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THE

CHURCHMAN

DECEMBER, 1901.

ART. I.—THE QUALIFICATION FOR THE LAY CHURCH FRANCHISE.

THOUGHTFUL Churchmen are daily becoming more and more convinced that only by the bestowal on the laity of a more effective share than they at present possess in the government and administration of the Church in the whole country and in each separate parish can we hope to remedy the present defects in our ecclesiastical system, and to adapt it, as occasion may require, to the changing circumstances of the future. But when we begin to formulate a scheme for carrying out this reform we are at once confronted with the difficult question, Who are to be the laity entrusted, either directly or through their representatives, with this voice in the affairs of the Church? It is evident that the answer to this question lies at the base of any scheme on the subject, and it is, at the same time, perhaps the most difficult part of the problem. It has been discussed during the past twelve months in many assemblies of Churchmen. The Bishop of London has expressed the desire that it should be considered by the ruri-decanal conferences in his diocese during the present winter, and the two Houses of Laymen are devoting to its solution the few days in each year when they are able to meet.

The question may be viewed from four aspects—(1) Abstract theory, (2) analogy, (3) history, and (4) expediency—and it will be useful to discuss it under these four heads, though it will not always be easy to keep them rigidly apart.

1. *Abstract Theory.*—This aspect of the question comprises two branches, principle and propriety, which are of very different import. For principle is a hard-and-fast consideration which cannot be surrendered in deference to either history, analogy, or expediency; but propriety is a relative

term, and may be modified by the other features of the case. As a matter of principle, it seems impossible to dispute the proposition that at least Church membership should be required as an essential qualification of the laity to whom any new Church franchise is to be entrusted. The question who are members of the Church does not for the moment arise. That, of course, will require to be answered, but it does not affect the present point. Nor are we here concerned with the question, What amount of external interference with the government of the Church ought to be conceded to or assumed by the State? It is quite clear that the State has, on principle, a right to exercise some control over the temporal and material affairs, and conceivably, in the case of the dissemination of seditious or pernicious doctrines, over the spiritual proceedings of even a non-established Church. Much more, then, has it this right in the case of an established Church, such as our own is at present, and as, in the interests of Christianity and of our country, we trust that it will continue to be. But, putting aside these two collateral questions, can it be seriously argued that persons who are not members of the Church ought to have even such a voice in her administration as would accrue from the possession of a vote in electing representatives to her councils? What would St. Paul have said to the bare suggestion of such an intrusion, after telling the Corinthians that the saints—*i.e.*, the members of the Church—should judge the world, and that they ought therefore to settle even their worldly concerns among themselves, without recourse to unbelievers?

It must, however, be admitted that a contrary view has been taken by some eminent Churchmen, avowedly in deference to the peculiar circumstances in which we are actually placed. Even so high an authority as the late Archbishop Benson, when proposing to remodel for purely ecclesiastical purposes the vestries of ancient parishes, which recent legislation has left in a somewhat mutilated and anomalous condition, designed that they should continue to consist of all the old members, irrespective of any religious qualification. From the report of the joint committee of the two lay Houses, which sat last year on the subject of the lay franchise, it appears that two-thirds of their number advocated the same course. And in the spring of the present year the York House of Laymen, under the strong influence, as many of its members assure us, of their chairman, Viscount Cross, rather than from conviction, came to a similar decision by twenty-eight votes to twenty-five. But in July the Southern House, after a keen debate, rejected the motion by thirty-four votes to eight; and the diocesan conferences which have met

during the autumn have decisively condemned it, and have been right in so doing.

So far, then, principle will carry us, but no further. The abstract question whether all Church-members should be admitted to the franchise, or only a certain further qualified number of them, is one of propriety, not of principle. It is also one which has many ramifications, and upon which there is much to be said on different sides. The subsidiary question, what actually constitutes Church membership, naturally enters into it, and cannot here be put aside. On this point a definite answer may without difficulty be given. For a long period in our history every baptized Englishman (and every Englishman was presumed to have been baptized) was in law a member of the national Church, and although he might be excommunicated, as he might be outlawed, yet, in the absence of this involuntary exclusion, he could no more divest himself of his Churchmanship than he could of his citizenship. But we have changed all this; and while, on the one hand, no person who is unbaptized can belong to the Church of England, or to any other body of Christians who recognise baptism as the Divinely-ordained initiatory rite, on the other hand, no baptized person is now reckoned against his will as belonging to any particular church or denomination. The old law, however, survives to this extent: that every baptized Englishman is deemed to belong to the Church of England unless the contrary is shown by some language or action on his part, or, if he is of tender years, of those who are responsible for his religious persuasion. This proposition, of course, applies equally to persons of both sexes, and the further subsidiary question of the admission of women to the franchise is immediately seen to be involved. The prevalent present-day feeling appears to be that, as far as the right of voting is concerned, both sexes ought, properly speaking, to be on the same footing, the qualification for the one applying equally to the other.

But what, then, is to be this qualification? There are many who contend that mere Church membership, as above defined, is far too wide, and that only those ought to be admitted to participate in the management of the Church, even to such a small extent as voting for representatives on her councils, who do their duty as Church-people by partaking of the Holy Communion at least three times in the year. Others, while deprecating a Communion test, advocate instead that the franchise should be restricted to those Church-people who have been confirmed. Of course, those who advocate one or other of these tests do not suggest it as the only qualification for the franchise. Most, if not all, of them would require

that the voters should also be of full age. Some of them would add the test to the present vestry qualification, giving the franchise only to persons who fulfilled both conditions; while some few would restrict the franchise to the male sex. On the side of mere abstract propriety there is a great deal to be said for either the communion or the confirmation test. So was there much to be said for restricting the civil franchise to persons of education and intelligence, instead of placing it on its present wide basis. But the arguments for restriction in this latter case did not prevail, and in settling our Church franchise other considerations besides that of ideal fitness must be taken into account.

2. *Analogy.*—We are not left in this matter without examples to guide us in other branches of our own communion. The Scottish Episcopal Church, the Disestablished Church of Ireland, the branches of our own Church in our colonies, and the Protestant Episcopal Church in the United States, have all laid down a lay franchise, though in the Scottish Episcopal Church it is not, as in the other cases, the foundation of an appreciable lay element in the administration of Church affairs. In that Church, for the purposes in which representatives of the laity have a voice, the franchise is restricted to communicants, but is accorded equally to members of both sexes, except in connection with the election of the bishops, where it is confined to male communicants. In the Church of Ireland, on the other hand, the qualification is Church membership, and this is the rule also in the ecclesiastical Province of Canada, and throughout Australia, Tasmania, and New Zealand, and in the majority of the South African dioceses. Women have votes in about half the Canadian and all the Australian dioceses, and in about half the dioceses of the United States, but not in New Zealand, although it is there that they have the civil franchise. The communicant qualification prevails in the Province of Rupert's Land, in three of the South African dioceses, and in a few dioceses of the United States; but in the larger number of the United States dioceses, as well as in the West Indies, the franchise is acquired by the holding of a pew or subscription to the Church funds. In some cases where this is not required, habitual attendance at Divine service, in addition to Church membership, is a necessary condition. In the vast majority of the dioceses of our communion it is only accorded to persons of full age, but in a few cases the age for voting is fixed at eighteen. It appears, therefore, that the instances in which the communicant test for electors prevails are very few. The confirmation test is still more rare, being found only in one or two dioceses of the United States. If, therefore, we relied on

analogy alone, we should select Church membership, with, perhaps, the addition of some condition as to holding a pew, subscribing to the support of the Church, or attending public worship, as the qualification for our initial vote.

3. *History.*—But analogy is not by itself a safe guide. We must take into account the antecedents and present circumstances of the institution to which it is to be applied. When we review the history of our Church, we realize that what we are seeking to obtain for her is not an entirely new departure, required by the exigencies of modern times, but is, in fact, the recovery of an ancient order of things, of which she has been deprived by changes in our civil organization. In demanding for the Church laity, as such, a voice in the management of the parish and of the whole Church, which they do not now possess, we are in truth asking for a return in this respect to the ecclesiastical conditions of what we are accustomed to style, with thankfulness and satisfaction, the Reformation Settlement. That settlement was, we must remember, made at a time when all English folk were *de jure* members of the national Church, and those who repudiated such membership were debarred from rights, civil as well as ecclesiastical. Under it Parliament, which was composed of, and represented, Churchmen, had a voice in the ecclesiastical affairs of the whole country; and in each parish the vestry, which was also composed of Churchmen, by annually voting the Church rate for the maintenance of the fabric of the parish church and for the incidents of Divine service, possessed a certain control over the sacred building and the ceremonies adopted within it. Contrast that state of things with the present, when Parliament, though it retains the same voice in Church affairs, yet, to a great extent, neither consists of nor represents Churchmen, and when the parish vestry, also no longer exclusively composed of Churchmen, has lost control over the parish church by having lost the power of levying a church-rate, and the expenses of the parish church are left to be defrayed by voluntary contributions, without any security that the amount collected shall be spent in accordance with the wishes of the contributors.

We are now practically asking that the voice, which under the Reformation Settlement the Parliament of Churchmen possessed in Church affairs, shall be transferred from our present de-churched Parliament to a new representative body of Church laymen (reserving, of course, to Parliament that ultimate veto over Church legislation which the State must have in the case of an established Church), and that something of the power of the Church vestry of the sixteenth century shall be revived and committed to a parochial body of

Churchmen. But if this is so, then there arises the natural inference that in making the proposed reform we should go back as far as possible to the old lines, merely undoing the injuries unintentionally inflicted on the Church by legislation which has taken place in part for the relief of non-Churchmen and in part merely for civil purposes. This would mean, as far as the initial franchise is concerned, that the laity to be entrusted with a voice in the ecclesiastical affairs of each parish should be such persons possessing a vestry qualification in the parish as are members of the Church of England, and the same persons would naturally constitute the laity to be represented, directly or indirectly, in any diocesan, provincial, or national councils of the Church.

Again, in comparing the Church in England (including Wales) with the other dioceses of the Anglican communion throughout the world, we must give due weight to the difference of her position as still a recognised national Church. The value of a national or established Church is sometimes considered to consist in its being a national recognition of, and witness for, Christianity, religion, and righteousness. It is this; but in a State like our own, where one Church only holds that position, it is more: it is a national recognition of, and witness for, the principle that the Christian Church ought to be one, and that its divisions are due to human perversity and weakness and folly. It is immaterial, for the present purpose, to attempt to apportion the blame for these divisions. Before the Reformation the principle was unhappily abused throughout Christendom as a pretext for coercing men by corporal punishments and torture to assent to doctrines and practices against which their judgment revolted; and, although coercion has now happily fallen into abeyance, the Roman and Greek Churches still identify this principle of ecclesiastical unity with an enforced unity of opinion and repression of intellectual liberty among their adherents. Nor has our own Church, at some periods of her Post-reformation history, been altogether free from a similar reproach. But let us not undervalue the principle or the traces of its recognition which still remain because it has been misapplied in the past, and, owing to the mistakes of the past, cannot be realized in the present or in the immediate future. The practical recovery of it, on true lines, remains the goal to which our endeavours should be directed, and in the meantime let us jealously cherish the attestation of it which is afforded by our national Christianity being represented by one body, and this a body which is connected in an unbroken chain with the earliest Christian organizations in Britain and amongst the English people. We cannot, unfortunately, ignore the actual divisions of Christen-

dom, and the existence in our population of elements which do not belong to the Church of England. But let us do nothing to aggravate this state of things. In framing our scheme of the lay franchise, let us, at any rate, take no steps which would imply that the Church of England is only one among many co-ordinate sects or denominations, which would concede that it is perfectly right in the abstract for Christians within the same area to belong to separate Church organizations, or which would impair the maintenance of the present legal presumption, already alluded to, that every baptized Englishman belongs to the Church of England, unless the contrary appears in his case from some utterance or act.

4. *Expediency.*—The foregoing considerations have been suggested by the history of our own Church and of the whole Church of Christ, but they touch upon principle on the one hand, and upon expediency on the other. They warn us against making any move towards denationalizing our Church, either by de-churching any persons who are at present reckoned as belonging to it, or by de-territorializing our organization and so lending a colour to the vicious tenet that it is a matter of indifference whether the Christians in a given area belong to one ecclesiastical body or to many. We cannot afford, like some of the Anglican dioceses elsewhere, to make our lay franchise congregational instead of parochial. Be our test that of communion, confirmation, or Church membership, be it a franchise for householders or for individuals, we must group together the residents in an ecclesiastical parish, and not the habitual worshippers in a particular church. It may be objected that this would in many cases, especially in large towns, entail the practical inconvenience of dissociating regular and active members of a congregation from those of their fellow-Churchmen with whom they habitually work. The inconvenience is real, but it must not be allowed to weigh against the importance of maintaining the territorial principle.

Happily, there is tolerable unanimity amongst us on this particular, as there is also in favour of adopting the traditional standard of twenty-one years as the age at which the right to vote should be conferred. There is, moreover, practical unanimity on the necessity of all persons elected as representatives on any Church council being communicants. The three really debatable points are, first, whether the vote should be confined to men or extended to women; secondly, whether it should be given to all individuals who fulfil the prescribed conditions, or only to such of them as are at present qualified to meet in vestry; and thirdly, last but not least, whether Church membership should be a sufficient

qualification for an elector, or some stricter test should be imposed, and how in either case the qualification should be formulated. These questions are intrinsically independent one of another, yet it is not easy to treat the first without reference to the other two. For if the franchise is to be accorded to individuals, its extension to the female sex would, according to the well-known statistics of population, place the majority of the voting power in the hands of the women, whatever be the ecclesiastical test decided on. Still greater, we fear, would be their numerical preponderance if a communion, or even a confirmation, test were adopted. Without any disparagement of the gentler sex, we may legitimately express a decided opinion that they ought not to have the predominant share in any lay element which is hereafter introduced into the formal councils of our Church. On the other hand, if the vestry qualification were resolved upon, which would practically mean that the electorate would consist of householders who fulfilled the superadded ecclesiastical requirement, the franchise might be given to female householders (as is now the case in all civil elections except the Parliamentary) without any danger of their swamping the electors of the other sex. This is a strong argument, from the standpoint of expediency, in favour of adopting the vestry qualification. There are also other grounds for doing so. It would maintain a link with the past, and, to that extent, would protect the proposed measure from the charge of being revolutionary. Moreover, it would prevent the complaint, which otherwise could scarcely fail in some cases to arise, that a large family or household was able to exercise an undue weight in an election by the accumulated votes of its various members, all given in the same direction by preconcerted arrangement. The representation of the household in the councils of the Church is as natural and fitting an arrangement as the representation of the individual. The only practical objection which can be urged against it is that, while inevitably admitting to the franchise, whatever test be superadded, more or less lukewarm and indifferent Churchmen, it would exclude earnest and active Church-workers if they did not happen to be in the position of householders. This is, no doubt, an objection of some weight. But a similar objection is not allowed to prevail in connection with our civil affairs. Many intelligent and patriotic Englishmen are excluded from the Parliamentary suffrage, confined as it is, with one anomalous exception, to householders. The exception involved in the lodger franchise lets in a certain number of them, but by no means all. We do not, however, on that account agitate for manhood suffrage. In like manner, the objection to the

vestry qualification, with which we are now dealing, might, perhaps, be met in part by allowing in each parish a supplementary list of voters conditioned so as to admit Church-workers not possessing the vestry qualification. But, at any rate, it is not sufficiently strong to outweigh the manifest advantages of giving the Church franchise to the household rather than to the individual.

