of the Society for the Propagation of the Gospel, and on all sides the hope of better times is freely expressed. With what deliberation the Committee of Bishops made their choice, and how carefully Bishop Montgomery considered the offer before accepting it, may be seen from the long letter of the Bishop of Winchester to the Vicar of Lewisham, which has been published in the *Guardian*.

The financial position of the Church Missionary Society, whilst in no way suggesting panic, is still one for some anxiety. The following editorial statement appeared in the August number of the *Church Missionary Society Intelligencer*:

“As usual in the month of June, the Finance and Estimates Committee have been considering the financial outlook in the light of the completed accounts for the past year. The result has been a joint report, which was presented to the General Committee on July 9, and shows that, to wipe off the remaining adverse balance of last year and to cover the expenditure daily being incurred under the sanctions of November last, the Society requires for the current year a total sum of £400,000 in round figures. In other words, to meet the sanctioned expenditure the contributions available within the year ought to be about £80,000 more than they were last year; besides which, about £9,000 of last year's expenditure still remains uncovered.

“The meaning of these figures is simply this: The Society has gone on now for twenty years—not merely since 1887, but since 1880—accepting all candidates who, on careful examination and inquiry, seemed suitable, and sending out without delay all those who after training appeared to be plainly called of God to the work. The result is that, after deducting all names removed from the roll by death or retirement, the 277 missionaries of 1880 have become 918 in May, 1901, besides some 350 wives. The wonderful thing is that such an increase should have been possible. It is quite certain that no one would have dreamed of it twenty years ago. But in some various ways, some of them quite unexpected, the funds required have been provided until now. In the past five years the

T.Y.E. and Centenary Funds have done much towards keeping the account straight, the bulk of them having been used, as was intimated from the first, for the definite purpose of increasing the missionary staff. But these funds being now exhausted, we have to look elsewhere for the needed means.

"It must not be supposed that the general financial position of the Society at this moment is not sound and good. If we take into account the increased working capital, and the wiping off of all mortgages on the House and the Children's Home, and certain funds in hand which cannot be used just now, but may at any time become available, it is really the case that the Society is much better off now than in 1880; it is better off even than in 1887 by no less than £110,000, without taking any account of the balance of appropriated funds still in hand.

"Nevertheless, with a work so vast as ours has become, there is not a penny too much of working capital, and we only mention the improved position in order that we may not unthankfully fail to recognise facts. But these facts do not make it one whit less important that the expenditure of any year ought to be met by the income of the year; and the question therefore is, May we hope to get the additional £80,000 this year?"

"In reply to this question, we say:

"1. There ought to be no difficulty about it at all. While it is quite true that there are parishes which are contributing to the missionary cause as much, or nearly as much, as they are really able, these are a very small minority of the parishes that support the Church Missionary Society. The vast majority could at once double or treble or quadruple their contributions without feeling it, and without 'minishing aught' of their support to other objects. It is not a question of wealth, but of will and of work.

"2. But if experience is to guide us, this thing which ought to be, and could be, will not be. It is useless to shut our eyes to the fact that an increase of income from ordinary sources in one year by £80,000 is in the last degree unlikely.

"3. If, therefore, the amount is to be obtained, it must be from some unexpected sources."

Amongst other steps to be taken in view of existing circumstances, the General Committee of the Society resolved that "the Quinquennial Review Sub-Committee be instructed to inquire in what way the suggestions of the Joint Estimates and Finance Committee relative to expenditure may be carried out in detail, or if in any other way the expenditure of the Society may be reduced without serious injury to its work, and that a special meeting of the Committee be called in the autumn for prayer and conference, and then for consideration of that report; and that the Funds and Home Organization Committee be instructed to consider without delay the best means of permanently increasing the ordinary income of the Society."

The alarmist statements as to the present condition of St. Paul's Cathedral are scarcely countenanced by the exhaustive letter published in the *Times* over the signature of Mr. Somers Clarke, architect to the Dean and Chapter. The sinking which has already taken place is in all probability no more than is to be observed in most buildings of its character and age; but the really serious fact is the near prospect of the land near St. Paul's being riddled by several new deep-level tubes, with their accompanying shafts and subways. In the presence of these threats, it is difficult to forecast the future of the cathedral. Doubtless, if Wren had known the course human ingenuity in search of means of rapid

transit was likely to take, he would have carried all his foundations down to the London clay, and not have rested content with anchoring them at a comparatively shallow depth to a bed of "pot earth" resting on a stratum of sand and gravel. The Dean and Chapter are, in fact, face to face with the necessity of finding a considerable sum of money for works of repair or protection, and that at a time when criticism of the scheme of decoration pursued within the cathedral has closed the purses of the public.

Reviews.

GENERAL LITERATURE.

