
A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THAMES CHURCH MISSION.

INSTITUTED 1844.

"Christ Jesus came into the world to save sinners."
1 TIM. i. 15.

"For though I preach the Gospel, I have nothing to glory of for necessity is laid upon me: yea, woe is unto me, if I preach not the Gospel!"—1 COR. ix. 16.

THE Gospel MUST be preached to the perishing souls who, day by day, are working on our Great River, and the Committee of the Thames Church Mission find NECESSITY LAID ON THEM to ask those of the Lord's servants who possess their Master's gold and silver to assist as in their power this imperative command. The Mission has during the past year, from many causes, suffered financially. An urgent need is the reason for this appeal.

Subscriptions or Donations to be sent to the Secretary,
F. PENFOLD, R.N.,
31, NEW BRIDGE STREET, LONDON, E.C.

"Home Words" Gift Books.

Her Majesty the Queen expresses her thanks for the volume, in a letter to the author, and says: "She has much pleasure in accepting 'Near the Throne.'"

Now Ready, Cloth Gilt, many Illustrations, 2s.

"NEAR THE THRONE"

FRANCES RIDLEY HAVERGAL: The Sweet Singer and the Royal Writer.

By the Rev. CHARLES BULLOCK, B.D.,

FORMERLY RECTOR OF ST. NICHOLAS', WORCESTER; AUTHOR OF "THE WAY HOME," "THE OLD GOSPEL EVER NEW," ETC.

"All the lessons He shall send are the sweetest;
And His training in the end is completest."—*F. R. H.*

PREFACE.

THE title of this volume will recall to many the characteristic humility of heart and sweet joyousness of spirit which marked "F. R. H." as "a King's Daughter." She dwelt "*Near the Throne*": and He who "sat upon the Throne" was to her, in active daily life, "a living, bright Reality." And so, when the Home Call came, she only "saw Jesus"—not death: and her happy thought was this—"How splendid to be so near the gates of Heaven!"

From "within the Palace Gates" she "yet speaketh." One of her last utterances to those who watched the closing hours of life might well be regarded as a priceless legacy to the Christian Church—"Not one thing has failed: tell them all round. Spite of the breakers, not a fear. I want you all to speak *bright words about Jesus.*"

Her last effort, we are told, was an effort to sing:

"Jesus, I will trust Thee, trust Thee with my soul."

And now—"*Near the Throne*" indeed—she

"Rests and sings upon the stormless height,
In the deep calm of love and everlasting light."

"A wide circle of readers will give a warm welcome to 'Near the Throne.'"—*Record.*

NEW EDITION. 285th Thousand. Cloth, thick bevelled boards. **1s. 6d.**

Also specially suitable for present distribution as Sunday and Day School Prizes, etc., in view of the approaching Coronation.

Distribution terms for quantities over twenty-five, **1s.** each (direct from the Publisher only).

THE

QUEEN'S RESOLVE:

AND HER DOUBLE ROYAL REIGN.

With England's Welcome to our King.

By the Rev. CHARLES BULLOCK, B.D.,
Editor of "Home Words," "The Fireside," etc.

Handsome bevelled cloth gilt. **3s. 6d.**

WONDERLAND WONDERS.

By the Rev. JOHN ISABELL, F.E.S.,
Author of "The Insect World," etc.

Many first-class Illustrations by Louis Wain and others.

Handsomely bound, with Illustrations. 346 pages. **3s. 6d.**

THE SHADOW LIFTED; or, The Home Magnet.

By ANNIE LUCAS, *Author of "Leonie."*

Illustrated Edition of the Popular Work. Large crown 8vo., cloth gilt, bevelled, **5s.**

DAYSPRING: A Story of the Time of William Tyndale.

By the late EMMA MARSHALL,
Author of "Mother and Son," etc.

Cloth gilt. For Presentation. **3s. 6d.**

CENTENARY OF COWPER: A Book for Every Home.

THE POET OF HOME LIFE.

By ANDREW JAMES SYMINGTON, F.R.S.N.A.

With Centenary Papers by the Very Rev. Dean Farrar, D.D., the Rev. John Callis, M.A., Canon Wilton, M.A., the Rev. Charles Bullock, B.D., and others.

With 24 Fine Art Illustrations.

Cloth gilt, special Art paper. Price **5s.**

NEW CENTURY HYMNS FOR THE CHRISTIAN YEAR.

By the Rev. F. W. ORDE WARD, B.A.,
Author of "Matin Bells," etc.

"These hymns offer us, in effect, a substitute for Keble's 'Christian Year.'"—*Record.*

Now Ready. For Presentation. Bevelled gilt. With many Illustrations. Tenth Thousand. Price **1s. 6d.**

COURTSHIP AND MARRIAGE: Sidelights of Home Life.

By the EDITOR of "Home Words."

"A bright little book, which contains sage and timely counsel. The volume need not be regarded as exclusively designed for those who contemplate entering the married state; it may be read with profit by others."—*Christian.*

An Illustrated Booklet, together with Lists of Books specially offered this Season at reduced prices, will be sent to any reader of "CHURCHMAN" on application to the Manager.

LONDON: "HOME WORDS" OFFICE, 11, LUDGATE SQUARE, LUDGATE HILL, E.C.

CHURCH MISSIONARY SOCIETY.

For the Spread of Information about its Operations and the Deepening of Missionary Zeal, the Society publishes the following MAGAZINES, BOOKS, PAMPHLETS, etc.

BOOKS OF REFERENCE.

FULL PARTICULARS Vide CATALOGUE.

HISTORY OF THE CHURCH MISSIONARY SOCIETY. Its Environment, its Men, and its Work. By EUGENE STOCK. In Three Vols. Demy 8vo., with many pages of photographs, 18s. net. (Press Notices, etc., on application.)
ONE HUNDRED YEARS: Being the Short History of the C.M.S. 212 pages. Crown 8vo., cloth boards, 1s.
C.M. ATLAS. Eighth Edition. In Four Parts, prices respectively 4s., 5s., 5s., 1s., or complete in One Volume, 15s.
THE GLEANER'S ATLAS AND KEY TO THE CYCLE OF PRAYER. 1901 Edition. 1s. net.
MANUAL FOR STEWARDS AT MISSIONARY LOAN EXHIBITIONS. 1s. net.
JAPAN AND THE JAPAN MISSION. 2s. 6d. (limp cloth, 2s.).
THE STORY OF THE CHEH-KIANG MISSION. 2s. 6d.
THE GLORIOUS LAND: SHORT CHAPTERS ON CHINA. 1s.
ALSO A SERIES OF PAMPHLETS ON THE MISSIONS. List on Application.

BOOKS FOR THE YOUNG.

ALL WELL ILLUSTRATED.

MISSIONARY PAINTING BOOK. Small 4to. With Notes, 1s.
THE SUBJECTS OF THE SHAH. Imperial 16mo., 1s.
WITH NOTEBOOK AND CAMERA. Small 4to. Coloured cloth, 2s. 6d.; paper boards, 1s. 6d.
THE GREAT BIG WORLD. A Missionary Walk in the Zoo. 1s. 6d.
BOY AND BOYS: IN VARIOUS LANDS. Crown 8vo., 1s.
GIRL AND GIRLS: IN MANY LANDS. Crown 8vo., 1s.
A MISSIONARY ALPHABET FOR LITTLE FOLKS. Crown 4to., 9d.
AND OTHER BOOKS OF A SIMILAR CHARACTER.

MONTHLY MAGAZINES.

SPECIMEN PACKET FREE.

THE C.M. INTELLIGENCER. Eighty pages. Royal 8vo., in Wrapper, with Frontispiece. 6d.
THE C.M. GLEANER. Sixteen pages. Freely Illustrated. Price 1d. The Society's Popular Magazine. Special Edition on Art Paper. Price 2d.
MERCY AND TRUTH. Thirty-two pages. Illustrated. Price 1d. A Record of Medical Mission Work.
AWAKE! Twelve pages. Illustrated. Price ½d. A cheap Magazine for Adults.
THE ROUND WORLD. A Magazine for Boys and Girls. Sixteen pages. Illustrated. Price ½d.

ANNUAL PUBLICATIONS.

THE ALMANACK CAN BE LOCALIZED.

C.M. ALMANACK. On a Sheet, printed in Two Colours. 1d.
C.M. POCKET BOOK. Limp Roan, Band or Tuck. 1s. 4d.
C.M. POCKET KALENDAR. Paper cover. 3d.
VOLUMES OF THE MAGAZINES. See Catalogue. ANNUAL REPORT, &c.

FULL CATALOGUE POST FREE.

Which includes, amongst many other Publications—

SPECIMEN PAGES HYMN BOOK FREE.

C.M. HYMN BOOK, ILLUSTRATED CYCLE OF PRAYER, MAPS, GAMES, DIAGRAMS, SERVICES OF SONG, Etc.

The Society's Publications may be obtained through Booksellers, from the C.M.S. Special Agencies at Bristol, Clifton, Dublin, Newcastle-on-Tyne, Nottingham, and Reading, or from the C.M.S. House, Salisbury Square, London, E.C. Orders for London should be addressed "Lay Secretary," and cheques, etc., made payable to Mr. D. Marshall Lang.

BY THE LATE
BISHOP OF LONDON.

THIRD EDITION now ready.

The Story of Some ENGLISH SHIRES.

By the late MANDELL CREIGHTON, D.D., Lord Bishop of London.

Author of "Queen Elizabeth," "A History of the Papacy," etc.

Demy 8vo., cloth gilt, 6s. net. (By post, 6s. 4d.)

"This simple and clear reprint of Dr. Creighton's work is most welcome, and will be a useful addition to many a library and bookshelf."—*Morning Post.*

"The Bishop was never more happy than when dealing with local history. He gave it a breadth and vitality which made it almost a liberal education in itself."—*Times.*

"Fine scholarship, adequate knowledge, and an easy style of writing are rarely combined. All these qualities were conspicuous in the late Dr. Creighton's work, and we therefore welcome this re-issue."—*Athenæum.*

"A happy combination of accuracy and picturesqueness."—*Spectator.*

"There is not a superfluous phrase, each paragraph is pregnant with information, and the whole is well balanced; Dr. Creighton's intellectual powers were of exceptional width."—*Literature.*

BY THE
BISHOP OF DURHAM.

THOUGHTS FOR THE SUNDAYS OF THE YEAR.

By the BISHOP OF DURHAM, Dr. Handley C. G. Moule.

Crown 8vo., cloth gilt, **3s. 6d.**

FIRST FOUR EDITIONS exhausted in a few weeks. FIFTH EDITION now ready.

"It is an interesting coincidence that when Dr. Moule's appointment is being hailed with satisfaction by all sections of the community there should issue from his pen a book—prepared before there was any thought of his preferment—in which his true sympathy with all who are in Christ is frankly expressed. If we assume that unconsciously to himself Dr. Moule was preparing a manifesto of the spirit in which he enters on his new sphere, *Thoughts for the Sundays of the Year* may be hailed as a cause for almost national congratulation."—*Christian.*

"'The Secret of the Lord' is with the writer, and kindred spirits will find very welcome light and refreshment in his chapters."—*Life of Faith.*

"There is not a chapter in the book which does not yield some wise direction, some searching or some bracing thought. We have rarely met a devotional volume of more solid value."—*Record.*

"There is no living theologian who is better qualified to write such a work than Dr. Moule."—*Spectator.*

"Thoughtful, wholesome, stimulating."—*Christian World.*

"It contains admirable examples of Dr. Moule's clear insight into the deeper meanings of Scripture, and his ability to throw new and suggestive sidelights upon even the most familiar passages."—*Rock.*

"Marked by simplicity, directness, and freshness. Whatever his topic, Dr. Moule contrives to avoid the purely commonplace."—*Globe.*

A mine of gems; a garden of beauty; a mountain top of heavenly vision and inspiring teaching."—*Sword and Trowel.*

Published by the RELIGIOUS TRACT SOCIETY, 56, Paternoster Row, London.

Colonial and Continental Church Society.

Society's House: 9, SERJEANTS' INN, FLEET STREET, E.C.

THE ANNUAL MEETING

Will be held in the Henry Hoare Memorial Hall, Church House, Westminster, on WEDNESDAY AFTERNOON, May 7, at 3 o'clock. The chair will be taken by **Sir THOMAS FOWELL BUXTON, Bart.** The **Right Rev. A. R. TUCKER,** Lord Bishop of Uganda; the **Right Rev. Bishop THORNTON,** late of Ballarat; the **Rev. Canon ROXBY,** Rector of Cheltenham; **G. A. KING, Esq.,** and others will take part in the proceedings.

THE ANNUAL BREAKFAST

Will be given in the Cannon Street Hotel, Cannon Street, on WEDNESDAY MORNING, May 7, at 9 o'clock. The chair will be taken by the Very Rev. the **DEAN OF PETERBOROUGH.** An Address will be given by the **Very Rev. the DEAN OF NORWICH.**

THE ANNUAL SERMON

Will be preached at St. Matthew's Church, St. Petersburgh Place, Bayswater, W., on SUNDAY MORNING, May 4, by the **Right Rev. W. RIDLEY,** Lord Bishop of Caledonia. Divine Service commences at 11 o'clock.

CHRISTIAN COMMUNITY.

INSTITUTED BY THE HUGUENOTS, 1685.