When we realize that this is what the vestry franchise really means, we recognise that the objection which is sometimes urged against it, that it is a rate-paying qualification, and makes the possession of the vote depend on contributing towards the civil administration, has no substantial validity. Originally, no doubt, the right of voting in vestry depended on payment of rates. But this is no longer the law. The right now depends on the ownership or occupation of a tenement or other property in respect of which rates are paid, whether by the owner or occupier himself or by some other person. And the vestry roll of a parish is practically identical with the register of electors for the civil Parish Council in rural districts, and for the Municipal Council in towns, and for the County Council throughout the country, embracing all occupiers of separate tenements, and only substantially differing from the register for Parliamentary elections in its inclusion of female occupiers.

But when we have agreed on the vestry qualification as our basis, we have still to determine whether the electorate shall include all members of the vestry who are also Church-people, or only those who fulfil the further condition of having been confirmed or being communicants. It is probable that in practice the result would be the same whichever rule were adopted. But in framing schemes we are apt to attach greater weight to the ideal than is justified by its actual effects. It has been objected to the qualification of mere Church membership that it would admit to the franchise Church-people who were living in open and notorious sin. No doubt the exercise of the suffrage by such people would be a scandal; but the risk of it might be prevented by laying down that persons who were both *de jure* and *de facto* debarred from Communion, under the terms of the Rubric on the subject, should not be allowed to vote. There are many Church reformers, however, who go further, and urge that persons who have neglected to comply with the rule of the Church as to being confirmed, or who fail to communicate at least three times a year, in accordance with her precept, are not faithful members of the Church, and are unfit to be entrusted with her franchise. This was the kind of argument which we used to hear urged against the extension of the

Parliamentary franchise during the Reform agitations of the last century. The wider electorate who were proposed to be admitted to it were not fitted for its exercise. The argument was logically unanswerable; but it did not prevail, and most of us will agree that it was a happy thing for the country that it did not. Similarly, it is difficult directly to controvert the plea that, inasmuch as it is the duty of every member of the Church to be confirmed and to communicate at Easter and at least on two other occasions during the year, anyone who has not fulfilled these duties ought not to be admitted to a share in the administration of Church affairs, even to the extent of voting for representatives to sit in Church councils. But the practical difficulty of adopting this course is betrayed by the divergence of opinion which has arisen between its advocates. For while one portion of them insists on the communion test, another is content to restrict the franchise to confirmees, without insisting on their being actual communicants. This particular qualification has, as we have seen, met with hardly any acceptance among Anglicans outside England, and does not appear to have any substantial arguments in its favour. Both proposals are objectionable, not only as restrictive, but also as complicated. For neither could, with justice, be adopted without permitting exceptions in the case of persons who, through no fault of their own, but from unavoidable accident, had been prevented from being confirmed or from communicating with the requisite frequency. And who would be entrusted with the duty of allowing or disallowing these exceptions? Then the proposals, with all their drawbacks, would be of no practical utility; for those who maintain that the suffrage ought only to be conceded to persons of a certain moral or spiritual standard, or a certain standard of Churchmanship, can no more secure that all confirmees or periodical communicants will come up to it than they can that all baptized members of the Church will do so.

How the ecclesiastical qualification, whatever is selected, is to be insured, is a matter of detail which may well be left undecided until the broad features of the scheme have been settled. The prevailing opinion seems to be that it should be evidenced by a declaration on the subject made by the would-be elector himself, either before he is put on the register of voters or before he votes. It may, however, be suggested, as practically sufficient for the purpose, that possession of the qualification being a condition of the right of voting, the tender of a vote by any person might be held to be a declaration on his part of his right to vote. Elections to Church councils would presumably be carried on as elections of

churchwardens are at present, not by ballot, but by open voting. If, then, a person voted who was notoriously unqualified, his vote might be objected to afterwards and struck out, and not permitted to weigh in the election of the candidates. Such a course would avoid much labour and expense, and would also be more consistent with the general presumption as to the possession of the qualification which arises from the fact of our being the national Church.

To return to the main question, there are two other considerations of practical expediency which commend the householder - cum - Church - membership qualification. Its adoption would be more easy to secure than that of other franchises, and its working, when adopted, would be more smooth. We are, happily, a conservative people, and do not care to change our institutions unnecessarily, or further than is necessary. The addition of Church membership to the old vestry qualification as a condition of the Church franchise is the *minimum* of change which present circumstances require. It may be justified on the ground of necessity; but any more restricted franchise is not a matter of necessity or of absolute principle. It can only be advocated as more or less a counsel of perfection, and there will evidently be a greater difficulty in inducing the nation, not to say the Church, to acquiesce in it. In particular, the suspicion, however idle, will always attach to the Communion or Confirmation test that either of them would to a certain extent give to the clergy a control over the admission of laymen to the franchise. There is the additional objection to either of them that it would actually disfranchise Church-people who have now the right to vote in vestry on those ecclesiastical matters with which that body has at present the right to deal. The proposal to disfranchise non-Church-members of the vestry can be justified on principle, but the disfranchisement of Church-members is a measure at which we may well hesitate. Again, if the *minimum* of change is made, and the least possible restriction introduced into the existing parochial franchise, the opportunity will be taken away of successfully objecting to a resolution of an elected Church body that it does not truly represent the preponderance of Church feeling. The risk of failure to obtain the requisite assent of Parliament to measures decided upon by the representatives of the Church will, therefore, be minimized by the adoption of this franchise. This last consideration must, of course, be a mere matter of forecast, but of the other we have already had some practical experience. The vote of the York House of Laymen in the spring, though it probably did not exactly mirror the convictions of all the members who took part in it, at any rate

did not disclose any inclination to confine the electorate to communicants or confirmees. The Southern House, in the summer, left their discussion of the subject unfinished, and will not resume it till the beginning of next year. Besides their decisive vote, already mentioned, against admitting non-Churchmen to the franchise, they rejected by a substantial majority a motion in favour of a somewhat special form of the communicant qualification. But it still remains open to them to adopt that qualification in another form, and, in fact, they are at present committed to nothing except the condemnation of the two particular proposals which they have negatived. We cannot, therefore, safely predict what line they will ultimately adopt. But the subject was discussed at several diocesan conferences during the autumn, and though their conclusions upon it were by no means uniform, the conferences of some of the larger and more populous dioceses showed a decided preference for the wider basis of the franchise. Especially was this noticeable in the case of our second largest diocese, that of Manchester. That conference, on the motion of Mr. J. G. C. Parsons, a member of the Northern House of Laymen, expressed a unanimous opinion in favour of the qualification for electors of representatives to any Church council being the existing qualification for a vote at vestry meetings, together with a declaration that they have been baptized and are members of the Church, further deciding (with only two dissentients, who objected to the Communion test even for the representatives) that for those to be elected as representatives the qualification should include a declaration that they are communicant members of the Church.

It is a trite saw that what Lancashire thinks to-day, England will think to-morrow. In this case, at any rate, if the majority of the Church and nation are not already of the same opinion, I believe that a careful consideration of the arguments on one side and the other will lead them to the conclusion that with whatever arrangements in detail as to declaration, registration, and other points, and possibly a supplementary roll to include earnest Churchmen who are not householders, the vestry or householder qualification, combined with the further condition of Church membership, is the basis on which the lay franchise in our Church must ultimately be settled.

PHILIP VERNON SMITH.

ART. II.—A RABBI AT OBERAMMERGAU.

IN the *Review of Reviews* for September Mr. Stead gave some account of a work by Rabbi Joseph Krauskopf, of Germantown, Philadelphia, describing the impression produced on his mind by the Passion Play. Those impressions resulted in the conviction that the Gospel narrative gives an entirely erroneous view of the nature of the occurrence described as the Passion of our Lord, the Founder of Christianity having fallen a victim to the Roman Government only, the Jews having had no share in the matter.

The theory here represented is of some interest, not perhaps owing to its intrinsic probability, but as illustrating the effect which some years of toleration have had in modifying the attitude of Jewish writers in their estimate of the Christian Saviour. According to this Rabbi, Jesus Christ was a Jewish patriot murdered by pagan oppressors. This is a very different view from that represented by the medieval Jewish libels which gave so much satisfaction to Voltaire.

I have been asked to say whether, from the specimens quoted by Mr. Stead, it is likely that the Rabbi has been able to prove his case. Mr. Stead urges against it the *a priori* doctrine that nations invariably do kill their prophets, and this argument is assuredly weighty. But even without this it seems from the summary given by Mr. Stead that the Rabbi's case rests on a series of propositions which are incapable of proof, but easily capable of refutation.

> "There is not in the whole history of Israel, from Moses to Jesus, a single case on record of anyone ever having been put to death because of differing religious views. Only he who cursed God by the ineffable name of Jehovah, and who seduced others into cursing God, and enticed them to idolatry, was a blasphemer according to Jewish law and guilty of death."

It is to the credit of Jewish writers that they often attempt to show that their community has never been guilty of religious bloodshed. R. Krauskopf is repeating an assertion made by a great predecessor of his about a thousand years ago, then refuted by a reference to the Jewish calendar, which commemorates a day whereon the differences between the schools of Hillel and Shammai led to the shedding of blood. Of course, R. Krauskopf's statement is absolutely untenable. The case of the man who was stoned for gathering sticks on the Sabbath-day (Num. xv. 32) is a case on record which does not come under any of the exceptions by which the force of this sweeping generalization is modified in the second

sentence, and anyone who is acquainted with the Old Testament could add others.

> "There is not in the whole compendium of the Talmudic law an enactment, a decision, a decree that could even by the farthest stretch of an orthodox imagination construe as heresy or blasphemy anything that Jesus ever said or did."

This is emphatically asserted; but if by the "Compendium of Talmudic law" either the Talmud or any authoritative compendium of it be meant, the assertion is no more tenable than the other. According to the Mishnah of Sanhedrin (vii. 5), he who violated the Sabbath was to be stoned. That healing on the Sabbath was considered by some authorities violation of the Sabbath is also quite certain. Hence, although it might be possible to maintain that a liberal interpretation of the law would be found consistent with the acts at which the lawyers of our Lord's time took offence, the proposition quoted by Mr. Stead is untenable.

The summary of R. Krauskopf's position further contains a number of objections to the Gospel narrative on the ground of informalities in the procedure attributed to the Judges. Many of these are familiar to those who have studied the controversies connected with the Gospels. "The trial is held, and the verdict of death is pronounced on the Passover night; according to Jewish law no trial could be held in the night." To this and similar difficulties there seem to be two answers.

First, the Jewish codes which we possess do not even claim to be contemporaneous with the events recorded in the Gospels. The legislation of the Mishnah is not a record of actual practice, but an ideal system argued out of passages of Scripture at a very much later period, and in all probability orally preserved for many centuries. Even, therefore, if the rules of the procedure of the Sanhedrin were undisputed (which is not the case), their existence in the Jewish codes would be no guarantee for their having ever been observed. If the rule given in the Talmud—that every Sanhedrist must know seventy languages—was really enforced, we may safely assert that there never was a Sanhedrin, for it is clear that scarcely one man in a century could possess that qualification. There is, however, little ground for supposing the rest of the Talmudic rules to be any less ideal. They were excogitated at a time when the most impracticable regulations might be made without occasioning serious inconvenience. But even if we suppose these rules to have existed, the Jews, like the rest of mankind, were not likely to be bound by rules of procedure when there was any strong reason for over-riding

them. The argument that because a rule was broken therefore it did not exist has indeed been used for the rewriting of Biblical history, but even there its success is not assured.

These considerations seem sufficient to answer the excerpts given by Mr. Stead. For the endeavour which the book represents to place the attitude of the Jews from the first towards the Gospel in a more favourable light than that in which history presents it, gratitude is due to the author.

D. S. MARGOLIOUTH.

ART. III.—THE SACRIFICIAL ASPECT OF THE HOLY COMMUNION.[1]

THERE are in the New Testament four accounts of our Lord's institution of the Holy Communion. If we place these side by side and mark their points of similarity and their points of difference, we shall find that while on the one hand there is no small amount of variety in form and in the expressions used, yet there is, on the other hand, a striking agreement amongst all four writers in idea and principle. If we make a careful analysis of the contents of each narrative we shall find prominence is given by all to three distinct features about the institution:

1. That it consisted of certain acts done by our Lord before His disciples—the acts, viz., of taking, blessing, and distributing the elements.

2. That it consisted of certain words of explanation spoken by our Lord which gave to the elements a new sacramental character, so that they are to be regarded as definitely connected with our Lord Himself—with His body offered and with His blood poured out—and no longer merely bread and merely wine.

3. That it consisted also of certain words of command spoken by our Lord which enjoined upon the disciples the use and purpose to which the elements were to be applied.

St. Matthew and St. Mark content themselves with simply giving it in the form that the elements are to be consumed: "Take, eat"; "Drink ye all of it."

St. Luke and St. Paul, omitting any actual reference to this part of the command, while yet presupposing its existence, report the additional direction: "Do this in remembrance of Me." Now, the words used by the last two, St. Luke and St. Paul, in their rendering of our Lord's command have been the subject of no small dispute.

[1] The substance of a paper read before the Swansea Ruri-decanal Chapter.

There are three expressions to which a distinctively sacrificial sense has been attached, and it is asserted by many that it is in this sense that we are to understand them in the records of the institution.

1. It is said that the expression τοῦτο ποιεῖτε does not mean here simply "do," "perform," this, but "offer this as a sacrifice."

2. It is again said that the phrase, εἰς τὴν ἐμὴν ἀνάμνησιν does not mean here simply, "for My remembrance," but, "for a memorial of Me before God."

3. It is further said that the words of St. Paul's comment: "Ye proclaim the Lord's death"—τὸν θάνατον τοῦ Κυρίου καταγγέλλετε—does not mean simply, "Ye proclaim as a witness to yourselves or to men the Lord's death," but, "Ye proclaim, ye exhibit, ye present to God the Lord's death."