Menasseh ben Israel's Mission to Oliver Cromwell; being a Reprint of the Pamphlets published by Menasseh ben Israel to promote the Readmission of the Jews to England, 1649-1656. Edited, with an Introduction and Notes, by LUCIEN WOLF. Published for the Jewish Historical Society of England by Macmillan and Co., Ltd., London.

IF the handsome volume before us is a fair example of the work to be done by the Jewish Historical Society, that work will elicit the gratitude of many other persons than the members of the Society itself. Mr. Lucien Wolf's brilliant narrative illuminates a most interesting period in the history of the Jews in England and of modern Judaism. Its main subject is the mission of Menasseh ben Israel to Oliver Cromwell. The Jews had been expelled from England under Edward I., but certain Marranos, or Crypto-Jews, who as a policy abandoned the externals of their own faith in order to fight with its own weapons the power of Rome, reached England early in the sixteenth century. At the time of the Reformation they turned hopefully towards England, and with the Commonwealth hoped that a new era of toleration was about to dawn. It was this feeling which inspired the Latin pamphlet by Menasseh ben Israel, which, under the title of "Spes Israelis," was addressed from Amsterdam to "the Parliament, the Supreme Court of England." Its influence was immediate. Menasseh was invited over by Cromwell, and, although the exact results are doubtful, it is clear that the organization of a Jewish community in London was encouraged. It was an important step in the slow process of Jewish emancipation; but it was less than Menasseh hoped for, and his disappointment seems to have led to his death. Mr. Wolf reproduces for us the "Spes Israelis," Menasseh's "Humble Address to Cromwell," and the "Vindicatæ Judæorum." Every student of the modern history of the Jews will find the volume worth his careful attention.

The Church in Greater Britain: the Donnellan Lectures delivered before the University of Dublin, 1900-1901. By G. ROBERT WYNNE, D.D., Archdeacon of Aghadoc and Canon of St. Patrick's Cathedral, London: Kegan Paul, Trench and Co.

Archdeacon Wynne's book is well calculated to promote an interest in the work of the English Church beyond the seas. It is a matter of regret that both the clerical and the more definitely missionary part of that work are still so imperfectly understood in many quarters. In these lectures the intimate connection between colonization and missionary enterprise is freely illustrated, and the entire work is marked by a deep sympathy

with the cause of foreign missions. It is not, of course, exhaustive ; in a work of its compass omissions and an occasional want of proportion are almost inevitable. Here and there the defect is one which would hardly have been expected, but it is the omission or inadequate recognition of that which is familiar. Still on the whole the book is excellent. It might well be placed in the hands of persons who know little or nothing of the colonial and missionary work of the Church.

The Nationalization of the Old English Universities. By LEWIS CAMPBELL, M.A., LL.D., Emeritus Professor of Greek in the University of St. Andrews, Honorary Fellow of Balliol College, Oxford. London : Chapman and Hall.

Dr. Lewis Campbell discusses in an interesting way some aspects of University reform. Looking back upon many changes effected in the nineteenth century, it is an easy matter to think scorn of the short-sightedness and bigotry which opposed them. Such a retrospect may, at least, suggest the advantages of an open mind, and the unwisdom of that unreasoning dread of change which is so constant an obstacle in the path of progress. It may, however, be doubted whether the reform of the Universities has had all the results anticipated. Some, at least, of the predicted results have not yet emerged. Nevertheless, the general effect has been salutary, and the organization of secondary education may make the University reforms of the nineteenth century bring forth their best fruit in the twentieth.

The Author of "The Peep of Day." By her Niece, Mrs. MEYER. London : R.T.S.

This account of one of the most popular of children's authors is written in so devout a spirit as to be almost homiletical in its character. That in the case of such a subject is no disadvantage. Mrs. Mortimer's books have helped to lay the foundation of religious and general knowledge in numberless young families where her personal character has been unknown. It is well that those who learned from her should know what manner of person she was. The sister of the late Mr. R. C. L. Bevan, and reared amidst the surroundings of wealth, she gave herself to a life of devotion, and laid herself out consistently to help others. She married in middle life the Rev. Thomas Mortimer, and survived him, dying in 1878. Some curious side-lights upon the earlier career of Cardinal Manning are amongst the most interesting contents of the volume.

Perfect Health : How to get it and how to keep it. By One Who Has It. London : Fowler and Co. 2s. 6d. net.

This book, in spite of its attractive title and somewhat startling cover, is not likely to be received with enthusiasm in Great Britain. The author is an admirer of Dr. Dowie, who recently created a little flutter among London medical students ; and one-half of the book is devoted to American testimonies to the efficacy of his system. British testimony is scarce, but we read that Lady Florence Dixie, who "had been a great sufferer from rheumatism and other ailments . . . is rejoicing in good health, and she gives to 'the New Gospel' the entire credit for her recovery."

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