President—SIR GEORGE WILLIAMS.
Vice-President—THE EARL OF ABERDEEN, K.G.
Treasurer—F. A. BEVAN, Esq.
Bankers—BARCLAY, BEVAN & CO., 54, Lombard Street, E.C.

FOR VISITING AND PREACHING THE GOSPEL IN WORKHOUSES AND OTHER PLACES.

The province of this Society is to preach the Gospel, and in other ways relieve two classes—those who cannot, and those who will not, attend the ordinary places of worship. The work of preaching and visitation is carried on by 450 gratuitous labourers, belonging to every evangelical denomination, the Society being quite interdenominational. Last year the number of Workhouses and Casual Wards visited was 24; number of hearers, 15,000 weekly; several Lodging-houses were visited (2,000 inmates weekly); Open Air Stations, 21; Mission Halls and Rooms, 8; Free Meals given, 31,500; Men sheltered for the Night, 1,228; Tracts distributed, 170,000; Income, £4,713. Funds are much required.

Contributions or Donations can be paid into the Bank, or will be very gratefully received by the Secretary, Mr. JAMES ATKINSON.

Office—MEMORIAL HALL, LONDON STREET, BETHNAL GREEN, E.

N.B.—Tracts, Periodicals, Hospital Letters, and Parcels of Clothing are much needed, and will be gratefully received.

ELLIOT STOCK'S NEW PUBLICATIONS.

In crown 8vo., cloth, gilt lettered, price 6s.

REDEMPTION ACCORDING TO THE ETERNAL PURPOSE.

By the Rev. W. SHIRLEY.

"The reader of this book lights upon fine passages occasionally, and what is Christian in him heartily responds."—*Literary World.*

"Profoundly thoughtful, beautifully written."—*Christian Commonwealth.*

"Will stimulate thought in the attentive reader."—*Dundee Advertiser.*

In crown 8vo., cloth, gilt lettered, price 1s. 6d. net.

CHRISTIAN HERESIES. Classified as Simplifications of Christian Dogmas.

A Text-book for Theological Students. By Rev. SYDNEY CLAUDE TICKELL, A.K.C., Author of "Grammatical Analysis by Triple Formula and Genealogy," etc.

The Right Reverend H. C. G. MOULE, D.D., Bishop of Durham: "Accept my thanks for a copy of your tabulated view of heresies, which seems to me to offer a useful and clear programme for fuller instruction."

"Distinctly ingenious and interesting."—*The Rock.*

In crown 8vo., cloth, lettered, price 2s. net.

THE COMING UNITY: the Problem of the Churches.

By ALFRED J. HARVEY, M.A., Vicar of Shirehampton with Avonmouth, Author of "From Suffolk Lad to London Merchant."

In crown 8vo., cloth, gilt lettered, price 2s.

HEAVEN'S LIGHT OUR GUIDE. Being Truths and Counsels for the Wise Ordering of Life.

Extracts from good and great writers.

"An interesting manual of the well-tried commonplaces on the formation of character."—*Scotsman.*

"Judiciously selected and well arranged."—*Notts Daily Guardian.*

Crown 8vo., cloth, gilt lettered, price 2s. 6d. net.

A LAMP UNTO MY FEET. Some Practical Suggestions on the Study of the Principles and Practice of Bible Study.

By Mrs. HORACE-PORTER, Author of "In the Shadow of the Crown," etc.

"The careful, regular use of Mrs. Porter's book with the open Bible cannot fail to lead to robustness of spiritual experience."—*Family Churchman.*

In crown 8vo., cloth, gilt lettered, price 3s. 6d.

THE HARVEST OF THE SOUL. An Essay on the Christian Doctrine of Future Reward and Punishment.

By R. L. BELLAMY, B.D., Vicar of Silkston.

"This is a valuable essay, which we confidently recommend to our readers."—*Church Review.*

In crown 8vo., paper cover, price 1s.

SECOND COMING OF CHRIST. In Relation to Current Events and the Future of the World.

By W. M. PASCOE.

In crown 8vo., paper cover, price 6d.

THE DEVIL AND HIS ANGELS. Being Extracts from Edward White's "Life in Christ."

"The writer ably shows that no sound argument can be set up against the existence of evil spirits."—*Aldersgate Magazine.*

In small 4to., bound in Japanese vellum, gilt lettered, price 6d. net.

BEYOND THE SHADOWS. The Story of a Death-birth.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

SECOND EDITION NOW READY.

In square crown 8vo., handsomely bound in cloth, and fully illustrated.
Price 6s. net.

IN A MINSTER GARDEN.

A CAUSERIE OF THE OLD TIME AND THE NEW.

By the DEAN OF ELY.

A Charming Succession of Gossiping Chapters.
With many quaint and picturesque Illustrations of the Nooks and Corners of Ely Cathedral and its Surroundings.

"A delightful book; contains numerous pleasing illustrations of Ely Minster and garden, and the cover is tastefully designed."—*Church Bells.*

"It is a book to possess and dip into very often, betraying the personality of the writer, and teaching much that is well worth learning of the past, especially that past connected with the old minster."—*Bookman.*

"In this volume Dean Stubbs reveals himself as a verse writer of no mean ability."—*Globe.*

"Succeeds in bringing before us the wealth of historical, legendary, literary, and scenic material connected with Ely."—*Daily Graphic.*

"A book which has infused into it the charm and the calm restfulness of the cathedral close. The Dean gives us an *olla podrida* of history, poetry, anecdote and dialogue. There is a mingled flavour of scholarship, music, antiquarianism, and love of nature. Charmingly illustrated with features of beauty-spots of the cathedral and its surroundings."—*Christian World.*

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

HODDER AND STOUGHTON'S LIST.

THE LIFE OF THE MASTER. By Rev. JOHN WATSON, M.A., D.D. With sixteen full-page Illustrations in Colours by an Artist sent specially to Palestine. Royal 8vo., cloth, 25s. net. (*Prospectus on application.*)

"Dr. Watson's noble book is not so much a portrait of Christ as it is Christ Himself. . . . The ever-living Christ set forth in actions which never cease, and in attributes of immortal enery."—DR. JOSEPH PARKER.

"Than 'The Life of the Master' there could not well be a more seasonable book. . . . In external appearance, as well as in general get-up, the volume is, indeed, one of the handsomest of the season."—*Scotsman.*

THE PULPIT BIBLE. Original Notes and Comments on Holy Scripture from Genesis to Revelation. By Rev. JOSEPH PARKER, D.D. Strongly bound in Persian levant, £2 2s. net. (*Prospectus on application.*)

"We have put 'The Pulpit Bible' at the head of our 'Gift-book' notices because it would not be easy to find one of more dignified form and greater usefulness."—*Spectator.*

"Dr. Parker has produced a volume which will not only keep his memory green for ages to come, but will also be of inestimable service to many. It ought to be largely in use as a gift-book to ministers and heads of families at the coming Christmas."—DR. MARCUS DODS in the *British Weekly.*

CULTURE AND RESTRAINT. By Rev. HUGH BLACK, M.A., Edinburgh. Second Edition. Crown 8vo., cloth, 6s.

"From the first page to the last the book is thoroughly well informed, fair-minded in the highest degree, acute in criticism, and written with an engaging lucidity of style. It is also enriched and beautified by many apt quotations, and should be persuasive with all schools through its pervading human sympathy."—IAN MACLAREN.

APOSTOLIC OPTIMISM, and other Sermons. By Rev. J. H. JOWETT, M.A., Birmingham. Second Edition. Crown 8vo., cloth, 6s.

"The volume is a great refreshment. As we breathe its bracing air, and take in its great horizons, we realize afresh the greatness of the pulpit's mission when adequately conceived, the infinite importance both to individual and to national life of the message the true preacher has to bring."—*Christian World.*

THE CHURCH'S ONE FOUNDATION. Christ and Recent Criticism. By the Rev. W. ROBERTSON NICOLL, LL.D. Second Edition. Crown 8vo., cloth, 3s. 6d.

THE PROGRESS OF DOGMA. Being the Elliott Lectures, delivered at the Western Theological Seminary, Allegheny, Penna., U.S.A. By JAMES ORR, M.A., D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow. Large crown 8vo., cloth, 7s. 6d.

"The learning shown is very great, and the power of wielding it so as still to preserve the readable character of the work is remarkable."—*Scotsman.*

LONDON: HODDER AND STOUGHTON, 27, PATERNOSTER ROW, E.C.

EDUCATIONAL.

THE MORAVIAN MISSIONS.

(ESTABLISHED 1732.)

Oldest Protestant Missions to the Heathen—First to the Lepers.

About one in sixty members is a Missionary. There are gathered under their care from darkest heathenism nearly 100,000—*i.e.*, more than three times as many as the Parent Church.

To help these devoted people whom God so blesses, and who, in the preponderating proportion of their Missionaries, are so largely doing the work of other Churches,

THE LONDON ASSOCIATION IN AID

Was formed in 1817. The following are some of many pressing needs for which

Earnest Prayer and Support are Sought.

FOR GENERAL FUND—largely increased annual help of at least £4,000 if existing Missions are to be maintained and Deficiency averted.

FOR THE LEPER HOME, Jerusalem, where Inmates have doubled in number, funds are still wanted to complete the provision of a larger Water Reservoir.

FOR LABRADOR, hitherto self-supporting, but crippled for a time in its resources, £2,000 annually is required for a few years, until the Mission can be re-established. For this need, and to avert loss to the General Fund, an ADDITIONAL Fund is being raised.

CONTRIBUTIONS WILL BE THANKFULLY RECEIVED

and information given by the REV. W. WETTON COX, at the Offices of the LONDON ASSOCIATION, 7, New Court, Lincoln's Inn, LONDON, W.C., who will also gladly arrange for Meetings, Sermons, Lectures, etc.

ORPHAN WORKING SCHOOL,

FOUNDED 1758.

500 FATHERLESS CHILDREN OF BOTH SEXES ARE MAINTAINED AND EDUCATED.

Senior School—**MAITLAND PARK, N.W.**
Junior School—**HORNSEY RISE, N.**
Convalescent Home—**HAROLD ROAD, MARGATE.**

Patrons: His Majesty THE KING, Her Majesty QUEEN ALEXANDRA.

President: Field-Marshal H.R.H. the DUKE OF CAMBRIDGE, K.G.

Treasurer—HORACE BROOKS MARSHALL, Esq., M.A., J.P., D.L.,
Sheriff of the City of London.

NEW ANNUAL SUBSCRIPTIONS AND DONATIONS ARE URGENTLY NEEDED

so that the work of the charity to the Special Coronation Year Fund may be fully maintained.

Two Votes are allowed at each Election for every Guinea subscribed.

SECRETARY: ALEXANDER GRANT. OFFICES: 73, CHEAPSIDE, E.C.
BANKERS: LONDON JOINT STOCK, PRINCES STREET, E.C.

The National Protestant Church Union.

To Promote the Principles of the Reformation as set forth in the Prayer Book and Articles of the Church of England.

President—W. D. CRUDDAS, Esq.
Chairman—The Rev. Prebendary H. W. WEBB-PEPLOE, M.A.
Treasurer—T. VICTOR BUXTON, Esq., J.P.
General Secretary—Sir C. ROBERT LIGHTON.

The Committee EARNESTLY APPEAL for the INCREASED SUPPORT of 1,000 NEW MEMBERS to enable them to extend the publication and lecture work of the Society. Full particulars of the Society's objects and operations and terms of membership can be obtained on application to the Secretary,

OFFICES OF THE UNION,
324, REGENT STREET, LONDON, W.

The Friends of Armenia.

President: THE LADY FREDERICK CAVENDISH.
Vice-Presidents: Hon. Mrs. FRASER and Mrs. ALFRED BOOTH.
Chairman of Committee: E. WRIGHT BROOKS, Esq.
Treasurer: HECTOR MUNRO FERGUSON, Esq.
Secretary: Miss E. CANTLOW.

600 ORPHANS MAINTAINED.

Funds Urgently Needed.

500 Destitute Cases waiting.

AN ORPHAN RESCUED, FED, CLOTHED, AND EDUCATED FOR *Per* **£5** *Annum* BY THE MISSION HOMES IN ARMENIA.

A letter recently received from one of the Armenian Mission Centres says: "Only a small proportion of the Orphans will be able to support themselves next year."

DONATIONS IN AID OF WIDOWS & ORPHANS gratefully received by the Hon. Treasurer as above.
CHEQUES SHOULD BE CROSSED "LONDON AND WESTMINSTER BANK."

47, Victoria Street, Westminster, S.W.

Spanish & Portuguese Church Aid Society.

President: RIGHT REV. BISHOP INGHAM, D.D.

HELP URGENTLY NEEDED.

The **Bishop of Durham** writes, Oct. 30, 1901: "The Society's work has A VERY WARM PLACE IN MY HEART."

Contributions will be gratefully received by the Rev. H. E. NOYES D.D., or by the Rev. THOS. PULVERTAFT, M.A., Secretary, Church House, Westminster, S.W.

ECCLESIASTICAL INSURANCE OFFICE, LIM.

FIRE INSURANCE. BURGLARY INSURANCE. GLASS INSURANCE.

The Surplus Profits are devoted to Institutions, etc., for the benefit of the Clergy and of Church objects. **Already a sum of £33,000 has been so distributed,** including £3,000 to the Queen Victoria Clergy Fund.