Let us consider each of these:

1. τοῦτο ποιεῖτε. What meaning are we to give to this phrase? The answer is returned by some writers to the effect that ποιεῖν is here used by our Lord as a technical term for offering a sacrifice to God, and we are therefore to translate and to understand the words in the sense of "offer this," or "sacrifice this," or "offer this sacrifice." What ground is there for this view? So far as I have been able to discover, the arguments adduced in support of it are based chiefly upon (*a*) the LXX. use of the word ποιεῖν in a sacrificial sense, and also (*b*) upon the supposed interpretation in its favour given by some of the Fathers, more especially Justin Martyr.

Now, in the LXX., it is quite true that ποιεῖν is undoubtedly used in some passages as the translation of the Hebrew word "to offer." We have, for example, in Exod. xxix. 39 the words, "The one lamb thou shalt *offer* in the morning, and the other lamb thou shalt *offer* at even." The LXX. in each case renders this word by ποιήσεις. Again, in Lev. ix. 7 the words occur, "Draw near unto the altar, and *offer* thy sin offering and thy burnt offering." The LXX. rendering here also is ποιεῖν (προσελθὲ πρὸς τὸ θυσιαστήριον καὶ ποιήσον τὸ περὶ τῆς ἁμαρτίας σου).

But let us be quite clear as to how far this use of the word takes us. Ποιεῖν, in Greek, is one of those wide, general terms, like the words "to do" or "to make" in English, which is capable of being used in a vast variety of meanings. The broad, general sense with which the word starts, so to speak, on its course, is the carrying out, the carrying on, of action, without necessarily defining what special kind of action is going on or is done. We gather what that particular action is only from the context of the words, and when the context makes it quite clear to our minds what the special

action is, we read that meaning into the word "doing" or "making," and often in a translation we substitute a word which conveys the particular action for the more general expression.

Now, in the case of the quotations from the LXX. to which I have referred, the context of the passages makes it unmistakably clear what the action signified by the word ποιεῖν really is. You read the passages, and you find that they are all about sacrificial worship. This in no sense depends upon the word ποιεῖν, but upon the whole body of language employed. It is about an altar, a lamb being offered, about sin offerings and burnt offerings, and making atonement. So that when we encounter the word ποιεῖν in this connection, as describing man's action, we have no alternative but to understand it of a particular sort of action, viz., offering sacrifice. The general sense of the word has become special. Why has it become special? Not surely because the word ποιεῖν in itself means "to offer," wherever we meet with it, but because its association with other sacrificial terms on this occasion has given that sense to the action embodied in the word. Let me illustrate this. In St. Matt. xiii. 28 you have the expression "An enemy hath *done this*"—τοῦτο ἐποίησεν. What has the enemy done? The context at once shows: he has been sowing tares. The context shows that ποιεῖν here really means sowing tares.

So in St. Luke v. 6: "And when they had this done"—καὶ τοῦτο ποιήσαντες. What had they done? They had let down their nets. That was the special action denoted by the word ποιεῖν—not mere general action, but letting down their nets for a draught. Now, applying this principle to the Lord's words before us, τοῦτο ποιεῖτε, what special kind of action are we to understand He bids them do? The word ποιεῖν is general, colourless; we have no right to take some special meaning like that of "offer" simply because we find it means that when used elsewhere. The point for us to consider is, What does the context show that it means here? If the connection points to offering of sacrifice, then we must so translate it, but not otherwise. What, then, is the context? The Lord has just before taken the loaf and the cup in His hands, has blessed or given thanks for them, and has distributed them amongst the disciples, telling them what they are sacramentally. The disciples are there consuming the bread and the wine that the Lord has just given them. This is the scene, the context. And then He says, τοῦτο ποιεῖτε to them. Candidly, I think we can only say that the Lord must mean either, Do this that you are doing—viz., eat and drink this bread and this wine sacramentally—or, Do this that I

have just done—viz., take bread and wine, bless or give thanks, distribute, and consume them, regarding them as My body and blood.

The supposed parallel between the sacrificial meaning of ποιεῖν in the LXX. and the use of the word by our Lord is not, therefore, one, as I think, that can be relied upon.

But there is something further to be said against this suggested rendering of ποιεῖν. We have to bear in mind that the Greek language has other and less equivocal words for expressing this idea of offering or sacrifice than the term ποιεῖν. It has the word προσφέρειν, and it has the word ἀναφέρειν. Both of these words express the idea without suggesting any doubt about the sense. They mean, definitely and technically, to make an offering, to offer sacrifice. They are largely employed both in the LXX. and in the New Testament to convey this idea. You have only to read through the Epistle to the Hebrews in the Greek in order to see how frequently these terms are used when the subject of sacrifice is being dealt with, and it is surely a remarkable thing that had St. Luke or St. Paul wished to give the sacrificial meaning as being what our Lord really said to His disciples they should not have used the ordinary word προσφέρειν for it, and so have avoided all possibility of misconception; and again that neither by the three Evangelists, nor by St. Paul, is any such unambiguous word as προσφόρα or προσφέρειν used in connection with the Holy Communion. To this, also, should be added the fact that the word they *do* employ—ποιεῖν—nowhere occurs, so far as I know, by itself in the whole of the New Testament—apart from the disputed passage before us—in the sense of making an offering.

I should like, if I may, to commend to you the excellent note on the matter which you will find in Dr. Plummer's St. Luke, in the "International Critical Commentary," and also an article by the same author in the *Expositor* of June, 1888, on the meaning of τοῦτο ποιεῖτε. He quotes with approval the opinion of Dr. Ellicott on their meaning, which runs thus: "To render the words 'sacrifice this' in accordance with a Hebraistic use of ποιεῖν in this sense in the LXX. is to violate the regular use of ποιεῖν in the New Testament, and to import polemical considerations into words which do not in any degree involve or suggest them."

In regard to the second line of argument for the sacrificial use of ποιεῖν, drawn from the writings of the Fathers, I shall say but little. To go into the matter at all thoroughly would demand far more time than we have now at our disposal, and a far more intimate knowledge of patristic literature than I certainly can claim. But from what I have been able to read

on the matter the conclusion seems to be somewhat of this sort: There appears to be a pretty general agreement amongst really fair-minded critics that however strongly the Greek Fathers held to a sacrificial view of the Holy Communion, yet they do not base their view of it upon any sacrificial sense of the words τοῦτο ποιεῖτε. As Dr. Plummer says, "All the other Greek Fathers, with the exception of Justin, interpret the words 'perform this action,'" and Canon Mason in "The Faith of the Gospel"—and no one who knows Canon Mason's theological preferences will accuse him of attempting to minimize the arguments in favour of the sacrificial view—says: "The rendering 'offer this' has against it the fact that it is of recent origin. All the Greek Fathers, with the exception of Justin Martyr, treat the words as meaning 'perform this action.'" In this connection it should be observed that even some Roman Catholic commentators, like Estius, who are most concerned of all people in finding every possible support for their extreme sacrificial doctrine of the Eucharist, do not attempt to press the meaning of τοῦτο ποιεῖτε into their service. The controversy as to Justin's interpretation is a difficult and perplexing one. Dr. Plummer holds it to be very questionable whether the references in his writings prove that he attached a sacrificial sense to the τοῦτο ποιεῖτε of the institution; even if he did, which is doubtful, it would not make him right, especially in face of the rest of the Greek Fathers who take the opposite view.

2. We now come to the second critical phrase, εἰς τὴν ἐμὴν ἀνάμνησιν. How are we to understand this? The answer is returned by some to the effect that ἀνάμνησις is also a technical term for a memorial made before God in sacrifice, and again the basis for this view is sought chiefly in the LXX. use of the word for the Levitical offerings. Prebendary Sadler, *e.g.*, speaking of the Lord's Institution, says in one place in his book "The One Offering" (p. 4): "He commanded all to be done by His disciples as a remembrance, or memorial, or commemoration of Himself, using the same words to express 'do this' and 'remembrance' as are used in Scripture in connection with the most solemn sacrifices." And in another place, speaking of ἀνάμνησις, he says: "Christ, in setting forth the end or purpose of the institution, used a word which is used in Scripture of sacrifices or sacrificial acts done as in the sight of God, and with a view to His acceptance" (p. 26). Now here, again, we admit that it is quite true that the LXX. does so use the word ἀνάμνησις—*e.g.*, in Lev. xxiv. 7 we read, "And Thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto the Lord."

The rendering of this word "memorial" in the LXX. is ἀνάμνησις. So, again, in Num. x. 10 it is prescribed that on the great festivals trumpets should be blown over the offerings and sacrifices and "they shall be to you for a memorial before your God," where, again, the word in the LXX. is ἀνάμνησις. But I beg you to observe particularly one thing. In both of these references ἀνάμνησις is set in the midst of other words which state clearly and definitely that the memorial is Godward. In the first we have "bread for a memorial," and then, as defining in what sense, it adds, "even an offering made by fire unto the Lord." So in the second, "they shall be for a memorial," and then, as showing the direction in which the memorial is made, it adds, "before your God." Now consider the strict sense of ἀνάμνησις. It means, primarily, not an outward concrete thing by which memory is stirred, but in classical Greek, as Bishop Wordsworth says, "a calling to mind, an act of recollection." And not only in the classics, but in the LXX. also this primary sense is found. So in the Book of Wisdom (xvi. 6) we read of God sending trouble upon His people "to put them in remembrance" of the commandment. Here there can be no question that ἀνάμνησις means man's own subjective act of remembering. But in the LXX. also, as we have seen, a secondary sense follows—viz., that of commemoration—some outward act, some record or thing which awakens or embodies a recollection. In this secondary sense ἀνάμνησις is equivalent to the cognate word μνημόσευνον—memorial. Bearing in mind these two points—(1) That when in the LXX. ἀνάμνησις is used in the sense of a memorial Godward there are additional words used to make it clear that that is the meaning intended, and (2) that the primary sense of the word is an act of recollection—let us go to our New Testament to see how the word occurs. There are, as a matter of fact, only four instances of its use in the whole of the New Testament. Three of these are now before us—St. Luke xxii. 19, and 1 Cor. xi. 24, 25—and in no single case is there any word in the context to show that the memorial is before God (*cf.* Sadler on this, 26 *et seq.* and 98). The other occurs in Heb. x. 3; the passage runs thus: "For in those sacrifices there is a remembrance made of sins year by year." The writer of the Epistle is speaking of the imperfection of the legal sacrifices. How are they shown to be imperfect? By the fact of their repetition year by year. Had they ceased we might suppose that men's *consciences* were free from the sense of sin. But they have not ceased, and their repetition keeps up the remembrance of sins. This is the writer's argument, and the connection between ἀνάμνησις in verse 3 and συνείδησις—conscience—in the preceding verse makes it

certain that the remembrance here referred to is an act of recollection in man, just as *συνείδησις* is his own self-knowledge. So Bishop Westcott says of *ἀνάμνησις* here that it means "not simply a record made of sins, but a calling to mind of sins whereby *men* are put in remembrance of them." Bishop Westcott goes on in his note to refer to the use of *ἀνάμνησις* by St. Luke and St. Paul. "The use of the word *ἀνάμνησις*," he says, "suggests a contrast between the Jewish sacrifices and the Christian Eucharist.—They were instituted to keep fresh the thought of responsibility: that was instituted, in Christ's words, *εἰς τὴν ἐμὴν ἀνάμνησιν*, to bring to men's minds the recollection of the redemption which He has accomplished." This note makes it clear in what sense the scholarly Dr. Westcott understood the disputed word before us—not certainly in the sense of a memorial before God, but as an act of recollection in those who communicate.

I would only add two brief remarks before leaving this point. The first is this:

(*a*) When our Lord instituted the Eucharist His mind was evidently full of the thought of His impending separation from His Church. The Gospels give great prominence to this. Is it not, therefore, obvious and natural that when we find Him using a word which means in its simple, first, ordinary sense an act of memory by man, we should understand by it a desire on His part to keep alive a vivid remembrance of Himself and His redemptive work amongst His people during the time when His seen personal presence should be withdrawn? Is it not, I say, far more obvious and far more natural to understand it thus than to give to the word a meaning that is secondary and that occurs nowhere else in the New Testament?

(*b*) The second remark I would make is this: The Institution of the Eucharist was at a Passover Feast. One feature of that feast was the calling to mind of the redemption wrought by God for Israel, and that, not in the form of a memorial presented to God, but by simple question and answer amongst those who sat round the board of what the feast was intended to commemorate. Again, I ask, is it not obvious and natural that, when we find as a general rule the leading features of the Passover Feast perpetuated in the Christian Eucharist, and when we find a word, like this, of remembrance, which, taken in its first natural sense, suggests in the Christian Passover Feast a feature parallel to one in the Jewish Passover, that we should conclude that that sense, and not another, is probably the one originally intended by our Lord?

3. We have now to consider the right meaning of St. Paul's phrase: "Ye *proclaim* (*καταγγέλλετε*) the Lord's death till He come."

In Mr. Sadler, again, we find an advocate for the view that the proclaiming here spoken of is an exhibition, a showing before God. He does not, indeed, attempt to discuss the ordinary meaning of the word καταγγέλλειν, nor St. Paul's use of it in other passages (p. 99). What he says about it is this: "To ascertain the scope of this word we must be guided by what is said in other places respecting the design of Holy Communion as to whether we are to understand this 'showing' to be before God or before men," and he then goes on to say how unlikely and incredible it is to think that St. Paul meant the word in the latter sense and not in the former. I submit, with all deference to Mr. Sadler's acknowledged learning, that this is neither a scholarly nor a satisfactory method of defining the meaning of terms. For it is surely nothing else than a veiled form of special pleading to say, before you have honestly examined the word itself, that its scope is to be determined by what other entirely different terms teach upon the subject. What, then, is the truer statement of the matter? To start with, the word καταγγέλλειν means to proclaim aloud, as an accredited messenger, or ἄγγελος, would utter his message. Elsewhere St. Paul employs the word six times in his Epistles, and in each case, without doubt, of a public proclamation to men. He uses it of preaching the mystery of God (1 Cor. ii. 1), of preaching the Gospel (1 Cor. ix. 14), of preaching Christ (Phil. i. 17; Col. i. 28). He uses it also of the faith of the Roman Christians proclaimed throughout the whole world (Rom. i. 8). Outside St. Paul's writings the word is used in the New Testament eleven times, and again in each case of a public proclamation to men. It is used of the preaching of the prophets (Acts iii. 24), of the preaching of Christ and the Resurrection (Acts iv. 2), of the preaching of the Word of God (Acts xiii. 5, xv. 36), of remission of sins (Acts xiii. 38), of the way of salvation (Acts xvi. 17), or of some other aspect of the Gospel message (*cf.* Acts xvii. 3, xiii. 23, and xxvi. 23). So that of the eighteen times where the word is used, seventeen give one and the same consistent sense—to proclaim to men. Ought we not to conclude that the eighteenth, unless there are strong reasons to the contrary, bears a similar meaning? But it has been objected that it is most improbable that St. Paul would speak in this way of the Holy Communion as proclaiming Christ's death to men, since those to whom it would be addressed—the worshippers—already knew of it and believed in it. The answer seems to me a simple and obvious one. To whom was St. Paul writing the words? To the Corinthian Christians. Why did he write to them at all on the subject of the Holy Communion? Because, as the chapter shows quite plainly, they were

abusing it; because they were turning the Lord's Supper into a drunken carouse, and were evidently forgetting the very purpose for which the Eucharist was founded—to recall to mind the Lord and His death. Were they not, then, men who needed to be recalled to a sense of their true position? Was there not an urgent need in their case for the holy ordinance itself to proclaim to them its real message? There is nothing therefore, I think, improbable in interpreting St. Paul's use of the word καταγγέλλειν here, as in other places, of a proclaiming to men and not to God.