For Information and Forms, apply at the Joint Offices of the Ecclesiastical Insurance Office, Lim., and the Clergy Pensions Institution, 11, Norfolk Street, Strand, London, W.C.

JOHN DUNCAN, F.I.A., *Secretary.*

"This is a serious attempt made in good faith to help the Clergy to help themselves, and to husband the existing resources of the Church."—*Guardian.*

CLERGY PENSIONS INSTITUTION.

FOUNDED 1886. INCORPORATED 1892.

The distinguishing characteristic of the scheme of the Institution may be concisely stated in the three words, "Self-help aided." Clergymen who wish to secure the benefits of the Institution for themselves or their families, exercise self-help by making payments in purchase of Benefits; while Honorary Contributions are applied to augment the Benefits so purchased. The Institution comprises the following:

1. Clergy Pensions Fund; 2. Sickness Fund; 3. Widows and Orphans Fund; 4. Daughters Fund; 5. Other Benefits Fund; 6. Personal Accident Assurance (Clergy); 7. Accidents to Employees (Assurance of Liability of Clergy as Employers).

For Information and Forms, apply at the Joint Offices of the Ecclesiastical Insurance Office, Lim., and the Clergy Pensions Institution, 11, Norfolk Street, Strand, London, W.C.

JOHN DUNCAN, F.I.A., *Secretary and Actuary.*

SOCIETY FOR RELIEF OF PERSECUTED JEWS.

Poor Jews in Jerusalem have suffered most severely this last year from disease and water famine. Relief given in the year to **8,834 souls,** besides employing **70** men daily on Abraham's Vineyard. Many more ask for work.

FUNDS URGENTLY NEEDED for Food, Fuel, and Employment.

Hon. Treasurer: F. A. BEVAN, 54, LOMBARD STREET, E.C.

Secretary: E. A. FINN, 41, PARLIAMENT STREET, S.W.

"LIBERATOR" RELIEF FUND.

£10,000 required to Relieve New and Urgent Cases.

HUNDREDS of aged and afflicted victims, so cruelly robbed of their life-savings by the great Liberator Fraud, just as they were hoping to enjoy the fruit of their industry and thrift. Many of them are members of the Church of England. Cheques and P.O.'s should be sent to the Secretary, Rev. J. STOCKWELL WATTS, 16, Farringdon Street, E.C.

THE MISSIONS TO SEAMEN.

Patron: HIS MAJESTY THE KING.

Vice-Patrons:

H.R.H. THE DUKE OF CORNWALL AND YORK, K.G.

THE FOUR ARCHBISHOPS, THE BISHOPS, etc.

Labours afloat and ashore, at home and abroad, among seamen of all classes and nations, fishermen, bargemen, and emigrants. Seventy-three harbours are occupied. Expenditure in 1900, £49,166.

Increased Contributions and Offertories, urgently needed, should be forwarded to the Secretary, Commander W. DAWSON, R.N., 11, Buckingham St., Strand, London, W.C.

CHRISTIAN EVIDENCE SOCIETY,

26, CHARING CROSS, S.W.

President—THE ARCHBISHOP OF CANTERBURY.
Vice-President—SIR G. G. STOKES, Bt., F.R.S.
Chairman of Council—THE LORD CHANCELLOR.
Treasurer—H. GOSCHEN, Esq.
Secretary—REV. C. LLOYD ENGSTRÖM.
Bankers—MESSRS. BARCLAY & CO., Pall Mall East, S.W.

Objects.—To declare and defend Christianity as a Divine Revelation, by Lectures, Sermons, Classes for Study and Examination (with prizes, etc.), Publications (books and tracts), correspondence, and interviews. An Evidential Mission, in London and great provincial centres, of the highest order will (D.V.) commence January, 1902.

FUNDS MOST URGENTLY NEEDED.

THE

CHURCHMAN

MAY, 1902.

ART. I.—"OUR UNHAPPY DIVISIONS"—I.

IT is becoming a usual practice among many of the excellent of the earth to speak of the various Christian denominations in our land as "the Churches." It is a manner of speech which can hardly fail to suggest sometimes such inquiries as these: Is it according to the Scriptures of the New Testament, or is it by the teaching of the Scriptures according to the will of God, that there should be a variety of Churches, living side by side, in a state of separation one from another? Will a confederation of such bodies fully satisfy the Scriptural idea of Christian unity? Is it quite a true view and a full view of the New Testament idea of *Schism* that would represent it as having to do only with spiritual separation from a spiritual bond of a spiritual society, excluding altogether the notion of a division in, or separation from, a visible Body?

And if these questions are fairly and honestly asked and answered, may they not legitimately lead on to another inquiry?—Is there any society in these lands which (altogether apart from "Establishment") can make good a claim to be regarded as the Church of England, in a sense, such as cannot in strictness be applied to other so-called Churches which live round about?

There is evidence, we believe, that such inquiries have been long, deeply if silently, strongly if quietly, exercising the thoughts of many of God's faithful servants. And it is not to be wondered at if now they are finding utterance distinctly if not very loudly.

The object of the present paper is not at all to contend that to a spiritual mind the general answer to such inquiries is perfectly simple and may be given off-hand: it is rather to indicate that there are two sides to be heard, and to put in a caveat against too hasty conclusions. I venture to express

the opinion that the matter is one on which all who love the Lord Jesus Christ in sincerity should be asked to suspend judgment for a while, and to wait upon the Lord in much prayer and supplication, that they may be guided by the Holy Spirit into a right judgment in all things pertaining to this very important subject.

Let me venture, at the outset, to ask to be allowed to recall attention to some extracts from a review which appeared in the CHURCHMAN of July, 1887:

"If we take into view the facts made known to us in the Epistles of St. Ignatius and the writings of Irenæus, then, whatever interesting questions may remain questions still, there can be, or there ought to be, no question at all about the truth of the statement which the English Reformers have set in the Preface to our Ordinal: 'It is evident, unto all men diligently reading the Holy Scripture, and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests, and Deacons.'

"If only the Epistles of Ignatius, as printed by Bishop Lightfoot, are genuine . . . Episcopacy must have had fast hold of the Christian Church in the period closely or immediately following the Apostolic Age, and this most conspicuously in the parts especially connected with the closing years of the last of the Apostles.

"Yet let it not be supposed that the maintenance of this position requires us to treat as aliens from the commonwealth of Israel all Christian Churches which are not under Episcopal regimen. We could heartily wish that an unbiassed examination of the arguments in favour of Episcopacy might lead many non-Episcopalian Christians to reconsider their position. Is it too much to hope that at some future time a modified Episcopate—an Episcopate less after the mediæval and more after the primitive type—an Episcopate with more of Episcopacy and less of prelacy—an Episcopate thoroughly true to the principles of the Reformation—may yet be a centre of union for those who are now so sensible of disunion?

"But meanwhile we feel assured that, even if it could be clearly shown that Episcopacy was distinctly and directly a Divine appointment, great allowances should be made for those who have had to choose, or have been persuaded that they had to choose, between Episcopacy (with sinful terms of communion) and the truth of the Gospel. We may not, indeed, make light of any Divine ordinance, but a sanctified common-sense which distinguishes between God's ordinance of mercy and God's ordinance of sacrifice will never fear rebuke from Him Who said, 'If ye had known what that meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.' We feel sure it was wisely done, and we have no doubt that it was designedly done, done out of a spirit of Christian charity, that the Articles of the Church of England have not been made to say a word about Episcopacy in their definition of a Church or their teaching concerning ministering in the Congregation.[1] And ably

[1] "Hooker says: 'Although I see that certain Reformed Churches—the Scottish especially and French—have not that which best agreeth with the Sacred Scripture—I mean the government that is by Bishops, inasmuch as both those Churches are fallen under a different kind of regimen; which to remedy it is for the one altogether too late, and too soon for the other during the present affliction and trouble; this their defect and

and well as our theologians have upheld the Episcopacy of the Church of England, it will be found, we believe, that our great Reformed Divines, before the Restoration (with very few, if any, exceptions), never maintained that Episcopacy was absolutely of the essence of a Church. There is a broad line of distinction to be drawn between a desire strictly to adhere to, and faithfully to maintain, an Order which we may believe to have arisen under Apostolic authority guided by the Holy Spirit, and a readiness to condemn those who from circumstances or from prejudice have failed to retain such a form of government. It is quite possible to uphold as a basis of our Churchmanship the historical continuity of the Christian Church, and to regard a ministerial succession[1] as the backbone of this historical continuity, and to recognise this succession as normally a succession of Bishops, without attempting to defend the position—a position very difficult indeed to maintain—that the succession must always and everywhere be traced only through Episcopal consecration. Some, indeed, of those Anglican Divines who have been regarded as the strongest in their assertions on the subject of Episcopacy (including such men as Andrewes, Bramhall, and Cosin) will be found to be very cautious, indeed not to be understood as seeming to excommunicate the Reformed Churches on the Continent. It may be worth while just to refer to the case of Bishop Overall, who has sometimes been regarded as most uncompromising in maintaining the claims of Episcopacy, but of whom we have most satisfactory evidence that he was willing to admit to an English benefice one who had been ordained by the Presbytery at Leyden."[2]

In these extracts there are one or two statements which at the present time, it seems very desirable to examine somewhat more closely, that we may see well if they are defensible; and if we are satisfied that they may be and ought to be maintained, to defend them in a spirit of meekness, forbearance, and charity.

It is not meant, of course, to call in question the statement of our Ordinal nor the evidence alleged in support of the primitive antiquity of Episcopacy. We would rather hope

---

imperfection I had rather lament in such case than exagitate, considering that men, oftentimes without any fault of their own, may be driven to want that kind of polity or regimen which is best, and to content themselves with that which either the irremediable error of former times or the necessity of the present hath cast upon them."—("Eccles. Pol.," book iii., ch. vi., § 16; Works, vol. i., p. 409; edit. Keble.)

[1] "Clemens Romanus most distinctly asserts that the Apostles themselves not only appointed a ministry in the churches, but made provision for a *succession* of approved persons to fulfil the office of the ministry [ὅπως, ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν, ch. xliv.]. The presbyters at Corinth, who had been ejected from their office, had some of them been appointed directly by the Apostles, and some by the persons thus immediately connected with the Apostles (see Lightfoot's *Clemens R.*, p. 137). Their office is called (p. 138) ἐπισκοπή. And Rothe (the able Presbyterian advocate of Episcopacy) assumes on insufficient grounds that Clement here is describing the establishment of Episcopacy properly so-called. This view is not accepted by Lightfoot (see *Philipp.*, p. 203)."

[2] Pp. 7, 14, 15. I quote from a reprint, "The Apostolic Fathers and the Christian Ministry" (Elliot Stock).

that an examination of the claims of this form of Church government may lead before long to the breaking down of some traditional prejudices.

But in present circumstances it seems very desirable to submit to careful and candid consideration what has been said concerning the position that "the [ministerial] succession must always and everywhere be traced only through Episcopal consecration." I have ventured to say concerning this that it is "a position very difficult indeed to maintain."

If this statement is one which at first sight may seem offensive to many, I hope I may, without offence, offer for consideration some arguments, which, as it seems to me, may fairly be urged as giving it some very substantial support.

I wish to rely not so much on the application of the results of critical inquiries—on which learned controversialists may differ—as on well-attested historical facts seen in the clear light of Christian common-sense. There may be a tendency sometimes to have our attention turned away from a wide field of evidence which should be regarded in its length and breadth, while we are scanning through a critical microscope some minutiæ of details which are interesting rather than important in their bearing on the point to be investigated.

It is admitted that in Apostolic and sub-Apostolic times, and in the writings of the New Testament (and not in these alone), the names of Bishops[1] and Presbyters were applied to the same persons. They were different words signifying the same Order or office. The evidence of this is well stated by Jerome, and has often been reproduced by subsequent writers. There is nothing in this fact that can fairly be alleged as against Episcopal regimen, nor even as against Apostolical authority for Episcopacy.[2] But I venture to think that there is here something which affords a certain presumption against such a theory of the Christian Church, and of its rightful ministry, as requires us to believe that the validity of its Sacraments depends on such an essential difference between the two Orders,

[1] Bishop J. Wordsworth writes: "The titles [Bishops and Presbyters] in the Christian Church are used in a most perplexing way in its early literature. . . . But this may fairly be said: that, whenever the two are differentiated, the title 'Bishop' tends to be the higher, and to be limited to a single person" ("Ministry of Grace," pp. 118, 119. See also pp 125-128).

[2] "These, after the Apostles deceased, succeeded them in their charge of government, which was ordinary, successive, and perpetual. . . . These were those whom posterity called *Bishops*. But in the beginning, regard was not had to distinction of *Names*. The *Authority* and *power* was ever distinct" (Bishop Andrewes, in "Certain Brief Treatises," p. 37; Oxford, 1641). See Hooker, "Eccles. Pol.," book vii., ch. ii., § 2; Works, vol. iii., p. 148; edit. Keble.

that without Episcopal succession[1] and Episcopal ordination no true ministry can be ever exercised and no valid Eucharist ever be received. It is not easy to believe that, if such a theory were to be true, and were to be understood as an axiomatic tradition to be held in the Church of Christ from the beginning to the end, we should not have had some clear intimation of this in the scriptures of truth, instead of a use of words which would seem little adapted to prepare us for receiving it.