J. A. HARRISS.

ART. IV.—THE LORD'S PRAYER: ITS LITURGICAL USE AND MEANING IN THE EARLY CHURCH.

IT would be very helpful, if it were at all possible in a sketch of this nature, to give the sayings of the early Fathers on this prayer. The work of selection is here our chief difficulty, for every comment seems almost of equal importance. However, I shall give a few of those which are best known, and which have reference to the liturgical use of the Lord's Prayer in olden times.

St. Chrysostom, in Homily 42, said: "Every good Christian uses this prayer daily, and by these holy words 'Thy Kingdom come' expresses his belief in the Resurrection." Cyprian, in his commentary on the Lord's Prayer, said: "This bread we *daily* ask to be given to us lest we who are in Christ, and *daily* receive the Eucharist for the food of Salvation, should be separated from the body of Christ." These words show that not only was the Lord's Prayer in daily use, but that the Eucharist was daily received. In the Apostolic Constitutions it was ordered that this prayer should be repeated three times a day (some, like Theodoret, thought this was in respect to the Trinity). It was a canon of the fourth Council of Toledo that no clergyman should omit the Lord's Prayer in public or private offices, and "Whoever then of the priests or the inferior clergy shall omit to say this Lord's Prayer in public or private office shall be judged for his contempt and deprived of his office."

The same Council of Toledo, in its ninth canon, also declared, "St. Hilary said, 'Give us to-day our daily (*quotidianum*) bread. For what does the Lord desire more than that Christ, who is the Bread of Life and the Bread from Heaven, should daily dwell in us? And because the prayer is in daily use (*quotidiana*), the prayer is also that it (the bread) may be given daily (*quotidie*).'"

We thus see the reason why St. Cyprian and others called

the prayer *Oratio Quotidiana*, or the Daily Prayer. Of course, this prayer was repeated more than once or even three times a day by many.

St. Ambrose, in his address to the Virgins, said: "I would have you, even in your beds, repeat the Psalms, frequently inserting the Lord's Prayer." But, be it remembered, this was no formula to be glibly gabbled in those days.

It was regarded as essentially a spiritual prayer, because of the dignity of its Author. "What prayer," said Cyprian, "can be more spiritual than that which was given us by Christ, by whom the Holy Spirit is sent to us? Where can be a truer prayer to the Father than that which came from the mouth of His Son, who is Truth itself? It is a friendly and familiar style of praying to beseech God in His own words to let the prayers of the Son reach His ears."

St. Chrysostom said that praying by the Lord's Prayer is praying by the Spirit. "If there was no Holy Ghost," he writes, "we, that are believers, could not pray to God, for we say 'Our Father, which art in heaven.' As we could not say that Jesus was the Lord, so neither could we call God our Father without the Holy Ghost." How does that appear? From the same Apostle who says "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts."

And in another homily he expressed its spiritual efficacy by saying: "Although you be guilty of a thousand crimes, if you sincerely offer up that prayer which promises that if you forgive your enemies, the Father will also forgive your trespasses." And in another sermon (forty-second) he spoke of it as a form of spiritual prayer which the Lord gave to His disciples.

The prayer was thus looked upon as a spiritual prayer, and a prayer for spiritual men; for it was thought to be the peculiar privilege of Christians who had been regenerated, and were being sanctified by the Spirit, to use the prayer. When commenting on the 150th Psalm, the same Bishop said that the prayer was peculiar to the sons of God who could call God their Father by virtue of their regeneration and adoption, for he that calls God his Father confesses the adoption of sons, owns and acknowledges both justification and sanctification, redemption, remission of sins, and the gift of the Holy Spirit. For all these must precede, that we may be thought worthy to call God our Father. Accordingly, the reason why the prayer was in very early times called the "prayer of the faithful" was because it was regarded as their special prayer, and was therefore not to be repeated aloud in the presence of those who were not communicants.

There was also a peculiar significance attached to every

clause of the prayer. We learn this if we turn over the pages of the sermons of the same divine, where we find practical applications of the different petitions of this prayer. When rebuking Christians for reviling their brethren, he said: "If he is not thy brother, how sayest thou 'Our Father,' for the word 'Our' signifies many persons? When you utter these words, 'Our Father, which art in heaven,' the word raises you up and gives wings to your soul, and shows that you have a Father in heaven. Therefore, say nothing, do nothing of these things that are on earth. You stand in heaven, and do you revile? You hold converse with angels, and do you revile? You are honoured with the kiss of God, and do you still revile?"

A very apposite and telling use did that great orator-prelate make of this prayer when the wretched Euthropius sought the protection of the Church, the sanctity of which, as a place of refuge, he himself had violated, from the fury of his imperial master and the rage of the populace determined to have the blood of their oppressor. Pointing out to his congregation the shrinking figure of their enemy, as he clung to a pillar of the Holy Table and pleaded for mercy, he demanded his life, saying: "For how will you otherwise take the Holy Sacrament into your hands, and use the words of that prayer wherein we are commanded to say 'Forgive us our trespasses,' if you exact the full penalty from your debtors?" The duty of forgiveness was thus strikingly brought home to the minds of his hearers.

Indeed, that "old man eloquent" was never tired of commenting on this petition. "We are commanded to say," he wrote, 'Forgive us our trespasses,' that by the continual use of that prayer we may be put in mind that we are liable to punishment."

In his homily on Repentance he said: "When we enter the church we must approach God in a becoming manner. For if we have designs of revenge in our hearts when we pray, we pray against ourselves, saying: 'Forgive us, as we forgive them that trespass against us.' Terrible words these are, for they mean the same as if anyone said to God, 'Lord, I have forgiven my enemy, forgive Thou me'; 'I have loosed him, loose Thou me'; 'I have pardoned him, pardon Thou me'; 'If I have retained his sins, retain Thou mine'; 'If I have not loosed my neighbour, do not Thou loose my offences;' 'The measure I have meted out to him, measure to me again.'"

The great father of the African Church, St. Augustine, regarded the use of the Lord's Prayer as a sort of daily baptism. "Remission of sins," he wrote, "is not in the washing of sacred baptism only, but is also in the Lord's Prayer repeated every day. For in that prayer you will find as it were a daily baptism." In his Enchiridion, or Manual,

he said: "The daily prayer of the faithful, whose privilege it is to say, 'Our Father, which art in heaven,' makes satisfaction for the small and trivial daily faults without which this life cannot be lived."

Possidius tells us that both Augustine and Ambrose were keenly sensitive to the privilege and importance of using the Lord's Prayer every day. Of the former he writes that he said "he relied more upon the goodness of God than upon his own merits." For to Him daily in the Lord's Prayer he prayed, "Forgive us our sins."

Augustine's indignation was fairly roused when his beloved prayer was assailed by Pelagius and his followers, who did not relish the clause "Forgive us our sins," which brought so much comfort and cleansing power to Augustine that it seemed to confer a daily baptism upon his soul. In a letter to Innocent of Rome he wrote of Pelagius: "They even attempt by their impious arguments to take away from us the Lord's Prayer, for they say that a man, if he knows the commands of God, can in this life attain to such a degree of perfection, without the assistance of the grace of the Saviour, of his own freewill alone that it is no longer necessary for him to say 'Forgive us our sins.'" What seemed to outrage the piety of Augustine even more than this pride of self-sufficiency was the spirit of Pharisaism in which the Pelagians professed to use this petition for the sins of others, boldly asserting that "the Apostles who were already holy and perfect and were quite free from sin did not pray 'Forgive us' for themselves, but for sinners still imperfect."

St. Chrysostom also mentions another class of people who used to drop the clause "Forgive us our sins, as we forgive those who have trespassed against us," not liking the condition. These he severely rated and admonished by saying that this petition would daily turn their thoughts from revenge and compel them to forgive.

In a letter to Hilary, Augustine said: "Everyone must use the Lord's Prayer, which the Lord gave to the very rams of the flock—that is, His Apostles—so that each one should say to God 'Forgive us our debts, as we forgive our debtors' ('Dimitte nobis debita sicut nos dimittimus debitoribus nostris'). For," he argues, "if Christ had foreseen that anyone would have been so much better than His disciples, He would have taught them another prayer in which they should not have asked for remission of sins for themselves."

He was here alluding to the Pelagians, who used this prayer, but in a very general way, which they defended by saying that they were not taught to say "Forgive *me my* sins," but "Forgive *us our* sins," and for which they were duly anathematized by a council of the Church.

We shall now briefly consider the place of the Lord's Prayer in the public offices of the Church. In the first place we have abundant evidence to show that the repeating of this prayer was considered a principal feature in the Communion Service and in the office of Baptism. Chrysostom, in his twenty-seventh Homily, when impressing on his hearers the duty of forgiving their enemies, used these words: "If we do this we may then with a pure conscience come to this holy and awful table, and boldly say the words that are contained in that prayer." In his forty-second sermon he said: "Daily that Lord's Prayer is said at the altar in the Church, and the faithful hear it."

Augustine also bears witness to the use of the Lord's Prayer in the Communion Office, writing: "After the sanctification of the sacrifice we say the Lord's Prayer." And in another passage, "which petition" (*i.e.*, service of consecration) "almost the whole Church concludes with the Lord's Prayer." Cyril, in his Mystagogical Catechism, says: "After the oblation prayer we use that prayer which our Saviour delivered to His disciples, calling God our Father with a pure conscience, and saying, 'Our Father, which art in heaven.'"

St. Augustine says the reason why this prayer is said so often is that men might remember it better from hearing it daily repeated; whereas the Creed, on the contrary, was not so publicly used, but only in the occasional offices of Baptism.

This connection between the Lord's Prayer and the Sacrament of the Lord's Supper was so universally felt that Cyprian thought that the petition "Give us this day our daily bread" had special reference to the spiritual food of the Eucharist.

Confession of sins, presumably in the Lord's Prayer and other suitable forms, we know preceded the oblation prayer, for Chrysostom says: "In the oblation prayer we offer or bear and confess our sins, whether voluntary or involuntary—that is, we first remember them and then ask pardon." And as we have already seen that the Lord's Prayer followed the sanctification of the service, we find that we have very ancient authority indeed for beginning and concluding the Holy Communion with the Lord's Prayer.

Of course, the general idea in beginning the Communion Office with the Lord's Prayer, which was here said aloud by the priest, was to accentuate the fact that this was the central service of the faithful, to which only communicants were admitted. But may we not also see the idea—a very favourite one with Chrysostom and Augustine—that this prayer of the community as it was about to present itself to its Father would help to lead them to a greater unanimity and charity between themselves, and make them remember their common nature

and their common needs. As Chrysostom says in his commentary of the 112th Psalm, "Christ enjoins us to make common prayer, and obliges the whole Church, as if it were but one person, to say 'Our Father,' etc., always using a word of the plural number, and commanding everyone whether he pray alone by himself or in common with others still to make prayers for his brethren."

To come now to the sacred office of Baptism, we find that in early days the newly-baptized, as soon as he rose from the water, said, "Our Father, which art in heaven" (so John Chrysostom, on the Epistle to the Colossians). In the Apostolic Constitution (7 to 44) the newly-baptized is bidden after this to stand and pray the prayer which the Lord hath taught us. Of course, this was only possible in the case of adults. Adult baptism being as necessary then as it is now in recruiting from the ranks of heathendom, we may reasonably presume that in the case of babes the prayer was said, as at present, in their behalf by the priest and the congregation.

We thus see from the writing of the Fathers how the Lord's Prayer was the principal foundation of every office, and inwoven in the very fabric of the liturgy from the earliest days. A study of the ancient liturgies of St. Mark, St. James, and St. Chrysostom brings us to the same conclusion.

This leads us to consider the light in which this prayer was regarded in the early Church. A few quotations will help us to form some idea of its pre-eminence. Our first will be taken from Tertullian, which runs thus: "Our Lord determined on a new form of prayer for the new disciples of the New Testament. John also had taught his disciples to pray. For in all things John was making preparations for Christ until He should increase (as John himself said), when the whole work of the forerunner with the Spirit Himself should pass over to the Master. Accordingly, the words in which John taught his disciples to pray are not extant, because the earthly yielded to the spiritual." Our second will likewise be from the same Father's work on the Lord's Prayer: "But since our Lord foresaw the necessities of men, at another time, after He had given this traditional form of prayer ('Traditam orandi disciplinam') He said, 'Seek, and ye shall find.' There are things which may be sought in accordance with the circumstances of each individual, when one has first sent forth the legitimate and ordinary prayer as a foundation on which other prayers may be raised."

The following is from Cyprian: "Among the salutary precepts and Divine counsels which He made for the salvation of His people, He gave them also *a form of prayer*

instructing us in the very subjects of prayer." Chrysostom observes that "Christ prescribed the bounds and rules of praying for temporal things when He enjoined us to say, 'Give us this day our daily bread.' "

"The prayer of the faithful is, as it were, the conclusion and uniting tie of one's prayers for all men."

"Christ prayed in order to teach His disciples how to pray; but they were to learn not only to pray, but also after what manner to pray, and therefore He delivered them a prayer in these words."

"When Christ commanded His disciples not to pray after the manner of the heathen, He taught them the measure of prayer."

"Christ taught us what we are to say in prayer, and in a few words instructed us in all manners of virtue."

From the quotations, fugitive as they are, we gather that the Lord's Prayer was esteemed by the early Christians as a form given by Christ to be used by His disciples, not merely as a rule and pattern to which their prayers should conform, but as a special "formula of prayer to be literally used." As Chrysostom well said in his sermon on 2 Corinthians, it was "the established prayer" of the Church which it was the privilege of the faithful to use, and which Augustine, with a prophetic touch, declared "the whole Church will say to the end of the world."

It was not, therefore, thought to supersede or to be superseded by other forms of prayer, but was intended to hold the unique position of being the corner-stone in the liturgical edifice.

The Lord's Prayer was thus regarded in every branch of the ancient Catholic Church, Roman, Greek, Gallican, and the rest, as the very nucleus of the service. There was, however, a certain difference in its early use, which has been retained even until the present day—namely this, that in the Greek and Gallican Churches the prayer was said by the priest and the people together, but in the Roman Church by the priest alone, as Gregory the Great tells us (in Lib. VII., Ep. 64): "But the Lord's Prayer among the Greeks is said by the whole congregation, but among us by the priest alone."

The Gallican use, and not the Roman, is followed on all occasions but one—*i.e.*, in the pre-Communion Office in the Church of England services.

F. R. Montgomery Hitchcock.

Art. V.—PRACTICAL ECHOES FROM THE BRIGHTON CHURCH CONGRESS.

I.

IN the present article I propose to pass in review the late Church Congress at Brighton, not so much in regard to its own outward circumstances, its readers and speakers, its papers and speeches, as for the purpose of seeing what lessons can be gathered from it in a business point of view for the guidance of future executive committees. This is by no means such a work of supererogation as might be fancied. Considering that there have been forty-one Church Congresses, it might be supposed that a vast amount of experience had been accumulated, and that committees had now little else to do than act upon precedents already many times debated and accepted. Such, however, is by no means the case; for, strange as it may seem, it is only within the last three or four years that any attempt has been made to lay by in store memoranda and printed forms useful for future guidance. The Brighton Committee had a vast number of petty details to settle for themselves at a great cost of time and trouble.

Having acted as one of the honorary secretaries of the Brighton Congress, I took very copious notes on a great variety of practical points, and these notes will be the foundation of this article. My programme may be otherwise defined thus: Existing Methods of Organizing a Congress; Criticism on those Methods; Reforms already suggested; Reforms which I should like to suggest; Miscellaneous *Notanda—i.e.*, things noted at Brighton for the guidance of future committees and officers.

Whoever may take the initiative in laying plans for a Church Congress to be held in a given diocese, it is evident that the Bishop of that diocese must be, so far as the public eye is concerned, the leading spirit at the start, and most Bishops will wish, and very properly so, to take the lead in all the arrangements from start to finish, however often they may find it convenient to delegate particular matters of detail to committees or sub-committees. As the success of a Congress, by all appearances, will more than ever in the future depend on the sympathies and active support of the laity being enlisted, it is desirable that the first public meeting to take action shall be convened on the widest possible basis. I believe that, as a matter of fact, the Diocesan Conference of the diocese is generally considered to be the best *fons et origo*, and so it is in one sense; but as these Conferences, as at present constituted, have, to put it mildly, rather a hole-

and-corner origin, it is desirable that the first public preliminary meeting should be thrown open as widely as possible to the whole diocese, and that Churchmen really interested in Church work (clergy and laity alike) should be invited and welcomed, quite irrespective of whether they are members of the Diocesan Conference or are specially in touch with existing diocesan machinery or not. There are many earnest laymen and many beneficed clergy and curates whose advice and assistance will often be well worth having, though they are outside all existing central organizations in the diocese.

At the first public meeting (to be held, say, in January) probably resolutions will be proposed approving of the idea of having the Congress in the diocese and appointing a General Committee, and enrolling at once names for the Guarantee Fund. The first meeting will not get much beyond this stage, but that will be a very sufficient day's work. One or two points may here be noted. As regards the choice of the Congress town, it should be the largest in the diocese. However natural and proper it might seem to be to choose the cathedral city, it will very often happen that that place is not the largest centre of population nor one offering the requisite accommodation either of assembly-rooms or of facilities for hospitality. On some few occasions in the past the difficulty of finding ready to hand a sufficient assembly-room has been met by the erection of a temporary hall, but resort to this expedient is much to be deprecated on a variety of grounds. To mention but two: The erection of a temporary building is a great waste of money, and except at a very lavish outlay no temporary structure is ever likely to be rainproof or airtight, or to have any proper acoustic properties. Congress-goers who went to Folkestone in 1892 will readily recall unpleasant recollections of these points. It is satisfactory to note that to an ever-increasing extent the large towns of England are becoming provided with spacious and well-equipped municipal buildings, which generally offer all that is wanted in the way of a good principal assembly-room, with convenient accessory rooms, either under the same roof or not far off, which furnish the requisite accommodation for sectional meetings, reception-rooms, business offices, and so on.

The questions which are connected with the Guarantee Fund are generally so very local that not much can be said here on the subject. Archdeacon Emery, the permanent pivot[1] of all Church Congresses, lays it down that a Guarantee Fund should always be created even in cases where there is

[1] This is a much more expressive name for the Venerable and venerated Archdeacon of Ely than the term usually applied to him of "Permanent Secretary."

little probability, or, as at Brighton, no probability at all, that any recourse to it is likely to be necessary. This may be taken to be sound advice. It is comforting to the Executive Committee at all stages of their career to be kept free of anxiety as to money matters, as, also, free of the temptation to do things "on the cheap." As we shall see later on, the average ticket-holder is a very *exigeant* person, and more than most people expects something for nothing. By way of fixing ideas, I may say that it is desirable that the Guarantee Fund should in most cases not fall much below £4,000.

The preliminary public meeting having nominated a General Committee, and having dispersed, let us now proceed to consider what the General Committee will do at its first meeting—say, early in February. The quotation from Cowper applied to the Brighton General Committee, of "doing nothing with a deal of skill," was generally admitted, even by those who most resented the quotation, to be a plain and wholesome truth. However, let me here take a more optimistic view of things, and say that at its first meeting the General Committee, besides helping cheerfully to inflate the Guarantee Fund, will also proceed to delegate a variety of business matters with a view to them being eventually carried out by several subordinate committees. There will first of all have to be an Executive Committee which will henceforward be the governing body of the whole undertaking (the General Committee fading away into empty space). Affiliated to and subordinate to the Executive Committee, there will be (1) the Subjects Committee, (2) the Finance Committee, and (3) the Hospitality and Reception Committee. I mention these names rather in the order in which they should start and finish their work than in the order of their relative inherent importance, because it is evident that the number and variety of the subjects finally to be taken up, and the extent and liberality of the reception arrangements, must be governed in no small degree by the funds which the Finance Committee can command. For example, it is clear that holders of tickets will expect more, and get more, when they go to the Diocese of Manchester than they would if they were invited to a Congress in the Diocese of Truro.

The Subjects Committee is usually formed in a special manner. Starting with a body of perhaps two dozen representative men chosen from the diocese, there are afterwards added or co-opted perhaps another two dozen chosen promiscuously from all England, men of commanding experience based on familiarity with previous Congresses, or leaders of thought of commanding influence. It goes without saying that the Subjects Committee should be as representative as

possible of the various parties in the Church, no one party being awarded a monopoly. There was in the case of the Brighton Subjects Committee a much more fair division of the seats than at many previous Congresses, where, by judicious wire-pulling, the extreme High Church party obtained a larger numerical influence than their strength in the nation entitled them to.

When once the Subjects Committee has been constituted it should lose no time in getting to work, because although the interval between February and October may sound a long and amply sufficient one for the task of choosing subjects and speakers, yet it will be found in practice that such is not the case, and that even when July has arrived there are still a great many gaps to be filled up. Members of the Subjects Committee will go to their first meeting armed with a portentous number of suggestions—good, bad, or indifferent—emanating either from their own brains or from those of their friends. They will all assemble in good spirits, and with a large-hearted determination to be pleasant to one another. This will be due to the fact that all are provided with fad subjects, as to which they will wish to propitiate their fellow-members. Each should be called upon in turn to read out his suggestions. No comments should be invited by the chairman or allowed until every suggestion has been leisurely read over once. The suggestions should then be handed in in writing, and the chairman should propound them one by one, and invite comments. It will be easy to see quickly whether a suggestion in its present, or possibly in some modified, form is likely to be provisionally accepted, or is scouted at once. In the latter case it will be immediately crossed off the list; in the former case it will be provisionally reserved for future reconsideration.

The chances are that the suggestions thus tentatively proposed will be from fifty to a hundred in number, and very likely a sitting of two hours will not suffice to dispose of them, and an adjournment will be necessary. It will, however, be very desirable to try and get the first crude batch of suggestions filtered through at one and the same meeting, because members and officials will be able to take a better general grasp of the situation at one sitting than by having to survey it piecemeal. Assuming that the chairman has now got on his notes a fairly considerable and sufficient mass of manuscript raw material, there should be an adjournment, say, for a fortnight, during which he and the principal secretary should put their heads together and in some way classify the subjects, and have the titles put in print for further consideration at the next meeting of the Subjects Committee.

At the second meeting the Committee will be in a much better position to consider what subjects they will have or will not have, and also to take note of what subjects have been overlooked and what subjects had better be struck out because stale or inappropriate or unattractive. Another session of two full hours or more will be needed for this, and the Committee will adjourn, giving instructions to the secretary to reprint the list of subjects in a revised and rearranged form. It is probable that not even will a third meeting suffice to settle in general outline the list of selected subjects. However, as soon as it is settled the list must be reprinted on large sheets of paper with ample space for marginal notes, and sent to each member of the Committee with a request that he will return it to the secretary by a specified and early date, accompanied by notes in the margins of the names of speakers suggested for such of the subjects as the member writing feels warranted in naming.

When these sheets thus annotated have come back to the secretary, it will be his duty to tabulate the results as fully and carefully as possible. He will reprint the titles of the subjects and annex to them the names suggested for speakers, without, however, stating who are the suggesters, though if the same speaker is suggested several times over a note of the number of times should be added, because it is, in its way, a slight index to the popularity of a speaker and of his qualifications for the subject with which his name is linked. When all these particulars have been duly digested, they should be put in type and a copy sent to every member of the Subjects Committee, which should be convened forthwith to consider them. The meeting to consider names will have before it a task far more difficult and delicate than any dealt with at the previous meetings, and for obvious reasons. Some of these will be very personal—*e.g.*, a competent man for a subject may be a heavy and dull speaker whose voice will fail to fill a large assembly-room; another good man may be under an engagement to spend October in America; a third may have recently lost his wife or be unapproachable through some other domestic cause; a fourth may be voted to have been already asked more than a sufficient number of times to appear on Congress platforms; a fifth may be a public man, Bishop, or Member of Parliament, whose time is so much taken up that there is no certainty of his coming to the Congress even if he accepts an invitation. This is not an imaginary statement of difficulties likely to confront a Subjects Committee, but an actual record of actual difficulties which at one stage or another did confront the Subjects Committee of the Brighton Congress. Then another class of difficulty is connected with "Schools of Thought."

Where the subject which is selected is one involving party questions, every endeavour should be made to balance the speakers representing different sections so that there may be a fair representation both in numbers, personal weight, and social standing of the different sections; and also that clergy should alternate with laity in something like equal numbers. This last-named point is often one of greater difficulty than some of the former ones, because the number of laymen accustomed to, and willing to, discuss Church questions on public platforms is much smaller than one could wish or than is good for the Church. Another incidental difficulty is that which often naturally arises from men being unwilling or unable for good and sufficient reasons to pledge themselves as early as the spring of the year to do particular things at a particular place so far forwards as October. Yet the Subjects Committee cannot stand still in making their arrangements or keep many places open in their list of speakers.

Thus far we have been dealing with the circumstances of speakers of the male sex, but there is no reason whatever why, if competent lady speakers can be had for certain subjects, a sprinkling of such should not be enlisted. Though ladies of sufficient strength of voice and of qualified training to obtain the ear of a large audience are not very numerous, yet they do exist, and when they can be had they are often well worth having. I have heard several such at different Church Congresses. One especially, the daughter of a once highly-distinguished Judge, comes to my mind as amongst the most powerful and eloquent expositors of a complicated semi-legal subject that I ever had the good fortune to listen to.

I will not expatiate further on the duties of the Subjects Committee beyond saying that by the end of April they ought to be ready to hold their final meeting and make a fairly complete report to their superiors, the Executive Committee, as to what they have succeeded in doing. Though the work of the Subjects Committee, so far as the committee in its corporate capacity is concerned, may be considered as coming to an end by about Easter or a little later, yet there will be work to be done on the programme of subjects and speakers quite up to the eleventh hour in September; but it must be accomplished by other men, fewer in number, or even at the last by one man of responsibility. It is surprising how promises to read or to speak keep on breaking down all through the summer months, however final may seem to be the settlement of everything, and these emergency gaps can only be conveniently disposed of by the programme as a whole being confided for its finishing touches to one or two men empowered to draw, in their discretion, on a list of emergency

speakers held in reserve for the purpose. Those who are made responsible for finishing off the list of speakers may not unlikely be compelled, at the last moment, to re-open the list of subjects because speakers for one or more subjects, or sub-divisions of a subject, may totally fail. To meet such a case some subjects, generally, of course, of minor importance, will probably have been kept in reserve in case they are wanted.

I proceed now to deal with the Finance Committee, which will also take in hand the general framework of the Congress arrangements, carving out work to be done at a later stage by the Reception and Hospitality Committee, and perhaps, also, by some sub-committees appointed for some special work of detail likely to be best managed by only four or five men. The first duty of the Finance Committee will be to act upon instructions which it has received from the Executive Committee in regard to various matters connected with the administrative business of the Congress. This will include the appointment of officers, whether honorary or paid; the arrangements with the railway companies as to the charges and availability of railway tickets; the office arrangements for the sale of tickets, whether in the Congress town or in London or otherwise; the publication of the Official Guide, the collection of advertisements for the same, and the advertising of the Congress generally; and other matters of a like character. All these things ought to be well sketched out in outline by the beginning of June. We will now consider some of these points, so far, at least, as regards the preliminary stages.

As regards the appointment of officers, there must be a principal and paid Secretary, several Honorary Secretaries, and a Treasurer. The paid Secretary should be a clear-headed cleric of thorough good business capacity, and well known by name and personally to the diocese at large. For the services of such a man, who is thoroughly qualified for the work, £100 is none too much, seeing that he will be obliged to give a large portion of his time to Congress work, beginning in January and not ending till November, or even later. If he is a beneficed parson he will have to pay constant visits to the Congress town, and be there, indeed, two or three times a week from June onwards, and almost or quite daily from September till the Congress is over. This means that he must neglect his parish and spend a certain portion of his £100 in paying for ministerial assistance. With regard to the Honorary Secretaries, their number must bear some proportion to the number of the meetings. At some Congresses there have been eight or ten in addition to the paid Secretary. At Brighton there were only six, but that number was not

nearly sufficient: there should have been at least eight or ten. These gentlemen have eventually to act as what in the Civil Service would be called "heads of departments"; and, moreover, as two of them are seated at the side of the presiding chairman at every meeting of the Congress, unless there are sufficient number to form a rota the pressure on the time of too small a number of secretaries is rather severe, and gives them little chance either of a reasonable rotation of duty or of getting off to attend some of the meetings in which they may be specially interested. There ought always to be some off duty whilst others are on duty.