And the use which Jerome makes of his argument certainly seems to indicate that he recognised some such presumption, and attached some considerable weight to it.

But now, before we go farther, let us beware of conveying a false impression concerning Jerome and his doctrine. It would be nothing but a mistake to suppose that Jerome was influenced by any strong anti-sacerdotalist tendencies. He uses languages which the earlier centuries did not use, and which, I rather think, in some earlier centuries hardly would have been used.[2] He sets the threefold Order of the Christian ministry as ranking in line with the Old Testament Order of High Priests, and Priests, and Levites, and this too by Apostolic tradition. His words should be well noted: "Ut sciamus traditiones Apostolicas sumptas de veteri Testamento, quod Aaron et filii ejus atque Levitæ in Templo fuerunt, hoc sibi Episcopi et Presbyteri et Diaconi vindicent in Ecclesia" (Ep. cxlvi. Ad Evang., Op., tom. i., c. 1083. Ed. Vallarsius. Venetiis, 1766). And it is still more important (in view of our present subject) to observe that he is far from conceding to Presbyters an ordinary right of ordaining. He asks "Quid enim facit *excepta ordinatione*[3] Episcopus, quod Presbyter

[1] See Editor's Preface, p. lix, in Hooker's Works; edit. Keble.

[2] Perhaps the earliest approach to such language is to be found in Tertullian, who had written of the "*Summus Sacerdos*, qui est *Episcopus*" ("De Bapt.," § 17). So in the Clementine Liturgy the celebrant is called ἀρχιερεύς. And in the "Apostolic Constitutions" the three Christian Orders are compared to the three Jewish Orders (lib. ii., cap. xxv.), though in an earlier part of the same chapter the Bishops are spoken of as the ἱερεῖς, offering bloodless sacrifices — διὰ Ἰησοῦ τοῦ μεγάλου ἀρχιερέως (in Cotelerius, tom. i., p. 237).

[3] Elsewhere Confirmation also is excepted, but this exception is regarded by Jerome as "ad honorem potius Sacerdotii quam ad legem necessitatis" ("Adv. Lucif.," § 9). See Chrysostom, "I. Ep. ad Tim.," hom. ii., Op., tom. xi., p. 604: Τῇ γὰρ χειροτονίᾳ μόνῃ ὑπερβεβήκασι [ἐπισκόποι], καὶ τούτῳ μονον δοκοῦσι πλεονεκτεῖν τοὺς πρεσβυτέρους.

Mr. Mossman, referring to the form of Episcopal Ordination in "Apost. Constit.," lib. viii., cap. v., says: "There is not a word from beginning to end to show that he [the Bishop] was admitted by Episcopal Consecration into a separate Order; nor is there even so much as a hint that his peculiar and distinctive function was to be henceforth the exercise of a power to confer the priesthood" ("Hist. of Cath. Ch.," p. 48). But in cap. xxviii.

non faciat?" (c. 1082). And he holds that "Ecclesiæ salus in summi sacerdotis dignitate pendet" ("Advers. Luciferianos." § 9, tom. ii., par. i., c. 182).

Nevertheless, in this same epistle—arguing against the arrogance of rich deacons, who in the pride of riches would set themselves above Presbyters—he gives us his view of the origin of Episcopacy as arising from the need of a remedy against schism. And it is as an introduction to this that he gives us his argument from the Scriptures as to the original oneness of the office borne by those who were named alike Bishops and Presbyters, and the essential inferiority to these of those who served in the Church by the name of deacons.[1]

And following upon this, in support of the same position, he proceeds to inform Evangelus of an ancient custom which (he says) prevailed in Alexandria from the time of the Evangelist Mark up to the Episcopate of Heraclas and Dionysius—that is, to about the middle of the third century.[2] In this matter his words have been variously interpreted, and, no doubt, sometimes misinterpreted.[3] But in their natural and obvious—though not necessary—meaning they indicate that during this long and most important period the Presbyters

---

the distinctive positions and functions of Bishops, Presbyters, and deacons will be found clearly expressed. See Cotelerius, tom. i., pp. 410, 411. There we are told Ἐπίσκοπος . . . χειροτονεῖ. Πρεσβύτερος . . . οὐ χειροτονεῖ. See also "Canones Hippolyti," p. 62; edit. Achelis.

Indeed, the regulation which confined ordination to Bishops appears to have been very strict (see Bingham, "Antiquities of Chris. Ch.," book ii., ch. iii., § 5), though it is quite possible that this may have been "an acquired and not a primary function of Bishops" (see Smith's "Dict. of Ch. Antiquities," vol. ii., p. 1703, as well as the article "Ordination").

[1] So elsewhere Jerome says: "Sicut ergo presbyteri sciunt se ex Ecclesiæ consuetudine ei qui sibi præpositus fuerit, esse subjectos: ita Episcopi noverint se magis consuetudine, quam dispositionis Dominicæ veritate presbyteris esse majores, et in communione debere Ecclesiam regere" ("Ep. ad Tit."). This is regarded by Morinus as a rhetorical exaggeration ("De Sacris Ord." par. iii., exercit. iii., cap. iii., § xxi., p. 35; Ant., 1695). For Hooker's observation on it see "Eccles. Pol.," book vii., ch. v., § 8.

[2] According to Eutychius of Alexandria, whose testimony is by no means so good as that of Jerome, the custom was not changed till the time of Alexander, the Patriarch of Alexandria in the Council of Nice. But even in the time of Epiphanius there may have been old men whose fathers could well have remembered the Episcopate of Dionysius.

[3] See Hooker, "Eccles. Pol.," book vii., ch. v., §§ 4-7. On Renaudot's view of the matter, see Goode, "Divine Rule," vol. ii., pp. 256, 257. There is some support for the statement that the new Patriarch of Alexandria "always interred his predecessor: and before doing so, placed his dead hand on his own head" (Smith's "Dict. of Ch. Ant.," vol. i., p. 50). An able reply to the unnatural interpretation of Jerome's words will be found in Mossman's "History of the Catholic Church," pp. 100-103. Jerome's statement is found in "Ep. ad Evang.," Ep. 146, Op., tom. i., col. 1082; edit. Vallarsius, 1766.

of the Church elected one of themselves, who took then the office of Bishop by nomination (not by consecration), as deacons might by election appoint one of themselves to bear the title and dignity of Archdeacon (*c.* 1082).

Now, it may be worth remarking that this statement is not made by Jerome as on the authority of any uncertain tradition which had reached his ears. He speaks of it simply as a fact. And in weighing his testimony it should be remembered (as Bishop Wordsworth has taught us) that Jerome was a friend of Epiphanius, who was conversant with all that concerned the Church of the Egyptians.[1]

It need not, of course, be questioned that the fact had been received by tradition—very possibly by tradition alone. But in any case the tradition appears to be very fairly attested.[2] Origen's silence on the subject is, no doubt, remarkable. But it would be much more remarkable if we could be persuaded

[1] "Epiphanius, the friend and contemporary of St. Jerome, knew Egypt well, and was, I imagine, Jerome's authority for the statement above recorded" ("Ministry of Grace," p. 137).

[2] It is doubtful, perhaps, whether much weight is to be attached to the saying of Poemen the Hermit (see Bishop Gore, in *Journal of Theological Studies*, January, 1902, p. 280); and it is possible, no doubt, to make too much of the testimony of Eutychius, yet it has been well observed that, though he lived in the tenth century, he "may be supposed to have known more about the ancient customs of his see, in a land like Egypt, than those who have decried him" (Smith's "Dict. of Ch. Ant.," vol. i., p. 49). Moreover, his inaccuracies seem to show that the tradition he represents (unlike that of ninth-century writers) is independent of that given by Jerome, so that in the points of agreement we may be said to have in him and in Jerome the confirmation of "two witnesses." (His account may be seen in Goode's "Rule of Faith," vol. ii., p. 255.) But recently the statement of Jerome has been confirmed by the appearance of a third and very important witness in the person of Severus, the Monophysite Patriarch of Antioch in the early part of the sixth century (see *Journal of Theological Studies*, July, 1901, pp. 612 *sqq.*). For other witnesses who accept the statement of Jerome (including Pseudo-Alcuin, Amalarius, Hincmar, and Anselm), see Morinus, par. iii., exercit. iii., cap. ii., § vi. *sqq.*, p. 33.

Full weight should, indeed, be given to the difficulties stated by Bishop Gore from the life and writings of Origen, who lived and taught at Alexandria till A.D. 231, and who, though he "assumes for the Episcopate a completely stable and traditional position clearly distinct from the Presbyterate," makes no mention of any gradual exaltation of the Episcopate, and does not "represent the Alexandrian Church of his experience as differing from other Churches." But this difficulty may, perhaps, be more than balanced by the difficulty of supposing that Jerome's statement and that of Severus should never have called forth a denial if they had not been founded on fact, and the following words of Bishop Gore are worthy of being well noted: "I see no ecclesiastical reason which should hinder us . . . from accepting the evidence. Severus of Antioch, in recording the tradition, shows that in his mind it carried with it no consequences such as modern controversy has sometimes attached to it" (*Journal of Theological Studies*, January, 1902, p. 282).

that certain modern theories had been ancient, or primitive, beliefs. And it may possibly be outweighed by the not less remarkable silence of all who might have been expected to deny or disprove the tradition if they were well assured that it had originated in error.

We know that in the ninth century Jerome's account was accepted and evidently understood in what I have ventured to call its natural sense by Amalarius.[1] And the author of the treatise "De Divinis Officiis," which used to be attributed to Alcuin, undoubtedly appealed to it in the same sense.

Moreover, Morinus, to whose careful and laborious industry we owe so much in the way of the unravelling of the web of truth and error in the history of what pertains to the Orders and the ordinations of the Christian Church, not only accepts without question what Jerome has told us, but regards the view of Jerome as embodying the true traditional theory of the Western Church in the matter of Presbytery and its relation to Episcopacy.[2]

In this matter, indeed, the view of Morinus has been thought by some to be too sweeping. But it would not be difficult to multiply[3] testimonies from scholastic and medieval

---

[1] Amalarius follows up his quotation from Jerome by saying: "Archidiaconi consecratio nobis notissima est. Archidiaconus eandem consecrationem habet, quam cæteri diaconi: sed electione fratrum proponitur" ("De Eccles. Off.," lib. ii., cap. xiii., In Hittorpius, p. 141). And Pseudo-Alcuin adopts the same language ("De Divinis Off.," cap. xxxvi., In Op. Alcuini, *c.* 1085; edit. Paris, 1617).

[2] The heading of his Chapter II. (Exercit. III.) contains the following: "Sententia S. Hieronymi de differentia Episcopi a Presbytero erat illo tempore in Ecclesia communis, et a posteris ad Scholasticos usque diserte et repetitis verbis ipsius asserta et prædicata. Alexandriæ Presbyter electus Patriarcha non consecrabatur. Quia alia actione inaugurabatur. Episcopi et Presbyteri una Ordinatio" (p. 29).

Bishop J. Wordsworth says truly: "Morinus, indeed, goes so far as to endorse the judgment of Hilary the Deacon (1 Tim. iii. 8: 'Episcopi et Presbyteri una ordinatio est'), and to declare that it is the general opinion of the Latin Fathers ('De Sacr. Ord.,' iii., p. 30 *sqq.*). We have seen the confirmation of this statement from the Roman Church Order, and, doubtful as it may be as a statement of general application, I believe that Morinus is right as regards Rome and Alexandria up to the beginning or middle of the third century" ("Ministry of Grace," p. 136).

[3] Thus, Lombard (4 Sent., Dist. 24) declares that the Primitive Church had Bishops, priests, and deacons, yet knows but two *Orders*—Diaconate and Priesthood.

Bonaventura says: "Episcopatus deficit ab ordine" (4 Sent., Dist. 24, 9, 3).

Aquinas and Durandus teach that in a certain sense Episcopacy is an Order, not strictly distinct from priesthood, except as what is perfect is distinct from imperfect.

Dominicus Soto says: "Episcopatus non est sacramentum ordinis: est tamen ordo, hoc est, Dignitas et gradus altior sacerdotio."

authors to the view that, in a strict sense, Bishops and priests belong to one and the same Order, having powers differing not in their real essence, but only in respect of an ecclesiastical position and restraint. The tendency of the scholastics to insist upon this may probably, indeed, be accounted for in part by their anxiety to maintain the sevenfold division of the ministerial Order—a position which necessitated the counting of Bishops and priests as included in one Order.[1] If they were to be regarded as two Orders there would be eight Orders instead of seven.[2] But anyhow such was regarded as the traditional teaching of the Western Church.[3]

So much concerning the statement of Jerome, so much about the Alexandrine tradition. Perhaps the time has not

---

[1] Richardus says: "Non sunt nisi septem ordines in Ecclesia: quod non esset verum, si Episcopatus esset ordo."

Aureolus teaches that the Episcopate may be called an Order, yet not as distinct from the priesthood.

Navarrus affirms it to be the *common* opinion, and Fabius Incarnatus pronounces it the *more common* opinion that there are only *seven Orders*.

These abbreviated testimonies may be seen quoted at length in "Brief Treatises," pp. 142-146.

[2] Thus, the Catechism of the Council of Trent teaches concerning the "Ordines Ministrorum Ecclesiæ" that "Majores vel sacri, sunt, ordo sacerdotalis, diaconatus, et subdiaconatus: ad minores referuntur acolyti, exorcistæ, lectores, ostiarii" (pars. ii., cap. vii., § 26). Here is no mention at all of Bishops, and consequently the Episcopal office is not regarded as an Order distinct from the priesthood; and in Sect. xlix. follows the instruction that there are "Quinque gradus in ordine sacerdotali," which are these: "Primus Sacerdotum . . . Secundus Episcoporum . . . Tertius Archiepiscoporum . . . Quartus patriarcharum . . . Quintus summi pontificis." All these are regarded alike as only different grades of the same Order. So Bellarmine, in his retractations, instead of maintaining "Presbyteros et Episcopos esse duos species Sacerdotum," says, "Rectius dixissem, esse unum ordinem, sed gradus diversos" (see "Brief Treatises," p. 157).

[3] Morinus tells us that in the view most commonly held by the ancient scholastics it is held "Quidquid Ordinis proprie dicti, qua ratione dicuntur septem Ordines: quidquid Sacramenti et characteris habet, illud [Episcopatum] a Sacerdotio quo necessario ante Episcopatum imbutus esse debet, haurire. Sed Episcopatum per se nihil aliud dicere quam officium, dignitatem, potestatem, authoritatem Sacerdoti datam multo ampliorem, et augustiorem per consecrationem Episcopalem, ea quam per Sacerdotii characterem nactus fuerat" ("De Sac. Ord.," pars. iii., exercit. iii., cap. i., § v., p. 6).

He approves the opinion which "Omnem illam potestatem et authoritatem qua Episcopus Presbyteris eminet, Divinæ tribuit voluntati, quæ per consecrationem deputat e Presbyteris unum ut sit aliis superior, multaque agere possit virtuti illius deputationis et consecrationis, quæ non poterat dum esset tantum Presbyter" (§ 14).

And he quotes from Alexander: "Presbytero tolli non potest consecrandi potestas, quia pendet a charactere qui est indelebilis, sed tantum executio: Episcopo autem utrumque, et Potestas Ordinandi et executio, eo quod potestas Episcopalis qua talis, characterem non imprimit" (§ 15).

been altogether wasted in writing so much on this point, though it is much more than seems to me to be necessary or very important for my purpose.

For the readers of the CHURCHMAN I venture to hope that a simple common-sense argument will carry far more weight. And I wish strongly to insist upon this: that my common-sense argument does not at all depend on the truth of the tradition or the accuracy of Jerome.

The mere fact that such a tradition lived, and lived quietly, that it spread, and spread without producing an ecclesiastical earthquake, that not even a lightning-flash or a thunder-clap was ever caused by it—this is all that we need to build our argument upon. Could such an account have spread abroad and been believed, and lived peaceably, in such an atmosphere as some would have us regard as the only true atmosphere of true Church doctrine and sound Church principles? I must make bold to submit this inquiry to the consideration of all who would desire to form a true judgment on this matter.

It is not, of course, to be supposed for a moment that such a Church as that of Alexandria could have lived in anything like an isolated position with no inquiring eyes upon it from the rest of Christendom. And it would be a scarcely less serious mistake to suppose that in those days no account was likely to be taken of invalid or irregular ordinations.[1]

If we are to suppose that certain modern theories are an inheritance received by tradition from pure and primitive Christianity, how are we to account for the fact that, in view of the acceptance and extension of such a report concerning such an important Church as that of Alexandria, no œcumenical condemnation was ever pronounced on an error so serious as to imperil its claim to be accounted a living branch of the Church of Christ? On such a supposition how is it credible that the report should be spread abroad and yet no synodal investigation, no episcopal inquiry, ever have been instituted? How could such an irregularity in such an essential matter ever have been spoken of and regarded simply as a singularity to be noted, and noted, perhaps, with more or less disapprobation, but not to be looked upon as affecting the very standing of Alexandria in the position of a Christian Church?

Have we any indication of anything at all like the feeling which might have said to the laity of Alexandria: "Alas! you have been mocked with unrealities in the sacred services of the Church, and even in very sacrifice of the Christian altar. You have had given you by the hand of a pseudo-Sacerdos (or of a 'no-Presbyter') mere bread and wine, when

[1] See Bingham, "Antiquities of the Chris. Ch.," book ii., ch. iii., § 6.

you ought to have been receiving from the hand of a true Priest the very Body and Blood, together with the very Soul and Divinity of the Incarnate Son of God"?

Yet the use of such language as this, would it not have been the kind thing, the only right thing, if only such words were held to be true words, or words whose terrible truth could only be modified by a charitable hope that God's overflowing mercies might even have somehow extraordinarily made good to them what human error had withheld from them in a compassion which might make the Church's soul extend beyond the limits of the Church's body?

I hope I have not overstated, I trust I have not desired to overstate, matters, or to misrepresent the attitude which certain modern opinions should consistently have taken up in respect of the practice of an ancient Christian Church, and which was not, I believe, taken up by the Christianity of earlier centuries: or I would rather say an attitude the conspicuous absence of which, in the history of early Christianity, can hardly be accounted for except by a candid acknowledgment that the position which requires for a true Church that the succession must always and everywhere be traced through Episcopal consecration is a position "very difficult indeed to maintain."

Somewhat more which has to be said on what may be called another branch of this subject must be reserved for another paper.

I will only now very briefly address myself to an inquirer who may be supposed to ask, Is this all that has to be urged as against the notion that a "quod semper, quod ubique, quod ab omnibus" argument can fairly be urged in support of the necessity of Episcopal succession? And my answer must be that I believe this to be by no means the whole of the case from the witness of antiquity as against such a necessity. I incline to think that something very material might be added from the history of the Church of Rome,[1] yet I cannot but think that if my argument is valid it needs no further addition.

I will only then ask the reader's attention for a moment to a saying of Tertullian: "Quod enim ex æquo accipitur, ex æquo dari potest" ("De Baptismo," xvii. Op., p. 231; edit. Rigaltius, 1689). This is said concerning baptism as lawfully to be administered by laymen, its administration by ministers only being a restriction "propter Ecclesiæ honorem, quo salvo pax est. Alioquin etiam laicis jus est." The same truth is still more strongly expressed by him elsewhere.[2] But it con-

[1] See Bishop Wordsworth's "Ministry of Grace," pp. 125-131.

[2] The memorable passage from the "De Exhortatione Castitatis" (§ vii.), "Differentiam inter Ordinem et Plebem constituit Ecclesiæ

cerns us rather to observe that this was no singular notion of Tertullian. It is distinctly enunciated by Jerome, who, speaking of the same restraint as needful for avoiding of schisms, adds: "Inde venit, ut sine chrismate et Episcopi jussione, neque Presbyter, neque Diaconus jus habeant baptizandi. Quod frequenter, si tamen necessitas cogit, scimus etiam licere laicis. Ut enim accipit quis, ita et dare potest" ("Adv. Luciferianos," § ix., Op., tom. i., par. i., c. 182; edit. Vallarsius, Venet., 1767).

It may be urged, no doubt, that in both these cases the application of the principle is only made to the case of lay baptism, the validity of which is commonly allowed. But the principle stated is one which certainly admits of an *extended* application. And if a baptized man, because he has received baptism, can *therefore* also administer baptism, it may fairly be argued that on the same principle one who has received the Order of Presbyterate has also the inherent power of ordaining to the Order of Presbyters. And I believe it will be found that such an application of the principle was subse-

---

Auctoritas, et honor per Ordinis consessum sanctificatus: adeo ubi Ecclesiastici ordinis non est consessus, et offers et tinguis, et sacerdos es tibi solus. Sed ubi tres, Ecclesia est, licet laici" (Op., p. 522; edit. Rigaltius, Paris, 1689), is not quoted here, because it is not questioned that it was written after Tertullian had become a Montanist (though Bishop Kaye believed that he had not then embraced Montanism in all its rigour—"Writings of Tertullian," p. 61). The evidence of this is found in a passage where appeal is made to a prophecy of Prisca (§ x.). And Bishop Gore urges ("Christian Ministry," p. 206) that there can be little doubt of the genuineness of this passage. The question, then, naturally suggests itself: Why were these words, which "belong to the true text," omitted? They have no place in the edition of Rigaltius: "ad vetustissimorum exemplarium fidem sedulo emendata" (Paris, 1689). And I think we can hardly fail to see a hand pointing to the true solution of this *phœnomenon* in the words of Manutius, who, in the Preface to his Roman Edition of the Fathers, professes that, in accordance with the Pope's injunction, they are issued "Sic emendati, ne qua supersit labes quæ imperitorum animos objecta falsæ doctrinæ specie possit inficere" (see Goode's "Rule of Faith," vol. i., p. 205). And if it should be found, as I incline to think it will, though I have been hindered from fully investigating this point, that, after the work of the censor had eliminated the words which sounded of Montanism, these words were allowed to remain and pass current among the orthodox, which said, "et offers, et tinguis et sacerdos es tibi solus," then it will hardly be denied that there remains a very valid and important argument, showing that language which has so heretical a sound in the ears of some of our new teachers was not felt to be so abhorrent from the standpoint of more ancient Church principles. The words were afterwards, indeed, strangely *amended* by Pamelius, who acknowledged that he struck out the "non"; but they were restored by the honesty of Rigaltius, who added a note admitting that they recognised the power of a layman to administer Baptism and the Eucharist—a note which he was afterwards forced to withdraw (see Goode's "Rule of Faith," vol. ii., p. 229).

quently allowed and sanctioned by approved writers in the Roman communion.

Thus Rosellus is quoted as saying: "It seemeth that a man confirmed, though he be a layman, and not in Orders, seeing he has received a character by his confirmation, may give that character to another by the Pope's mandate" (Rosellus "de potestate Imp.," par. iv., c. 16. See "Brief Treatises," p. 166). And again, "Volunt Doctores, quod Papa potest committere, cuilibet Clerico, ut conferat quæ habet ipse: ut si est Presbyter, possit ordinare Presbyterum, et diaconus diaconum" (*Ibid.* p. 167). And so Armachenus (Bishop Fitz-Ralph, 1347), "Videtur quod si omnes Episcopi essent defuncti, sacerdotes possent Episcopos ordinare" ("Sum. contra Armen.," lib. ii., cap. vii. See "Brief Treatises," p. 168).[1]

And all this is nothing more than is distinctly asserted—and asserted as an application of the same principle—in one of the glosses which is found in the Decretum of Gratian. The gloss is read thus: "Tamen ex demandatione papæ quilibet conferre potest quod habet: unde ordinatus ordinem quem habet conferre potest, et Confirmatus Confirmationem" (par. iii., "De Consecratione," Dist. v., Can. iii.; "Manus quoque," p. 1343; edit. Venet., 1567).

It is scarcely necessary to ask the reader to observe that the Pope here is not supposed to be by Papal authority giving any man a power which he did not before possess. He is only releasing a man from restraints which have been laid upon him by ecclesiastical law or order, and so giving him authority to exercise a power which belonged to him before as being essentially inherent in the office and order which he had received.

Nevertheless there is nothing in all this that need militate with the view of an Apostolic origin (in some sense) of Episcopal Pre-eminence and Rule and Authority.[2] The messages

---

[1] On this subject see Bilson's "Perpetual Government of Christ's Church," pp. 160, 286, 322; edit. Eden, Oxford, 1842.

[2] On this subject see Jeremy Taylor, "Episcopacy Asserted," lect. 21, Works, edit. Eden, vol. v., p. 71, 72, where it is argued that, "by St. Hierome's own confession, Episcopacy is by Divine right a superior Order to the Presbyterate" (p. 72).

Whitgift says: "The Levitical priesthood is no figure of the ministry of the Gospel" (Works, vol. i., p. 368, P.S.).

This does not deny the *analogy* between priests in the Old Covenant and Presbyters in the New. Hooker says: "The Holy Ghost throughout the body of the New Testament making so much mention of them [Presbyters] doth not anywhere call them priests. The Prophet Esay, I grant, doth [lxvi. 21]; but in such sort as the ancient Fathers, by way of analogy" ("Eccles. Pol.," book v., ch. lxxviii., p. 3; Works, vol. ii., p. 472; edit. Keble). See Bilson, "Perpetual Government," p. 309;

of the Son of Man—the Living One, who became a dead man, and is now alive for evermore—were sent by His servant John to the "Angels" of the Seven Churches,[1] which Angels were represented by the Stars seen in His right hand, even as the Churches themselves were represented by "the mystery" of the Seven Golden Candlesticks, in the midst of which He was seen when His countenance was as the sun shineth in His strength.

"A Bishop" (says Hooker) "is a minister of God, unto whom, with permanent continuance, there is given not only power of administering the Word and Sacraments, which power other Presbyters have, but also a further power to ordain ecclesiastical persons, and a power of chiefty in government over Presbyters as well as laymen—a power to be by way of jurisdiction a Pastor even to Pastors themselves" ("Eccles. Pol.," book vii., cap. ii., § 3; Works, vol. iii., p. 148; edit. Keble).

Archbishop Ussher, "Original of Bishops," etc., Works, vol. vii., pp. 43-45; edit. Elrington.