It is a convenient arrangement to start with, say, four or six secretaries, and when the date of the Congress draws near —to within say, three months—then to make up the final number, whatever may have been fixed upon, for it sometimes happens, after the first appointments are made, that one or two efficient men are found willing to work, and if they are men of experience, their assistance should be secured; but when all the secretaries are appointed at once, five or six months before the Congress, it may be difficult to arrange this. But the choice of these extra men should not be too long delayed, or else it may be difficult for them to pick up the thread of, and get into touch with, the work of their colleagues appointed earlier.

It is a very convenient plan for the Secretaries and Treasurer and President of the Congress, or the general chairman of all committees (where such a chairman is appointed), to be formed into an Executive Officers' Committee—a sort of Cabinet Council—gathering up to a focus all the work and all responsibilities of all the larger bodies.

This committee may meet at short notice (sometimes even at one another's houses) to dispose of pressing matters of business which require prompt attention without the formality of convening committees of numerous members. The Treasurer should be a partner in the local bank who is interested in Church work, for it may be necessary in the early part of the summer to draw upon the Treasurer before the Congress earns any money by the sale of tickets.

As regards railway arrangements, these need not be alluded to in any great detail here. It may be remarked, however, that English railway companies have banded themselves together to be less liberal to Congress travellers than they used to be, now charging a fare and a quarter for return tickets which they used to issue at a single fare. They also enforce a very absurd condition which is provocative of much misunderstanding and inconvenience to travellers. A Congress ticket-holder living or staying, say, twelve or fifteen miles from the

Congress town, and taking a Congress return ticket, say, on the Tuesday to the town, will naturally use the return half to take him back again into the country in the evening. Doing this he will exhaust his privilege of taking a return ticket at the cheap fare, and day by day afterwards will be compelled to take a local return ticket at the full local fare. What the railway authorities expect and intend is that the return half of the first ticket issued, say, on the Tuesday morning should be kept in reserve to take the visitor back on his last outward journey, say, on the Friday night, and if he wants to visit the Congress during the intervening days he should do so by taking a return ticket to go home with on the Tuesday night (in the case supposed), using the second half of this second ticket to take him back to the town on the Wednesday morning, taking a new return ticket to be similarly used on the Wednesday evening, and to be used upon the Thursday morning, linking together, in fact, an evening with a morning journey instead of a morning with an evening journey, as common-sense would naturally suggest. The commercial "dodge" involved in this ridiculous arrangement is obvious enough, and that it is calculated to mislead the public most inconveniently is also obvious. However, there it is, and it is only by adhering to this requirement that visitors can obtain daily return tickets at the Congress cheap prices. These are granted on the outward journey at the stations in the Congress towns on the exhibition of the member's Congress ticket, which is treated as a substitute for the original railway voucher sent out when the Congress tickets are first issued, but which vouchers are exhausted by being used once on the first journey to the Congress town.

As regards the Official Guide, it is important to make this book really what it professes to be, a goal which has rarely been attained in previous Congress years. The editor should assume that he is catering for juveniles who have only the most elementary knowledge of how to find out the trains which will convey them from different parts of England to the Congress town. Too much pains cannot possibly be taken to provide a clear and intelligible service of time-tables from the principal towns within one hundred and fifty miles of the Congress town. Having arrived there the visitor should be assisted in getting cheaply and quickly to his lodging by cabs, omnibuses and trams. Local time-tables of and the fares of these conveyances should be given in some detail, and in the most explicit form possible. A good plan of the Congress town is indispensable. None of those now in the market come near Bartholomew's for accuracy and excellence of artistic execution. The wants of cyclists should also be

consulted, and this should be done by supplying prepared copies of Bartholomew's reduced Ordnance Maps on the scale of four miles to the inch, and taking in a radius of thirty or forty miles from the Congress town. No map-making firm comes up to Bartholomew of Edinburgh, and though the map of Sussex and plan of Brighton which he supplied were very costly (£44), they helped very much towards the popularity of the book, and a very large number of copies were bought by the outside public for the sake of the maps. The Official Guide should supply an outline of the local history of the Congress town, its churches and public buildings, with a selection of illustrations. It will, of course, include the programme of the meetings and names of the speakers. Its usefulness in regard to these latter will be much increased by a few biographical details concerning these, modelled on the lines of the particulars of the clergy given in *Crockford*. The hymns should be printed in good large type, for it should be remembered that they often have to be sung in rooms which, or the remote corners of which, are often very imperfectly lighted, both by day and by night. It would be a useful innovation to give the music of the hymns in short score. A feature of the Guide-book, important in one sense, was very imperfectly and unsatisfactorily handled in the Brighton book—I refer to the advertisements. These are, or should be, an important source of revenue, and ought to go a long way towards defraying the cost of the Guide.

In the preparation of the Official Guide, it is very desirable for an editor who wishes to secure as much peace of mind as he can for himself to place the responsibility of local facts being accurately stated on local people officially concerned with them. For instance, all information which it is desired to give with respect to municipal matters and legal cab-fares, etc., should be sought directly from the officials of the municipality, and not from local guide-books and directories, which are often out of date and inaccurate. Information as to churches should be obtained directly from the clergy of those churches, and they should be invited to: supply in their own language such items of information as they desire to have inserted in the Official Guide. If this is not done, the editor will be open to charges of favouritism, or ignorance, or what-not, for which, in reality, there might be no true foundation. So, also, as regards railway time-tables: all information should be sought at first-hand from the General Managers of the companies, and not be borrowed from *Bradshaw*, local *A.B.C.'s*, or local newspapers.

It is usual to print the names of all the vice-presidents and members of the different committees. These last-named, of

course, it would be useful to have, but where a "general committee" comprises a large body of men already possessed of a corporate existence, such as the Standing Committee of the Diocesan Conference, or all the members of particular local Church Societies, it is a waste of money and of space to reprint long strings of names which it is of no use to have, and which nobody cares to read. Similarly, the names of the subscribers to the Guarantee Fund are always printed in the Congress Annual Report, and therefore it is quite unnecessary to print them also in the Official Guide. The fundamental idea of a guide-book should be the provision of information of direct use to strangers, and whatever is not of such use should be very sparingly inserted there.

The details of the services of the Congress churches, of course, must be printed on slips distributed in the churches, but it greatly adds to the usefulness of the Official Guide that they should also be inserted in it. It may often happen that these details are not, or cannot be, settled until a few days before the Congress, and it might be a cause of delay to the Official Guide to wait for them. However, this difficulty can be got over as regards a large portion of the Guide by arranging that these services shall be printed on a separate sheet, perhaps even by a different printer, who should supply copies to the binder of the Guide. This will deprive the printer of the Guide of the chance of making excuses that he was late because somebody else was late.

The question of advertisements in the Guide needs no further detailed mention here, it being a matter on which the Finance Committee must seek and obtain expert professional help, but the advertising of the Congress itself is a matter on which a good deal could be said. It is quite an open question whether the large sum spent in advertising the Brighton Congress (£160) was not to the extent, say, of one-half wasted—that is to say, whether with more time for consideration the aforesaid sum would not have secured a vastly greater publicity for the Congress if it had been better distributed in time and place, and in the dimensions of the advertisements inserted in the newspapers. The subject is one which naturally cannot be well gone into in detail in a magazine article, and I will content myself by saying that the true principle of advertising an event that is going to happen is by the reiteration and wide scattering of a large number of small announcements, rather than by the publication of small numbers of large advertisements going into details most of which are self-evident and known to every reader of the advertisement before he begins to read.

The fullest attention should be paid to the requirements of

the press. Journalists often expect more than they get; on the other hand, they too often do not get anything like such facilities as they are reasonably entitled to, and without which they cannot do their work properly, or be put in a good temper, and this last point is one of very real practical importance if the Congress and its arrangements are to be properly set forth for the guidance of the public. The provision of a special writing-room for them, separate and distinct from every room frequented by the public, is of prime importance. There is one matter connected with the press which requires to be handled very carefully: an undue number of men, and especially women, constantly turn up saying that they represent this, that, or the other journal, and claim special tickets and facilities. The claims of many of these people must be weighed with some severity, and communications on press subjects should be made (especially in the first instance) only by the secretaries to the responsible chiefs of the newspapers which it is desired to get in touch with. If every application made professedly from newspapers were listened to, the committee would very soon have the press representatives run up to one or two hundred, many of which would certainly be bogus claimants. Of course, the daily papers in London and the great provincial towns require a larger number than the local papers, and some of the dailies may fairly ask for, and expect, as many as six tickets, but I rather want to give a caution against the ambitious demands of the amateur-professional journalists.

We had frequent applications from press men for copies of papers read, but we had made no provision for such copies to be put into circulation amongst the press, stating in all cases that that was a private matter between the authors and the journalists themselves. There is no doubt that the want of such provision was an inconvenience to the reporters and a loss of publicity to the authors, which they would have been glad should not have taken place. It was pressed upon our attention that a year or two previously, when a very large Congress had come to Brighton, there was a special department created in the secretary's office which collected the manuscripts from the authors and saw to their being set in type by the official printers, and copies put into circulation from the secretary's office directly. I was told by some of the press people who had profited by the arrangement that it worked exceedingly well, and they wished it had been adopted for the Church Congress. Having looked at the matter in all its bearings, I am disposed to recommend it for general adoption.

G. F. CHAMBERS.

Art. VI.—THE TWO CAMPS.

IN spite of Keats' assertion that Beauty and Truth are one, there are many who agree with Heine that an eternal battle rages between them:

> "War 'twixt the True and Beautiful has been
> And will be, and mankind as heretofore
> Ranged in two camps, Barbarian and Hellene."

But though Heine saw clearly that a sharp-set contrast between "Greek light-heartedness" and the "stern God-fearing spirit of Judah" exists among men, he did not go on to the further truth that these two camps may be established in the heart of an individual.

Is it possible for one man to hold two opposite opinions? The idea seems strange and startling, and yet, as we turn from "Don Juan," from "Lara," and "Manfred," to Byron's "Hebrew Melodies," we must at least confess that it is possible for one mind to contain two distinct phases of thought and feeling.

Nothing can at first sight seem more foreign to the poet's lurid genius than the cold, clear tints of the Judaic atmosphere, which, like the flawless perfection of King Arthur, lacks the warmth and colour that human nature so eagerly craves.

The Beautiful, as Byron conceived it, was the unchecked exercise of liberty in every department of life; the True was the tiresome and unnecessary bondage imposed upon that freedom by the customs of an artificial society. He was a typical Hellene, loving sunny lands and laughter-lit eyes, exulting in the wild tempest of unrestrained passion, and regarding the Fates as his natural enemies; and it is therefore not less surprising to find him turning his attention to "Hebrew Melodies" than it is to find Thomas Moore, the gay and graceful writer of "The Twopenny Postbag" and "Lalla Rookh," giving utterance to such poems as "Fall'n is thy throne, O Israel," or "Sound the loud timbrel o'er Egypt's dark sea."

If this group of poems had been written during the second half of Byron's career, we could have better accounted for them, for in the midst of his wild and reckless dissipation there were frequent breaks of sorrow and of aspiration after higher things; but the "Hebrew Melodies" were written in the heyday of his youth and popularity, when the publication of the first two cantos of "Childe Harold" had made him suddenly famous, and when his talents and his mysterious fascination concentrated upon him the adoration of London society.

They come to us in strange company! Published in

December, 1814, the poems of the preceding twelve months had been "The Bride of Abydos," "The Corsair," and "Lara," and if it is true, as Byron would have his readers believe, that Conrad and the fierce chieftain of the Morea are shadows of his own personality, we may well echo the cry of the Israelites, and ask: "Is Saul also among the prophets?"

There are, however, some lines in the "Corsair" that throw a light on the seeming mystery. If it is true that the poet depicted himself in the words,

> "Lone, wild, and strange, he stood alike exempt
> From all affection and from all contempt.
> His name could sadden and his acts surprise,
> But they that feared him dared not to despise,"

we must also apply to him the following stanza:

> "None are all evil: quickening round his heart
> One softer feeling would not yet depart.
> Oft could he sneer at others, as beguiled
> By passions worthy of a fool or child;
> Yet 'gainst that passion vainly still he strove,
> And ev'n in him it asks the name of Love."

The weeks during which Byron wrote the "Hebrew Melodies" were the weeks immediately preceding his marriage, and whether he really loved Miss Milbanke or not, there is no doubt that for a time, at least, he believed in his own affection. Wild and fierce as his nature was, he had the capacity of devotion, as is proved by his unswerving love for his sister, and that Mrs. Leigh, who knew him better than anyone else, was convinced of his affection for his bride is shown by her letter to Hodgson after the marriage: "I have every reason to think that my beloved B. is very happy and comfortable. I hear constantly from him and *his rib*. It appears to me that Lady B. sets about making him happy in the right way. I had many fears. Thank God that they do not appear likely to be realized."

It was, then, just after his suit had been accepted, the period of purest hope and joy in most men's lives, that the "Hebrew Melodies" were written, and in them, escaping for a moment from the atmosphere of passion and of crime, we catch a glimpse of the calmer attributes of his nature.

The first of the lyrics, though included in the "Melodies," seems probably designed to celebrate the praises of his own lady:

> "She walks in beauty, like the night
> Of cloudless climes and starry skies;
> And all that's best of dark and bright
> Meet in her aspect and her eyes:
> Thus mellowed to that tender light
> Which heaven to gaudy day denies.

The last verse proves conclusively that goodness was not so destitute of charm for him as some of his detractors maintain:

"And on that cheek and o'er that brow
So soft, so calm, so eloquent,
The smiles that win, the tints that glow,
But tell of days in goodness spent,
A mind at peace with all below,
A heart whose love is innocent."

The same pure note is heard in "My soul is dark" and "I saw thee weep," and in the exquisite lines:

"Sun of the sleepless! melancholy star!
Whose tearful beam glows tremulously far,
That show'st the darkness thou canst not dispel,
How like thou art to joys remembered well!
So gleams the past, the light of other days,
Which shines, but warms not with its powerless rays;
A night-beam Sorrow watcheth to behold,
Distinct but distant, clear, but oh! how cold!"

But perhaps the lines which in their purity and aspiration breathe most of that spirit of the Psalmist which panted for heaven as a hart for the waterbrooks are the following:

"If that high world, which lies beyond
Our own, surviving Love endears;
If there the cherished heart be fond,
The eye the same, except in tears—
How welcome those untrodden spheres,
How sweet this very hour to die!
To soar from earth, and find all fears
Lost in thy light—Eternity!

"It must be so; 'tis not for self
That we so tremble on the brink;
And striving to o'erleap the gulf
Yet cling to Being's severing link.
Oh! in that future let us think
To hold each heart the heart that shares;
With them the immortal waters drink,
And soul in soul grow deathless theirs!"