Isa. lx. 17: "I will also make thy officers [*pekuddah*] peace, and thine exactors righteousness," is rendered by LXX.: *δώσω τοὺς ἄρχοντας σου ἐν εἰρήνῃ, καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ.* And Jerome writes: "In quo Scripturæ sanctæ admiranda majestas, quod principes futuros Ecclesiæ, Episcopos nominavit" (Op., tom. iv., c. 728; edit. Vallarsius). And Clemens Romanus had also seen in this text a reference to the Christian *ἐπισκόποι*, but with him the *ἐπισκόποι* are doubtless the Presbyters (see Lightfoot on Clemens Romanus, xlii., p. 133). Irenæus also had applied the passage to the Christian ministry ("Hær.," iv., 26, § 5). Compare Jer. xxxiii. 17-22, and see Dean Payne-Smith's note there.

Bishop Jeremy Taylor, indeed, considers that, though "an Apostle or a Bishop is often called Presbyter and Deacon," yet "a mere Deacon or a mere Presbyter" is never "called either Bishop or Apostle" (Works, vol. x., p. 88; edit. Eden). This, however, is a position which can hardly be maintained (see "Speaker's Com." on Acts xx. 28, and Lightfoot on Clemens Romanus, xlii. 15, p. 133).

[1] See my "Apostolic Fathers," p. 10, and Hooker, "Eccles. Pol.," book vii., ch. v., § 2.

N. Dimock.

Art. II.—THE EPISCOPAL CHURCH IN SCOTLAND.

I. Progress in the Past.

THE Episcopal Church in Scotland has a remarkable history —remarkable for two centuries and a half in suffering and vicissitude, remarkable, also, for the last half-century in progress. Rather more than a hundred years ago the Church, as a corporate body, had practically ceased to exist. To-day it can hold up its head and claim, with devout thankfulness to the overruling Providence that has shaped its ends (rough-hewn, indeed, in the dark days when it was hardly safe to discuss a project, much less to attempt to launch it), that it has a right to be regarded as a disciplined division in the great army of the Church of Christ on earth.

The history of Protestant Episcopacy in Scotland is so little known to Churchmen on either side of the Border that I think it may be interesting if, before entering upon the statistical side of my subject, I sketch very briefly the main outlines of a story which in its entirety will amply repay the closer study of those whose zeal prompts them to learn more of it than it is possible in a short paper to convey. For to those noble men of several generations, few in number but firm of purpose, whom no amount of persuasion or persecution could win over to Presbyterianism, the Episcopal Church in Scotland owes the unbroken line of Bishops, presbyters, and congregations which mark the thorny path of its progress from 1661 to the present day. I may as well at once acknowledge that the dates and facts to which I shall have occasion to refer in this part of my paper are taken either from Dr. Grub's "Ecclesiastical History of Scotland," or from other books or pamphlets, the authors of which have drawn largely upon the Aberdeen historian for their information.[1]

There are two names in the annals of the primitive Church held in great veneration by all Christians in Scotland: it is almost needless to say that I refer to St. Ninian and St. Columba. St. Ninian was a Bishop, St. Columba was not; and while the fact that St. Ninian was in Episcopal Orders is urged by Scots Episcopalians in favour of their form of Church government, the fact that St. Columba, as abbot of the monastery of Iona, directed the Church's work throughout the

[1] Chiefly: "Epochs of Scottish Church History," by Dean Walker, of Aberdeen, and others; "The Episcopal History of Perth," by the Rev. G. T. S. Farquhar, Canon of St. Ninian's Cathedral, Perth; and "The Story of the Scottish Church," by the Rev. James Beale.

length and breadth of the land is frequently advanced by Scots Presbyterians as proving that one order of the ministry is sufficient, and that Bishops are unnecessary. There is one point, however, upon which all are agreed—namely, that these two holy men must be regarded as the fathers of Scottish Christianity. St. Ninian was born near the Solway about the middle of the fourth century, educated in Rome, and consecrated as Bishop there before his return to Galloway in 397, and died, after a life of splendid missionary work in his native land, in 432. St. Columba (an Irishman by birth, and probably a pupil of St. Patrick) landed in Scotland in 563, founded a church and monastery at Iona, carried the Gospel message over the greater portion of the land of the Picts and Scots, and died in 597. Although not himself a Bishop, there can be no doubt that the Episcopal Order obtained in the Columban Church, and that several Bishops were consecrated at Iona during the early days of the monastery.

From the sixth to the sixteenth century is a big stride in history, but it is not within the province of this paper to attempt to show how the simple primitive Church of St. Ninian and St. Columba became in the course of time so tainted with worldliness and corruption that it wrought its own ruin. The Reformation was, politically, a strangely peaceful transition. Almost without a protest the Scottish Parliament, in 1560, adopted the Protestant Confession of Faith. But the unruffled temper of Parliament did not extend to the populace. Incited by the violent preaching of John Knox, the people sacked the monasteries and churches, and there ensued a reaction against all ceremonial and ritual so extreme that its effects have been felt ever since. Presbyterianism, as we now understand it, did not follow as a natural consequence. John Knox's scheme of Church government included an Order of Superintendents who virtually filled the office of Bishops, although not consecrated, and it was not until Andrew Melville (the "Father of Scottish Presbyterianism") returned to Scotland from Geneva in 1575 (three years after the death of Knox) that the Presbytery became paramount. "From that time onwards two distinct parties existed in the Reformed Church—those in favour of Episcopacy as they understood it, and those to whom the very name of Bishop was a byword. These two parties have never ceased to exist in Scotland—the history of the Scottish Church from that time till now is the history of the struggle between these two parties, and the restored and reconstituted Episcopal Church of to-day (for, as we have seen, the Church of St. Columba and St. David was an Episcopal Church), so far from being an exotic, is, humanly speaking, as much the outcome of the one as Presbyterianism

is of the other."[1] During the next hundred years neither party could claim any distinct advantage. In 1592 Presbyterianism became by Act of Parliament the established religion of Scotland. In 1603 the Episcopacy was restored by James VI., and in 1610, the Episcopal line of succession having been allowed to lapse, three Scottish Bishops were consecrated in London. By 1641 the Presbyterians had again, by masterly strokes of policy, got the upper hand, only to be again dispossessed on the accession of Charles II. in 1661. On December 15 in that year four Scottish Bishops (Sharpe, Archbishop of St. Andrew's; Fairfoul, Archbishop of Glasgow; Hamilton, Bishop of Galloway; and Leighton, Bishop of Dunblane) were consecrated in Westminster Abbey by the Bishops of London, Worcester, Carlisle, and Llandaff. From that date the line of succession has never been broken, and now numbers exactly one hundred names, commencing with the unfortunate Archbishop of St. Andrew's (Sharpe), who was so foully murdered by fanatics on Magus Moor, near St. Andrew's, in 1679, and concluding with the present Bishop of St. Andrew's, Dunkeld, and Dunblane (Dr. Wilkinson), collated to his Scottish See in 1893. The Revolution brought with it the downfall of Episcopacy in Scotland. The Bishops and clergy would not take the oath of allegiance to the new King, and their steady adherence to a losing cause resulted in the loss of temporalities, and in the establishment (1689) of Presbyterianism as the State religion of Scotland. It was a political rather than a popular change, for there seems no reason to suppose that the Presbyterians were in a majority in the country at that period. On the contrary, there is ample testimony to show that they were considerably outnumbered by the Episcopalians, and Dr. Carlyle, Presbyterian minister of Inveresk, wrote a little later in the century that, "when Presbytery was re-established in Scotland at the Revolution, after the reign of Episcopacy for twenty-nine years, more than two-thirds of the people of the country, and most part of the gentry, were Episcopals." Canon Farquhar proves from the Presbytery Records of Perth[2] that it took twenty years to "purge" the parishes surrounding the ancient Scots capital of their Episcopalian clergy and to "plant" Presbyterian ministers in their place. And in the Highland districts the people were even more closely attached to their clergy.

The Episcopal Church in Scotland at this period stood com-

[1] "Reformation Period," in "Epochs of Scottish Church History," by the Rev. J. A. Dunbar-Dunbar.

[2] "Episcopal History of Perth," pp. 8-38.

mitted to a policy which could not fail to bring disaster in its train. Practically, its members (or, at any rate, its clergy and nearly all the nobles and other men of influence amongst its members) elected to stand or fall with the Jacobite cause. It staked its existence upon a forlorn hope, and, however much we may admire consistency of conduct and loyalty to an ideal, we are bound, in the light of history, to confess that the Church during this century of ultra-conservatism (some would term it outlawry) showed a strange lack of appreciation of the changed conditions which had made their position untenable. The Episcopalians took a prominent part in the Jacobite rising of 1715. They flocked to the standard of Prince Charles Edward in 1745. It is not to be wondered at that they suffered ecclesiastically for their political adventure. The penal enactments (severe enough since 1715) were doubled in severity, and it became illegal for any priest whose Orders were of Scottish origin to officiate in an Episcopal Meeting-House. None but clergy of the Church of England or Church of Ireland were permitted by law to conduct services "where five persons over and above the household" were assembled. These restrictions nearly crushed the life out of the already prostrate Church, and when they were removed—by the Relief Act of 1792—there remained only thirty-nine congregations which (in spite of penal enactments) were still served by Scottish clergymen. Thirteen "tolerated" congregations (*i.e.*, congregations served by English or Irish clergy working under the Toleration Acts) joined the Church within a year, and ten others at later dates, although it was not until nearly the middle of the nineteenth century that the last two of these "English chapels" (as they were popularly termed) surrendered the freedom of isolation for a place in the re-constituted Episcopal Church.

The Church now enters upon a period when the word "progress," as applied to its history, ceases to be a term of reproach. From the passing of the Relief Act of 1792 to the present time each decade has shown some real progress. There has probably never during the last hundred years been a moment when Scottish Episcopalians could not look forward with confidence to the future. And during the past twenty years the advance has been so marked that it must necessarily be regarded as an important feature in Scottish Church life. It has varied at different times and in different localities, but, since the removal of disabilities gave the Church a new lease of life, there has been a gradual return of vitality such as sometimes comes to a patient sick well-nigh unto death, but brought back to health again by the merciful intervention of Providence. The first steps towards recovery were not by any

means made easy by the British Parliament. The Relief Act required the taking of the Oaths of Allegiance and Abjuration, and the signing of the Thirty-nine Articles of the English Church. By a Church which had taken "a hundred years to agree to make its peace with the State by praying for the reigning Sovereign,"[1] and which had still within its ranks many men who were Jacobites at heart,[2] the oath of allegiance would be regarded as a painful necessity and the oath of abjuration as little short of an insult to their intelligence. And the Thirty-nine Articles would not altogether commend themselves to men who had fought for generations over the "usages" of their own Communion Office. But in the early years of the nineteenth century most of the difficulties which had seemed insuperable only a little time before were overcome, and by the year 1811 the Church was in a position to hold a General Synod, which took place at Aberdeen, and at which much was done to revise and extend the constitution of the Church.

Previously to this, however, two events had taken place which have since had a far-reaching effect in promoting the prosperity of the Church. In 1788, Dr. Seabury, Bishop-elect of Connecticut and the first Bishop of the American Church, was consecrated at Aberdeen. Dr. Seabury had in the first place applied to the Bishops of the Church of England for consecration, but, for political reasons, they were unable to accede to his request. With the Scottish Bishops no such obstacle existed, and they were happily able to forge a link between the Scottish and American Churches which has never since been broken, and to perform an act which aroused much sympathy both in England and America, and which had the effect of dragging the Scottish Church out of the obscurity into which it had drifted. The centenary celebrations of the consecration held in the United States and in Aberdeen in 1888 afforded ample evidence of the gratitude which American Episcopalians bore towards their Scottish brethren for the action of their Bishops a century before. The second event was the consecration, in 1805, of an English clergyman of high standing, Dr. Sandford, as Bishop of Edinburgh. Dr. Sandford was the first of a long list of English divines who

[1] Preface to Dean Walker's "Last Hundred Years of Scottish Episcopacy."

[2] The story is told that Mr. Oliphant, of Gask, in Perthshire (brother probably of Carolina Oliphant, Lady Nairne, whose Jacobite verse contains some of the finest ballad poetry of Scotland) dismissed his chaplain when he learned that he was to use the prayer for the King and Royal Family, sent him his gown by carrier, and wrote that there would be no more money transactions between them.

have made it their life's work to help forward the re-habilitation of the Scottish Episcopal Church, and, while in certain cases there has been a want of the understanding of Scottish character on the part of these workers in a strange and difficult field, the Northern Episcopalians readily concede that they owe much to such men as Bishop Charles Wordsworth and other prelates whose experience of Church work has been gained in the great Church across the Border.