None knew better than Byron that an earth-stained passion dies of its own satiety, but here he expresses in so many words the correlative belief that a pure and holy love is eternal in its essence, and forms thus the strongest proof of man's immortality. Dr. Kennedy, the Scotch physician who undertook to argue with Byron at Cephalonia on theological subjects, was sorely disturbed by many of "his lordship's" opinions; but unorthodox as he undoubtedly was, Byron was not without his moments of belief in a future existence. The lines beginning "When coldness wraps this suffering clay" show that the prospect of possessing a boundless knowledge, and of finding the powers of the soul set free from the

hindrances of its earthly tenement, could rouse him to an enthusiasm which is strangely foreign to the ordinary idea of Byron—a libertine seared by crime and with a sneer on his pale lips for all things holy:

"When coldness wraps this suffering clay,
Ah! whither strays the immortal mind?
It cannot die, it cannot stay,
But leaves its darkened dust behind.
Then, unembodied, doth it trace
By steps each planet's heavenly way?
Or fill at once the realms of space,
A thing of eyes, that all survey?

* * * *

"Above or Love, Hope, Hate, or Fear,
It lies all passionless and pure:
An age shall fleet like earthly year,
Its years as moments shall endure.
Away, away, without a wing,
O'er all, through all, its thoughts shall fly,
A nameless and eternal thing,
Forgetting what it was to die."

But turning from this group of poems, we find the larger part of the "Hebrew Melodies" devoted to distinctly Jewish subjects, and it is here that Byron and Moore come into more direct competition.

In some of Moore's lyrics, such as "The bird let loose in Eastern skies" or "Oh! Thou who dry'st the mourner's tear," there is a music which haunts the memory, while in his "Sound the loud timbrel o'er Egypt's dark sea" there is a majesty that claims the warmest admiration. But the well-known "Destruction of Sennacherib" is fully equal in power and beauty to Moore's song of triumph, and there is a depth of thought that outweighs the smoothness of the lesser poet's lines in such lyrics as:

"A spirit passed before me: I beheld
The face of Immortality unveiled—
Deep sleep came down on every eye save mine—
And there it stood—all formless—but divine:
Along my bones the creeping flesh did quake:
And as my damp hair stiffen'd, thus it spake:

"'Is man more just than God? Is man more pure
Than He who deems e'en seraphs insecure?
Creatures of clay—vain dwellers in the dust!
The moth survives you, and are ye more just?
Things of a day! you wither ere the night,
Heedless and blind to Wisdom's wasted light!'"

or in the "All is vanity," which seems a premonition of those sad lines written at Missolonghi on the completion of his thirty-sixth year:

"My days are in the yellow leaf;
The flowers and fruits of love are gone:
The worm, the canker, and the grief
Are mine alone."

There is, however, one chord, but lightly touched by Moore, which Byron sweeps again and again with a melancholy that darkly foreshadows his own fate—the chord of exile.

Even if the story of his marriage and subsequent separation should never be fully elucidated, one thing is proved beyond a doubt, viz., that, much as at times he longed to return to England, he could not face the storm that only needed his appearance to reawaken in all its fury. It was no poetic fiction for Byron to speak of himself as an exile; banished by no judicial decree, he was yet as irrevocably cut off from his fatherland as if he had been an outlaw. The outlaw of public opinion is, in fact, more effectually banished than the outlaw of justice. Justice may be appeased and terms of legal punishment survived; but society, once outraged, never forgives, and, having once passed its sentence, never remits it.

Byron, the former favourite of fortune, the followed, the flattered, the almost worshipped, was as powerless to return to his native land as any of the captives of Babylon, and in the light of his future there is a double pathos in such lines as "We sat down and wept by the waters," or in the still more beautiful "Wild Gazelle":

"The wild gazelle on Judah's hills
Exulting yet may bound,
And drink from all the living rills
That gush on holy ground;
Its airy step and glorious eye
May glance in tameless transport by.

"But we must wander witheringly
In other lands to die;
And where our fathers' ashes be
Our own may never lie:
Our temple hath not left a stone,
And Mockery sits on Salem's throne";

while all the bitterness of blighted hopes and vanished joys seems to be concentrated in the lines "Oh! weep for those that wept by Babel's stream":

"Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest?
The wild-dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave!"

To apportion the blame between Lord and Lady Byron is a task which has proved tempting to many writers, but which is, after all, sufficiently profitless. That Lady Byron was cold

and formal and devoid of tact is very likely true, yet her later life shows that a softer spirit could sometimes take possession of her. "I sometimes hope I may have suffered for the good of others," she writes to her friend, Miss Carpenter. "All that I desire is to outlive self." Byron's life after their separation was of a very different order; his life was filled to the close of his career

> "With fiery passions that had poured their wrath
> In hurried desolation o'er his path,
> And left the bitter feelings all at strife
> In wild reflection o'er his stormy life."

But is it not possible that some of those excesses which were stigmatized by the world as the cause of his alienation from his wife were not, rather, its effect? Byron had begun life in a blaze of glory, which seemed calculated to satisfy even his overweening vanity; but the same stroke which deprived him of his home deprived him also of that adulation which was to him the very breath of life itself. But though in his resentment he professed to be willing to forget the world, he had no wish to be "by the world forgot"; to be neglected by mankind was the worst of all punishments to him, and if he could not win attention by his virtues, he was ready to do so by his vices. "To endeavour to appear worse than we are," says Greville in his "Memoirs," "is a species of perverted vanity the most disgusting; yet, with all his splendid genius, this sort of vanity certainly distinguished Lord Byron." And, again, we read in "Friends in Council": "Most thoughtful men have probably some dark fountains in their souls by the side of which they could let their thoughts sit down and wail indefinitely. That long Byron wail fascinated men for a time because there is that in human nature."

But we must remember that, though the expression that Byron gave to his woes was exaggerated, the woes themselves were not imaginary. Greville accuses him of a pose of vice, but he admits that his unhappiness was real. "When he deals around his fierce vituperation and bitter sarcasms, he is only clanking the chains which with all his pride and defiance and contempt he is unable to throw off." With his sister, the one real love of his life, Byron was probably at his best and truest, and in the "Epistle to Augusta" we find him speaking of his sorrows in a strain, not of defiance, but of manly acceptance:

> "If my inheritance of storm hath been
> In other elements, and on the rocks
> Of peril, overlooked or unforeseen,
> I have sustained my share of worldly shocks,

The fault was mine; nor do I seek to screen
My errors with defensive paradox;
I have been cunning in mine overthrow,
The careful pilot of my proper woe."

The contest of life was to him a hard one, for the wild blood that was born in his veins urged him on beyond his own control, and all the circumstances of his later life confirmed his straying feet in the path that they had chosen. His faults and his reward were alike patent to all men, and thus, though perhaps no worse than many others, his name has been continually used to point the moral of the preacher. It is this which leads us to regret that the "Hebrew Melodies," as is so often the case, should be slurred over by his biographers and critics, if not altogether ignored. "The 'Hebrew Melodies' are interesting," says Mr. Nichol, "in connection with the author's early familiarity with the Old Testament, and from the force and music that mark the best of them; but they can hardly be considered an important contribution to the devotional verse of England." Doubtless they are not "important" from this point of view; but their importance, and their true interest also, is found in the sidelights that they throw upon their author's character. Byron claimed to reveal himself in his writings, and therefore, if we are to estimate him justly, we must bring the whole of his writings into court. His vices are incontestable, but it is impossible to study these lyrics without feeling that he was not without some visitings of grace, some purer hopes, some salutary fears, and that David's harp and Byron's lyre are not so entirely opposed as some would have us believe.

"The harp the monarch minstrel swept,
The King of men, the loved of Heav'n,
Which Music hallowed while she wept
O'er tones her heart of hearts had giv'n,
Redoubled be her tears, its chords are riv'n!
It softened men of iron mould,
It gave them virtues not their own;
No ear so dull, no soul so cold,
That felt not, fir'd not to the tone,
Till David's lyre grew mightier than his throne.
It told the triumphs of our King,
It wafted glory to our God;
It made our gladdened valleys ring,
The cedars bow, the mountains nod;
Its sound aspired to heaven and there abode!
Since then, though heard on earth no more,
Devotion and her daughter Love,
Still bid the bursting spirit soar
To sounds that seem as from above,
In dreams that day's broad light cannot remove."

Some echoes of that long-silenced harp are heard in Byron's utterances, and they prepare us for that generous spending of

himself in the cause of the down-trodden and oppressed which led his self-centred life to its "chorus-ending."

"Nothing in his life became him like the leaving of it" is a saying which has been applied to many, but it can be applied to few with so much truth as to Byron. His vices and follies seemed to slip away from him when he stood face to face with problems that called out his highest qualities of head and heart. Courage and daring were not the only virtues that he displayed, but wisdom, prudence, foresight, and a statesmanship for which none had hitherto given him credit. The lofty spirit of devotion which speaks in his "Jephtha's Daughter," tells of a life laid down in the cause of freedom.

> "When this blood of thy giving hath gushed,
> When the voice that thou lovest is hushed,
> Let my memory still be thy pride,
> And forget not I smiled as I died";

and the same spirit of self-abnegation breathes through the "Song of Saul before his Last Battle":

> "Warriors and chiefs! should the shaft or the sword
> Pierce me in leading the hosts of the Lord,
> Heed not the corse, though a king's, in your path:
> Bury your steel in the bosoms of Gath."

As Hamlet, when he at last applied himself to action, found a strange calmness reigning in his disordered mind, so Byron, when he stood forth as the champion of a worthy cause, found an unexpected harmony diffusing its influence through the conflicting elements of his disordered life. A settled and steadfast purpose took possession of him, and through all the hurry and the hardships of his experiences in Greece his thoughts were never of himself, but only of those whom he had come to aid. There was something nobler in him than the vanity of vice and the wail of world-weariness; it found its early expression in the "Hebrew Melodies," it came to its belated fruition in the closing deeds of his days on earth. Hellene as he had been all his life, given up to pleasure and to luxury, the two camps had yet been established in his breast, and who shall say that at the last the "stern, God-fearing spirit of Judah" did not prevail, delivering him from the shameful bondage into which he had fallen, and making his own words his fittest epitaph?—

> "Thy name, our charging hosts along,
> Shall be the battle-word!
> Thy fall, the theme of choral song
> From virgin voices poured!
> To weep would do thy glory wrong;
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MARY BRADFORD WHITING.

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MARY BRADFORD WHITING.

CHRISTMAS.

IS it a fable of far-vanished days,
That through heaven's open door ethereal rays
Flooded the slopes of Bethlehem's gray hill?
Has not the noise of doubters silenced long
The music of that clear celestial song,
"Glory to God on high! to men good will"?

Dark o'er the sad earth bend the wintry skies;
Rare faith looks down with trembling starry eyes
On war's wild storm-cloud, black with threatening woe;
The slumberers, as in that once silent street,
Dream not that heaven and earth in glory meet,
And the soul's night may pass in summer glow!

Wake now! and, as in childhood's blessed days,
Lift to the world's best Friend loud Christmas praise,
Church of the Living God in every land!
With charity's beam divine the poor make glad!
Love's sunshine lighten hearts bereaved and sad!
Let friend meet friend again, and hand clasp hand!

Spirit of Life! Divine Eternal Friend!
Come shed abroad the love of God, and end
Earth's sins and doubts by the uplifting Cross;
The good news, as with silver trumpet, sound
Through Thy blest blowing to earth's furthest bound;
And for that glory, gain we find in loss.

Set we to noble deeds the angel-song—
In tuneful lives that perfect strain prolong—
Nor let one jarring note of earth remain;
For in the higher air of light and sound
I hear the Christmas bells of heaven ring round:
"He that once came to die shall surely come to reign!"

A. E. MOULE.

The Month.

THE appointment of Canon Gore to the See of Worcester has occasioned a good deal of disappointment. There was a general feeling that some day or another he would be made a Bishop, but sending him to Worcester to succeed a prelate who has not only been a firm Evangelical, but has also been attacked by extreme Anglicans because of his attitude towards rebellious clergy, has the same air of levity which has been apparent in some other Crown appointments. The advisers of the Crown did not even wait for the see to be vacant, so that the name of the Bishop

Designate was public property before Bishop Perowne had actually resigned. It is said, of course, that the choice of Canon Gore for Worcester is due to the Premier's conviction that a see should not seem to be the preserve of any one school of thought. Unhappily, we cannot recall an instance in which this theory has been acted upon by Lord Salisbury to the advantage of the Evangelicals. It only seems to dominate the minds of the authorities when an opportunity occurs of planting a decided High Churchman in a see previously filled by an Evangelical or a moderate prelate.

The choice of Bishop Taylor Smith, of Sierra Leone, to succeed Dr. Edghill as Chaplain-General is not an example on the other side. For the appointment is not Lord Salisbury's; nor, perhaps, that of any minister, but rather of the King himself. The high estimation in which, after his ministry to the dying hours of Prince Henry of Battenberg, Bishop Taylor Smith was held by our late Queen made it probable that, if he cared to leave the mission-field, he would attain to high office in the Church at home. It had been his expressed determination to devote his life to the cause of West Africa, but it must be a matter for sincere congratulation that he found himself able to accept the offer of the Chaplain-Generalcy. His influence over men and knowledge of the kind of clergy who can do good work amongst them may lead to some welcome changes in the type of clergy serving as Chaplains to the Forces. He will be succeeded in the See of Sierra Leone by the Rev. E. H. Elwin, a young C.M.S. missionary who has for some years worked as Vice-Principal and Principal of Fourah Bay College. We believe that the choice of Mr. Elwin was made by the Archbishop of Canterbury without consultation with the C.M.S., and that the Society did not learn from his Grace first what had been done.

The question of the lay qualification for the franchise in representative Church assemblies has been warmly discussed during the month, both in Diocesan Conferences and in the columns of the *Times*. Many of the points will be found considered in the article which Chancellor P. V. Smith contributes to the present number of the CHURCHMAN.

The financial position of the C.M.S. was brought definitely before a Special General Committee of the Society held on Tuesday, November 12. There was a very large attendance, and an exceedingly useful discussion. Ultimately the Committee passed certain resolutions, implying that there would be no change in the policy of sending out all properly-qualified candidates for the field. At the same time, the expenditure of the Society will be considered with the utmost care. It is certain that there are details in regard to which some saving could, without loss of efficiency, be effected. In view of the Society's needs, it may be convenient to note the position of its work as indicated by the extent to which its staff in the mission-field has grown. There are now on its roll 933 European missionaries, *i.e.*, 546 men and 387 ladies, including 99 honorary or partly honorary, against 906, *i.e.*, 540 men and 366 ladies, including 94 honorary, at this time last year, or an increase of 6 men and 21 ladies; total, 27. Of the total number of European missionaries, in addition to 99 honorary or partly honorary missionaries, the stipends of 310 are wholly or partially borne by the gifts of associations and other bodies (including 42 by the Colonial Association and 54 by the Gleaners' Union and branches), and 105 by those of individuals; total, 415.