Although the first half of the nineteenth century witnessed no very rapid growth in Church membership, it saw at least consolidation and organization. All the independent "English" congregations joined the Church.[1] Gradually the Bishops ceased to be non-resident, and ceased to hold incumbencies. In 1838 a General Synod was held, at which a Canon was enacted constituting a Church Society, intended to deal chiefly with the finances of the Church, and especially the Clergy Sustentation Fund. This Society continued to do good work until 1876, when it was superseded by the more comprehensive Representative Church Council. At this period, in Scotland, as in England, there was a great revival of interest in Church work. In 1840 a clause in the Relief Act of 1792, which precluded Scottish Presbyters from officiating, even for a single Sunday, in an English church, was repealed. At about the same time, at Mr. Gladstone's instigation, was launched the scheme which resulted in the founding of Trinity College, Glenalmond, and which brought Charles Wordsworth from Winchester to Scotland. Glenalmond was founded chiefly for the training of students of theology, but became gradually the recognised Episcopal public school of Scotland, and since 1876 candidates for Orders have been trained in the Theological College, Edinburgh, the original foundation of which dates back to 1810. The middle of the last century is also noteworthy for the initiation of a movement which brought in its train a record of progress which forms one of the strongest proofs of the vitality of the Church. This movement had the ancient and strongly pro-Presbyterian city of Perth for its centre.

In 1805 the "regular" congregation in Perth ceased to exist as a separate body, the small remnant left of the orthodox having been compelled by circumstances to join the "English chapel" of St. John's. The managers of this church had clothed themselves with unlimited authority, for their constitution empowered them to "appoint and remove clergy-

[1] Two or three, however, held out for many years; *e.g.*, St. John's, Perth, which for more than a century had owed allegiance to no higher authority than their own Vestry, did not come in until 1848.

men, and to do everything for the complete management of the temporal and spiritual affairs in every particular without control," and (as already stated) it was not until 1848 that they gave up their independence. But in 1846 the experiment was tried (under the direction of Bishop Torry) of opening a small mission-room for those who wished to come under the ægis of Church authority. It was a very humble start (there were only thirty communicant members at first), but prospered beyond the expectation of the most sanguine. A few years later two new schemes for forward movements were formulated: one (by the Warden of Glenalmond) for the reunion of the two congregations, and the building of a handsome church to contain them; the other (by an influential committee of clergy and laity, including Mr. Gladstone) to build a cathedral at Perth, which, in addition to being a rallying-point for the diocese, should serve as a church for the new congregation. The latter scheme was adopted. The chancel of the new cathedral (the first cathedral built in Great Britain since St. Paul's) was completed and consecrated in 1850, and here for forty years, under successive "Provosts" or Incumbents, the congregation gradually grew in number until it became absolutely necessary (in order to provide room if for no other reason) to face the question of the completion of the building. The task was taken in hand by the Provost (the Very Reverend Dr. Rorison, now Dean of St. Andrew's) in the same spirit of faith and energy which had enabled him to raise £10,000 for the building of a new church at Forfar only a few years previously, and the Bishop of the Diocese (Dr. Wordsworth) gave the scheme his approval and support. The nave was completed in 1890, and was consecrated by Bishop Wordsworth on August 7 of that year. All the Scottish Bishops (seven in number) were present, and the sermon was preached by the present Archbishop of York, then Bishop of Lichfield. Eleven years later (on July 30, 1901) a chapter-house, built as a memorial to Bishop Wordsworth, and other additions to the cathedral, were consecrated by the present Bishop of St. Andrew's (Dr. Wilkinson), and the dedication sermon was preached by the Archbishop of Canterbury.

The building of a cathedral may not in itself be evidence of great progress in the work of a church, but there can be no doubt, I think, that (even as a cathedral, the focus of diocesan effort and the centre from which the life of the diocese should radiate) St. Ninian's at Perth has been a great blessing to the Church. As the church of the congregation enrolled in the humble "upper room" in 1846 its records show that the faithful few have been added to year

by year, until at the present time the congregation numbers no less than 1,125 members, of whom 277 were present at the Holy Communion on Easter Day this year. And during the same period the sister church of St. John has been rebuilt, and the congregation (after some falling-off due to controversy) is at the present time increasing steadily in number.

No review, however brief, of progress in the Scottish Episcopal Church would be complete without some reference to the great work for the Church accomplished by Bishop Charles Wordsworth during the forty-one years that he held the See of St. Andrew's. Dr. Wordsworth was not only a good man and a learned prelate, he was also *persona grata* with Scottish Presbyterians, and did more than any other man during the past century to remove the friction and prejudice existing between the two communities. During his episcopate the membership of the church in his diocese increased from 3,200 to 7,500, and the number of charges from twenty to forty-seven. When he entered upon the work of the diocese there were only two parsonages; at his death there were twenty.

The progress in the Diocese of St. Andrew's may be regarded, I think, as typical of the experience of the Church in other parts of Scotland, where a steadily increasing population has given good opportunities for recruiting her ranks. In Edinburgh the path of progress for many years seems to have been not only wide, but strewn with the plenteous fruits of labour and organization. The ever-changing conditions of Church life brought the gradual transfer of the venue of Church government from Aberdeen[1] to the Scotch metropolis. During a century and a half of trial and misunderstanding the stout-hearted Churchmen of the North had preserved their charge from utter wreck; but the awakening came from the South, and to Edinburgh and to England the Church has now learned to look chiefly for men and measures. During the third quarter of the century the need for a more liberal constitution became increasingly urgent. The more zealous among the laity had for years been asking for a share in the work of administration, and in 1852 Mr. Gladstone had written to the *Primus* (Bishop Skinner) advocating the admission of the laity to the Synods. It was, however, not until 1876 that the majority of the Bishops and clergy could be persuaded to this measure. It had long been felt that if adequate funds were to be found for the Church's maintenance the interest of the laity must be

[1] "From 1830 till 1837 all the six Bishops belonged to the Aberdeen district, and one-half of them resided within the Diocese and county of Aberdeen" (Dr. Walker's "Last Hundred Years," p. 11).

aroused. The Church Society had done good work for thirty-eight years, but the Church had outgrown its scope, and an organization on a much wider basis had become necessary. The adoption of a new Code of Canons and the institution of the Representative Church Council (measures already described in this magazine)[1] in 1876 not only to a great extent solved the difficulty, but gave an impetus to Church work of every kind, resulting in a "forward movement" of a most gratifying description.

The essay of Perth in cathedral building (although opposed by many Scottish Churchmen at the time) was followed by Inverness in 1874, and by Edinburgh in 1879, when the beautiful Cathedral Church of St. Mary's (built by Sir Gilbert Scott and his son at a cost of about £60,000) was consecrated, and where in twenty-two years a congregation of nearly 3,000 members has been brought together. Nor has this been by any means the only effort made by Edinburgh Episcopalians to provide church accommodation for their steadily increasing numbers. Nearly every year has seen some new church projected or completed. The same may be said of Glasgow, which still (like Dundee) awaits its cathedral, but which can point to many churches built and much progress made. In Glasgow there is almost unlimited scope for Church work, and there can be no doubt that if the labourers, and the funds for their support, are forthcoming, the richest harvest of the immediate future may be looked for in the western city.

The mere detail of figures often fails to interest the general reader, but I hope the statistics given below[2] will be found sufficiently clear to prove that the Church has made great progress, in membership at any rate, during the last twenty years:

Diocese.	Number of Members.			Percentage of Increase.
	1881.	1901.	Increase.	
1. Aberdeen and Orkney ...	10,260	13,837	3,577	35
2. Argyll and the Isles	2,352	3,152	800	34
3. Brechin[3]	12,340	19,550	7,210	58
4. Edinburgh	15,338	34,965	19,627	128
5. Glasgow and Galloway ...	20,199	38,868	18,669	92
6. Moray, Ross, and Caithness[4]	2,725	4,861	2,136	78
7. St. Andrew's, Dunkeld, etc.[5]	5,439	11,860	6,421	118
Total ...	68,653	127,093	58,440	85

[1] See "The Position and Power of the Laity in the Episcopal Church of Scotland," in the CHURCHMAN for October, 1901.

[2] Compiled from the Year-Books of the Scottish Episcopal Church and the Representative Church Council's Reports.

[3] Including Dundee. [4] Including Inverness. [5] Including Perth.

To meet the additional parochial work entailed by this rapid growth there has been a corresponding increase in churches, clergy, and parsonages—an increase best illustrated by a further reference to statistics:

	Number of Churches and Mission Stations.	Number of Clergymen.	Number of Parsonages.
1880	239	234	104
1900	356	324	138
Increase	117	90	34

During the same period (or nearly so) there has been an increase in the Endowment Funds of the Church (apart from real property) of a very substantial value. In 1880 these funds amounted to £187,895; in 1900 they are returned at £337,173—an increase of £149,278, or rather more than 79 per cent. The total endowments of the Church (funds and property) were valued in 1892 at £650,000. A rough but moderate estimate of their present value (made upon the same basis) shows them to have increased to not less than £850,000. And the contributions to the central funds administered by the Representative Church Council—the Clergy Sustentation, Home Mission, Foreign Mission, and Education Funds—also show a steady increase. This increase is small in the case of the Clergy Fund (affected, probably, by the large amounts set aside for endowment purposes and by the curtailment of contributions due to a long period of agricultural depression), but most marked in the case of the Mission Funds, the contributions to which have been trebled during the past twenty years.

In addition to the central funds already referred to, the Representative Church Council manages the affairs (and has hitherto done so with conspicuous success) of the Theological College, the Training School for Teachers, and the numerous other societies and funds which rapidly spring up in connection with a flourishing Church. The day-schools (seventy-three in number and with 13,250 children on their rolls) alone give cause for uneasiness, and I question whether it will be possible to continue in competition with the School Boards for many years longer. But in every other respect there seems no reason why the Scottish Episcopal Church should not continue to advance in influence and in efficiency.

In my next paper I shall endeavour to show how the prospects for the future are viewed by members of the Church of different schools of thought, and also to describe the Church's position as seen from a Presbyterian standpoint.

H. D. Henderson.

ART. III.—THE SECOND FULHAM CONFERENCE.

THE Report[1] of the Second Fulham Conference has now been for some time in the hands of the public, and the party from which the proposal for this gathering first came seem now only eager to forget that their wishes were ever met. That is but natural, for the comments of their own journals contain abundant evidence that they regard the main conclusions reached by the Conference as most unfavourable to their case. Still, however natural such an attitude may be, we had a right to expect something more than this. The second Conference was asked for by Lord Halifax on the distinct and reiterated plea that its deliberations ought to make for peace by providing a means of bringing the teaching of Churchmen into line.[2] We were justified, therefore, in supposing that the issue of the Conference Report would have been followed by the publication of some statement from Lord Halifax, urging clergy who are of his opinion to bring their teaching and practices strictly within the limits suggested by the results of the Conference.[3] It may be that some such

[1] "Confession and Absolution." Report of a Conference held at Fulham Palace on December 30 and 31, 1901, and January 1, 1902. Edited by Henry Wace, D.D., Chairman of the Conference. London: Longmans and Co.

[2] The passages in his London Diocesan Conference speech were reported as follows: "Far from the [first] Conference having been a failure, it has proved conclusively that it is by a recourse to such opportunities for discussion and explanation that we may best hope to heal those unhappy divisions which so grievously dishonour the Christian name and so seriously hinder the work of the Church." Towards the end of his speech the noble lord explained the same hope in even greater detail: "Such opportunities for meeting cannot fail to prepare the way for such a measure of agreement as will at least mitigate our unhappy differences, and promote that unity of teaching amongst those who call themselves Christians the lack of which so grievously hinders the spread of the Gospel and the salvation of souls, not only here at home, but throughout Christendom at large" (*Record*, June 14, 1901).

[3] These results were summed up by the chairman as follows: "With respect to the first subject proposed to the Conference, the members were agreed that our Lord's words in St. John's Gospel, 'Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained,' are not to be regarded as addressed only to the Apostles or the clergy, but as a commission to the whole Church, and as conveying a summary of the message with which it is charged. It is, therefore, for the Church as a whole to discharge the commission, which she does by the ministration of God's Word and Sacraments and by godly discipline. But the members of the Conference are agreed that the discipline of private confession and absolution cannot be shown to have existed for some centuries after the foundation of the Church. It grew, in fact, out of the gradual disuse, perhaps about the fifth century, of the 'godly discipline' of public penance, referred to in our Commination Service as existing in the primitive Church. From

allocution is already being prepared. If it does not appear, we must draw the conclusion that since the work of the Conference Lord Halifax has entirely changed his views as to the value of such gatherings. The only other reference would necessitate our believing that Lord Halifax expected the Conference to support the views of the extreme Anglicans, and was therefore preparing the way for an appeal that Moderate Churchmen would "level up" their teaching and practices.

If no appeal to their friends be made by the extreme Anglican members of the Conference, it is scarcely possible that more of these gatherings should be convened. So far as I am aware, the Bishop Creighton Conference, interesting as its discussions were, failed to produce the smallest effect upon extreme Anglican teaching as to the Lord's Supper. If Bishop Winnington-Ingram's Conference is to be equally sterile, upon what ground could another be summoned? Moderate Churchmen have, indeed, no cause to fear them, for in each case their principles have been very triumphantly vindicated. But their representatives are busy men, and the work of a Conference of this character is heavy as well as anxious. It is not fair to ask considerable sacrifices from distinguished and laborious clergy if the promises held out by one side before the proceedings are to be ignored when the discussions have gone against them.