A good deal of interest has been created by some sermons delivered at Cambridge and at Westminster Abbey by Canon Hensley Henson. They

would appear frankly to recognise the Nonconformist bodies as Churches, and to propose intercommunion with them; but it is hardly possible to estimate the importance or the value of the suggestions made until the sermons are available in type. They have, however, drawn out the loudest indignation from the *Church Times*, which, under the stress of this disappointment, recovered something of the old freedom of invective which people associate with the days of Littledale.

We regret to learn that that very useful institution the Bethnal Green Free Library is much in need of funds. Its Committee are anxious to wipe out a debt that sadly cripples the extension of their unique work, especially now that the long, dark nights bring the usual crowd to its doors. Contributions in any form will be gratefully received by the Treasurer, Mr. F. A. Bevan, at 54, Lombard Street, E.C.; by the bankers, Barclay and Co., at the same address; or by the Secretary and Librarian, at the Bethnal Green Free Library, N.E.

Reviews.

THE "ENCYCLOPÆDIA BIBLICA."

Encyclopædia Biblica, Vol. II. (E to K). Edited by Professor T. K. CHEYNE, D.D., and J. ROBERTSON BLACK, LL.D. London: A. and C. Black.

THIS volume is in some of its aspects an excellent example of the best modern scholarship. Many of the articles are, to all intents and purposes, treatises on the subjects of which they speak, and the most exacting critic could hardly fail to admire the philosophical accuracy, the minute attention to detail, and the wealth of learning that have been lavished on the book from first to last. Nothing apparently has been neglected to render this Encyclopædia an exhaustive work of reference. The geographical articles are a case in point, supplemented as these are by maps of unusual excellence and precision. The reader who has followed us so far may conclude that the "Encyclopædia Biblica" is a work to be unreservedly commended to students of the Old and New Testament alike. We hasten, however, to disclaim any such commendation. The book is, we fear, vitiated by a fundamental unsoundness of principle. It assumes that the theories and hypotheses of the extreme school of criticism are alone true, and upon this basis further hypotheses are reared, which, if accepted, would go far to upset the authority of Bible and of Church, eliminate the miraculous from the realm of phenomena, subvert all received opinions, and make shipwreck of the faith, as that faith has been understood for nearly two millenniums. The "Encyclopædia Biblica" is, in the main, not so much a Bible dictionary, as a dictionary of the Higher Criticism in its most advanced form.

Now, we contend that, however right and proper it may be to write separate books in which hypothetical criticism sounds the dominant note, it is neither proper nor right to impose upon the public as a dictionary of the Bible a body of rationalistic criticism. What one looks for—and is justified in looking for—in a work such as this is a careful collection of facts and data which none can gainsay, as the raw material, so to speak, out of which each student may form his own theories, if he has the fancy. So great is the authority of any considerable cyclopædia like the present work that the average reader takes on trust whatever he finds there,

accepts all the theories (that do duty for facts) *as* facts, and quotes these as the authoritative dicta of criticism, final and irrefragable. Now, a cyclopædia should represent criticism in equilibration, not criticism *in extremis*. We have already seen Dr. Cheyne's work quoted by rationalists and others as though it were a supreme court of adjudication, from which there was no appeal, to the serious detriment of independent thought; and we regret this all the more because there is so much in the book that commands our admiration and respect.

By way of substantiating what has been said above, let any reader peruse the articles entitled "Gospels," by Drs. Abbott and Schmiedel, and the article on "Jesus Christ," contributed by the late Professor A. B. Bruce. *If*—a thing we do not believe—these two remarkable productions are to be accepted as giving, even in an attenuated degree, a truthful witness, then it is quite time that Christianity should look to itself and reconsider its position. The outposts have been already captured, and practically the inner sanctuary of the religion is doomed.

Professor Schmiedel clearly enough shows his hand. First, he lays it down as an axiom that miracles are incredible; next, he assumes that the Gospels were, one and all, *tendenz-schriften*, written by "worshippers" of the "Hero" Jesus; and then goes on to his main conclusion—*i.e.*, that the main fabric of the Gospel narratives is utterly untrustworthy. This is frank dealing; and we are glad, of course, that so flagrant an instance should be forthcoming, because it proves our contention that this "Encyclopædia" cannot be relied on for yielding any dispassionate evidence of the real facts, or for disclosing exactly the ascertained results of sober and unbiassed criticism. Professor Schmiedel is, we do not hesitate to say, an unscientific writer, for the simple reason that, before undertaking to elucidate the problem of the Gospels, he had prejudged the whole question.

The late Professor Bruce's article, "Jesus," is, though less openly defiant, quite as unsatisfactory in its way. Like Renan, he brings his account of our Lord's life to a close with the crucifixion. Of the Resurrection, in any legitimate sense, or of the Ascension, he is significantly silent. Is this fair? Is it even commonly honest for the writer of a great Biblical encyclopædia thus to suppress questions of such vital import, to ignore the very foundation verities of Christianity, or, at least, to surrender them in ignoble silence?

We have said enough, we imagine, to justify the passing of severe criticism. We regret that Dr. Cheyne, an ordained and stipendiary minister in the Church of England, should have permitted this work to go forth, under the ægis of his name, as representing the ascertained "results" of scientific and historical study. Such results are not science, and they are not history. The character of the book *as a whole*, despite the ability and labour displayed in editing it, the scholarship of the contributors, and the admirable articles that frequently illuminate its pages, is not such as to warrant an unqualified welcome.

GENERAL LITERATURE.

The Missionary Speaker's Manual. By the Rev. A. R. Buckland, M.A., and the Rev. J. D. Mullins, M.A. London: James Nisbet and Co., Ltd.

Clergy and laity anxious to help the missionary cause, but unable to digest any great mass of its literature, have long felt the need of some convenient handbook which should supply in a compact form the information they want. Their desires are met in the "Missionary Speaker's Manual," which has just seen the light. Any clergyman who has to preach a missionary sermon or address a missionary meeting will here find

all the help he can need. If he wants pulpit aid, he will find a large collection of outlines which, in subject and in treatment, show freshness, as well as homiletical skill. If he wants the bare facts of a great Society's work, he will find them in the conspectus of British missionary agencies. If he seeks illustrative matter, he will find a large collection of facts, anecdotes, opinions, etc., each of which is provided with an exact reference to its source. Thus every fact and statement is fully verified, and nothing is taken for granted. If it is a platform case, then the facts and statistics should supply all that is needed. In addition, there are hints to chairmen and speakers, a collection of prayers for use at missionary meetings, and one of passages of Scripture suited for such occasions. There is a calendar of foreign missions, a list of missionary martyrs, and some useful statistics. The work is very conveniently subdivided, and is fully indexed. It is the outcome of much experience, and should be widely used by all workers in the missionary cause.

The Greek Thinkers. By Professor THEODOR GOMPERZ. Translated by LAURIE MAGNUS. London: J. Murray.

This volume is the first instalment of a history of Greek philosophy by the distinguished Vienna professor, Dr. Gomperz. The English version has been rendered directly from the German edition of 1896, with the assistance and collaboration of the author. One is not accustomed to look for charm in German works of science, but the present work is a noticeable exception, and the translation reads like an original. Could one give higher praise? The book, though as brilliant as it is charming, is by no means a "popular" sketch, in the general acceptation of that well-worn term; for not only is it a fresh and vigorous presentation of the problems of philosophy, as these were dealt with by the Greek thinkers, but a thoroughly scientific account of the subject in all its manifestations. The book is not written from any one-sided point of view; the various tendencies of ancient thought—every one of which has contributed its part to the structure of modern intellectual civilization—are impartially considered. And the enlightened character of the book may be gauged by the fact that Professor Gomperz brings a variety of side-lights—from religion, from history, from literature, and from science—to bear upon the central theme. The present instalment of this history of philosophy brings us down to the days of Protagoras and Gorgias; Part II. will deal with Plato and Socrates; while a third part will be devoted to Aristotle and the Stoic and Epicurean systems. We do not know whether Neoplatonism is or is not to be discussed later on in the work, but it is desirable, surely, in the interests of completeness, that some space should be devoted to Plotinus, whose real greatness has, perhaps, been allowed to be forgotten by historians of Greek philosophy; yet we contend that no history is complete that ignores the philosophy of the Neoplatonists. Armed with Professor Gomperz's book, and with a copy of Ritter and Preller at hand for reference, the student ought to consider himself happy in his investigations. Made in the right spirit and conducted on right lines, such investigations cannot help being productive of useful fruit. We shall look forward with very great interest to the publication of the rest of Professor Gomperz's admirable and scholarly work.

Roads to Rome; being Personal Records of some of the more Recent Converts to the Catholic Faith. With an Introduction by Cardinal VAUGHAN. London: Longmans and Co.

This is in every respect a poor book. The sixty-five men and women who describe their experiences are mainly unknown persons. Even to make this list it has been needful to construe the word "recent" in a very liberal spirit. One of the perverts was received as long ago as

1846. Most of them reached Rome by the natural highway of extreme Anglican teaching, in some cases after having been reared in Evangelical homes. Few reason with much force, and some make themselves absolutely ludicrous. Doubts as to the validity of their orders and a desire to have their anxieties set at rest by authority seem to have been the serious impulses in most cases. But as a warning against some possible results of extreme Anglicanism the volume should be distinctly useful.

THEOLOGICAL WORKS.

Notes on the Round-Table Conference. By the Rev. N. DIMOCK. London: Elliot Stock.

Readers of the CHURCHMAN who recognised the value of Mr. Dimock's articles on the doctrine of the Holy Communion as discussed at the Round Table Conference will see with gratitude that he has embodied them in a volume. To his chapter on "The Real Presence and the Death of Christ" he has now added a long *catena* of extracts from English divines in support of the doctrine maintained by him. He also discusses in additional chapters "The Real Presence and the Mode" and "The Real Presence and the Sacrifice." The massive erudition displayed throughout this volume makes it one of permanent value to every student of the Eucharistic controversy. The position taken up by Mr. Dimock and other representatives of the Evangelical school at the Round Table Conference was found to be unassailable; and the more carefully the true attitude of the English Church on the doctrine of the Lord's Supper is examined, the more clearly will it be seen that the Neo-Anglican interpretation is without adequate warrant of any kind. We hope that every student of the subject will obtain Mr. Dimock's "Notes."

A Relation of the Conference between William Laud, late Lord Archbishop of Canterbury, and Mr. Fisher the Jesuit. A New Edition, with Introduction and Notes by the Rev. C. H. SIMPKINSON. London: Macmillan and Co.

This new edition of Laud's Conference with Fisher the Jesuit appears as a number of the "English Theological Library," which the Rev. F. Relton is editing. The matters at issue between the two disputants and the arguments employed on either side are so very much in evidence to-day that we welcome the appearance of the book in an attractive and accessible form. Mr. Simpkinson's introductory matter enables the reader to provide the Conference with a background, and his notes are useful.

Purgatory; The State of the Faithful Departed; The Invocation of Saints. Three Lectures. By A. J. MASON, D.D. London: Longmans and Co.

Professor Mason's lectures are extremely welcome. Whilst dissenting from some of his statements, particularly in regard to his second subject, we can welcome the volume as on the side of the sober belief of the English Church. It is well that more moderate High Churchmen like Dr. Mason should publicly dissociate themselves from the studious attempts to assimilate the teaching of our own Church to that of Rome. That is what Professor Mason here does in regard to three points of doctrine.

Theology, Old and New. By the Rev. W. F. COBB, D.D. London: Elliot Stock.

Dr. Cobb's volume opens a series of manuals, to be issued at half a crown net, on various aspects of the Church's life and work. A wide

variety of subjects have already been undertaken, and the authors will include Bishop Barry, Dean Stubbs, Canon Pennefather, the Rev. F. E. Brightman, and the Rev. Arthur Galton. Dr. Cobb approaches his own subject in a liberal spirit, and gives away much which Evangelical readers would retain; but his grasp of many fundamentals is strong and his tone reverent.

Biblia Innocentium. Part II. By J. W. MACKAIL. London: Longmans and Co.

In this volume Mr. Mackail gives a series of New Testament passages, freely rendered into modern English, suited to the understanding of children, and accompanied by legendary additions. The book is attractively printed and bound.

MORE CHRISTMAS GIFT-BOOKS.

Four Little Folk and Some of their Doings, by E. L. S. (Elliot Stock, 2s. 6d.), is a pretty story for children. Two little girls and two boys live in England with their mother, while their father is on active service. One little girl is delicate, and the family have to move into the country, to the delight of the children. Messrs. Seeley and Co. send us new editions of *The Life of a Bear*, *The Life of an Elephant* (1s. 6d. each), and *Only a Dog*, by a Humble Friend (1s. 6d.), books which all young people should enjoy reading. We have received from the S.P.C.K. two reprints, entitled *Dolph Heyliger*, by WASHINGTON IRVING, and *Waste Not, Want Not, and Other Stories*, by MARIA EDGEWORTH, JANE TAYLOR, and Mrs. BARBAULD (6d. each, paper cover; cloth, 9d.). *Church Fasts and Festivals*, by Rev. E. OSBORNE, MAUD CAREW, C. E. MALLANDAINE, F. E. READE, and E. M. GREEN (2s.), is a collection of short papers for young children, giving an account of the Church year. The articles are simply and clearly written, and will readily be understood and appreciated by quite little ones. *The Child's Bible* (Cassell and Co., 10s. 6d.) reaches us in an entirely new edition, reset in clear, handsome type, and with a hundred full-page pictures, including twelve in colour by W. H. Margetson. The volume contains such parts of Holy Scripture as seem most adapted to the wants and understanding of children, put into a consecutive form. It gives all the leading points of both the Old and the New Testament narratives in the words of the Authorized Version. *The Child's Bible* can also be got in monthly parts, price 6d. The volume is handsomely bound in brown and gold, with gilt edges.

The annual volume of the *Quiver* (Cassell and Co.) shows this old-established magazine as vigorous and attractive as ever. Two of the serial stories are contributed by Miss Whiting and Miss Giberne; the Bishop of Ripon, the Dean of Norwich, and the Dean of Canterbury are amongst the general contributors; and the illustrations are excellent. There could be no better gift-book of its kind.

A very pretty gift-book for a child may be found in *The Child's Pictorial Natural History* (S.P.C.K.). The twelve large pictures by Carton Moore Park are really admirable. The *Dawn of Day* volume will make an excellent book for parish distribution.

Clergy always welcome the S.P.C.K. Almanack and Diaries. The *Churchman's Remembrancer* is the book for the study table; the *Churchman's Pocket-Book* is his portable diary; the *Churchman's Almanack* in its various forms is welcome in the vestry or the reading-desk. The sheet almanack is as attractive as ever.