The main conclusions arrived at by the Conference have been so fully considered that I do not propose to go over the ground again. It may, perhaps, be more useful to point out the comparative inadequacy of the discussions. No doubt the time at the disposal of the Conference was far too short for any thorough survey of the whole ground, but it is only right to add that more might have been done but for the extreme loquacity of some members. Lord Halifax and "Father" Benson were the chief offenders, and their persistence is the more conspicuous when it is contrasted with

---

the meaning which the Conference agreed was to be assigned to the words of our Lord in St. John, the formula of ordination in our Ordinal could not be regarded as in itself inculcating the duty of private confession and absolution. It was agreed that our other formularies permitted such confession and absolution in certain circumstances, but the Conference were not agreed as to the extent to which they encouraged it. On the practical question there was a deep divergence of opinion in the Conference, some members holding that the practice of confession and absolution ought to be encouraged, as of great value for the spiritual and moral life of men and women; while others were deeply convinced that its general encouragement was most undesirable, that it should be treated as entirely exceptional, and that the highest form of Christian life and faith would dispense with it and discourage it" (pp. 109, 110).

the comparative silence of competent scholars like Professor Swete and Professor Mason, each of whom spoke but thrice, whilst the Dean of Christ Church and Dr. Gee intervened only four times. As it was, the Conference did not consider the whole of the field opened up by the Bishop of London's reference, and much which urgently called for attention was more or less completely ignored.

In a recent number of the CHURCHMAN[1] attention was drawn to some practical aspects of the question upon which it was hoped that light would be thrown. As to nearly all of these, the Conference leaves us still without guidance.

1. In regard to the modern teaching of extreme Anglicans, there is in the arguments, more especially of Lord Halifax and Mr. Benson, much useful information. There exists now, as there existed in former years, the difference to which attention was, in the article referred to, drawn between Neo-Anglican doctrine and that of the more cautious High Churchmen. The position defined in a quotation from the late Canon Carter's "Doctrine of Confession in the Church of England"[2] is apparently that which sober High Churchmen still hold. It is not that of Lord Halifax, nor is it that so crudely set forth in the Manuals placed in the hands of young children in so many extreme Anglican parishes. It is a marked defect in the proceedings of the Conference that what may be called the popular statements of Neo-Anglican doctrine were not brought in some way under review. As a matter of practical politics, we want to know whether it is right to place in the hands of boys and girls books which

---

[1] February, 1902: "Some Aspects of the Confessional."

[2] "Confession is essentially the exceptional and remedial element of Christianity. The Holy Eucharist, prayer and self-discipline, teaching and Divine illuminations, are the proper rule, and ought to be the sufficient food of the life of the baptized. Their intended effect is to refresh and strengthen, increase and perfect, by a progressive advance, the regenerate nature in its eventful course, till it attain its consummation of bliss in conscious union with God in Christ. More ought not to be needed. But because such grace is often hindered, or may decay, or even be lost, the remedial ordinances are given to renew the faded, or debilitated, or departed life" (p. 231). With this compare an important statement made during the Conference by Dr. Moberly: "The Reformers wished deliberately to substitute one ideal for another. Auricular Confession had been a part of the normal idea of a pious Christian life. That was what they wished to alter. The Prayer-Book ideal of a devout Christian life was different from that. It appears from the Commination Service, and from the Absolution in Matins and Evensong, that its compilers wished to substitute as the ideal a normal condition, instead of a special machinery, of self-humiliation. They wished to protest, not only against compulsion, but against Confession as normal" (*Report*, pp. 64, 65).

suggest that they cannot or should not come to their first Communion until they have been to confession, and that regular resort to the Confessional should be for them a normal feature in the spiritual life. The results of the Conference absolutely discredit all such teaching. It is shown to have no support either in Holy Scripture, the life of the primitive Church, or the formularies of the Church of England; but since it is the extensive circulation of these Manuals which has done so much to force the subject of the Confessional upon the public attention, it is a matter for regret that they did not receive explicit condemnation.

2. The proceedings of the Conference do not, after all, give us the much-needed light as to the sources from which the English confessor is to draw instruction for the discharge of his very delicate office. Who are to be his guides? Pusey, in order to afford some kind of assistance, had to adopt a Continental work, which he bowdlerized to the best of his ability. But Pusey's "Gaume" is, after all, like "The Priest in Absolution," little more than a series of extracts from the sainted Liguori and other authorities, whose works it is superfluous to characterize. Is it, or is it not, to these Continental and Roman sources that the English confessor must go for his guidance as to the casuistry and the practice of the Confessional?[1] If it is, then, so detestable, so debasing is the general character of that literature that the person who would direct younger clergy to its study takes upon himself a responsibility from which even a callous man of the world might be expected to shrink. If the average English lay Churchman knew the character of that literature, the subjects it discusses, the minutiæ of moral (especially of sexual) disorder into which it enters, and the low standard set up by some of the casuists, he would hardly view with satisfaction any prospect of such studies receiving more systematic and intimate attention from his parochial clergy.

It may or may not be due to this aspect of the subject that we have a demand for the setting apart of certain clergy as confessors. That subject, under the guise of "The Special Training of the Minister," was to have been discussed at the fourth session of the Conference. But partly, perhaps, because the results of the earlier proceedings discredited habitual confession and destroyed the peculiar claims urged on behalf of confessors, and partly, perhaps, from the extreme garrulity of Mr. Benson, who opened the discussion on that session, the

[1] Mr. Benson's words in the fourth session of the Conference are significant: "I suppose it is scarcely necessary to dwell on the preparation needed. That we may get out of books" (p. 93). What books?

topic was not reached. This was unfortunate, for public opinion is not quite healthy upon the subject. A good many persons, who very much distrust the growth of the Confessional amongst us, appear to suppose that the appointment of a few, or of many, clergy as "licensed confessors" would effect a convenient compromise, and limit the extent of the evil. They urge that, since our Church does admit, under certain special circumstances, the right of man or woman to make confession, it would be better to appoint certain persons who alone should minister to them. They allege in support of their plea the extreme difficulty of the confessor's task if taken seriously; the complex nature of the problems he is called upon to solve; the grave moral peril which attends the duties of the confessor; the extreme imprudence of allowing any young man of twenty-four just admitted to Priest's Orders to place himself in a position of so much peril; and the doubt as to whether the office, as its nature is suggested by some Anglican Manuals, can usefully be exercised by any save persons of peculiar character and mature years. No one can deny the force of these suggestions. A High Churchman, who thinks that the Confessional has become an established institution amongst us, may well be pardoned for a wish to surround it with as many safeguards as possible. His attitude is very much that of the man who, deploring the existence of an evil, regards that evil as inevitable, and thinks the best thing he can do is to regulate it.

But, before any such concession is made, the other side of the question must be considered. We have in the plea for licensed confessors a subtle attempt to place the Confessional, with the practice of regular resort thereto, amongst the admitted and lawful features of life in the English Church. The Conference has shown us that neither Holy Scripture nor the records of the primitive Church offer any countenance for such an innovation. It is equally plain that no authority for such an Order of clergy can be found in the Prayer-Book of the English Church. So far as people are invited to clear their consciences or resolve their doubts by confession it is as an ordinary part of the relations of parishioners with their parish clergy. The Communion Office and the Visitation of the Sick are times at which clergy are speaking in the presence of their own people, and all that is said must be deemed to be said in virtue of the relationship between them.[1] The hearer of the

[1] It is not possible to confine the words of the Communion Office exhortation, "Let him come to me, or to some other discreet and learned Minister of God's Word," to the clergy of the parish. But compare the passage in the Homily of Repentance: "They may repair to their learned

exhortation in the Communion Office might be troubled in conscience when out of reach of the ministrations of his own clergy, and the liberty suggested is in every way natural.

The office suggested by our Prayer-Book, "the ministry of God's Holy Word," is, moreover, the peculiar office of the parochial clergy. If they do not exist to apply "the comfortable salve of God's Word" to the consciences of their people, what is the purpose of their calling? Discussions of sin and temptation are not alien from or exceptional incidents in their work. Their pulpit ministrations are not meant to be disquisitions on Eastern archæology or Palestinian geography, the early history of monotheism, or the morals of the Roman Empire; still less were they intended to review the latest novel or discuss the last subject of a *Daily Telegraph* "silly season" correspondence. Man as a sinner in need of a Saviour; the Bible as a message of hope and salvation; the life of the believer in relation to the duties and responsibilities, the trials and temptations, the sins and the victories of his daily experience—these are the things with which the clergy are meant to deal. It should be their business to know the necessities of members of their flock and how best to meet them. It is they who, when ordained priests, promise in the face of the congregation to "use both public and private monitions and exhortations, as well to the sick as to the whole," within their cures, "as need shall require, and occasion shall be given." To set apart a special order of persons for the hearing of confessions is to cast a slur upon the ministrations of the parish clergy, and to take from them an office which, so far as it is permissible at all in our Church, is distinctly theirs. Any such arrangement would, we can hardly doubt, bring the general body of the clergy into a position of inferiority in the minds of some persons, and, not improbably, would entail differences and strife within some congregations.

Moreover, as I have already suggested, the licensing of confessors would be an official recognition of the custom of habitual confession. Once let the Bishops admit this much, and we shall see a rapid growth of the custom. Who knows how many clergy would deem it inconsistent with their parochial dignity and personal standing to lack the mark of confidence implied by a license to hear confessions? Then would come in the further necessity of indicating forms of confession, and providing (what our Church has not done) a form of absolution for the private confession of persons in

curate and pastor, or to some other godly learned man, that they may receive at their hand the comfortable salve of God's Word." Here the priesthood of the laity seems to find recognition.

ordinary health. Once, indeed, pass beyond the limits of our own Prayer-Book, and who shall set up or compel respect for other boundaries? On the whole, therefore, specious as the plea is, the appeal for the licensing of confessors appears to be one which sober Churchmen must resist.

3. But the question of licensed confessors raises also the subject of direction. Here, again, the Conference does not help us. Pusey felt the difficulties of this subject, but the literature of the Anglican Confessional hardly seems to reflect Pusey's caution. It clearly contemplates direction. Here is one of the worst evils of the Confessional. The priest, as a director, may claim and use a power which makes him the virtual controller of the penitent's life. It is this which in the past has helped to make the Confessional so dire an enemy to true religion. The confessor as director is a historical figure of very ill omen; but evil as have been the results of his work as seen in the pages of European history, they have been still worse in their influence upon the general attitude of men towards the Christian faith. But in this matter also the Conference does not help us.

4. Only one more point seems to call for attention. Indignation has been aroused in extreme Anglican quarters at Canon Aitken's reference[1] to the fall of a confessor. The subject is an unpleasant one, and a subject which no doubt every member of the Conference would fain have avoided. But how is it possible to leave out of sight the perils of the Confessional both to penitent and to confessor? Probably few people believe that the Confessional in England is, or could be, quite the same thing as the Confessional abroad; but the Continental position cannot wholly be ignored.[2] The peril to the English clergyman is of the same character, though doubtless of less severity than in many other lands. Well did Pusey say: "If you had no fears, I should fear for you. I should question whether it be wise to urge you to a ministry wherein you would be so liable to fall from not fearing its perils, and consequently taking no precautions."[3] The moral dangers of

[1] Report, p. 97.

[2] How significant is the appearance in a scientific treatise on the work of the Confessional of an Appendix headed: "De agendi ratione cum personis quæ ad turpia sollicitantur a clericis!" The Council of Venice in 1859 specially enjoined on confessors to keep before their eyes the decrees against this sin. Pius IX., in the Bull *Apostolicæ Sedis* in 1869, maintained the excommunication of priests who absolved their guilty partners. The congregation of the Inquisition in 1867 warned all prelates that the Papal constitutions were in this matter being neglected. For further evidence, if needed, *v.* Lea, "Auricular Confession and Indulgences," i. 381 *et seq.*

[3] Pusey's "Gaume," p. 90. For corroboration of Canon Aitken's

the Confessional to confessor as well as penitent are a subject which no prudent defender of the Confessional, still less any of its opponents, can ever neglect. A. R. BUCKLAND.

ART. IV.—THE ROMANCE OF JEWISH MISSIONS.

I. IN EARLY CHRISTIAN TIMES.

ONE has sometimes heard it said that missions to the heathen contain many elements of interest which are entirely wanting in missions to the Jews. If this statement is founded on the fact that the enormous aggregate of heathendom, composed as it is of numerous races of mankind utterly diverse one from another, offers a greater opportunity to the pen of the writer, the brush of the artist, and the lens of the photographer than one single race of men, we willingly concede the truth of the remark. It is evident that mission work amongst the former is carried on amidst a variety of conditions—social, political, and religious—and a variety of rites, habits, and customs which are altogether absent in any appreciable degree of comparison from the latter. A Jew is a Jew all the world over, no matter in what particular country he may be living. His physical characteristics are the same; the colour of his skin, with a few noteworthy exceptions,[1] is the same; his religion is the same; his social habits are much the same; and his modes of thought are much the same. Mission work conducted amongst such generally prevailing conditions as these necessarily lends itself to a monotony which does not exist in that carried on amongst the hundreds of Gentile races in the world.

This concession, however, requires modification, because of certain minor distinctions amongst the Jews. These exist from the fact that they are a people dispersed throughout the world. There is the Eastern and the Western Jew, the German or Polish Jew and the Spanish Jew, the Orthodox, the Reformed, the Chassidist, and the Karaite Jew. The existence within the limits of one race of different types arising from variety of country, language, and sect, whilst it lends a certain amount of colour, light, and shade to missionary work, does not invest it with that marvellous kaleido-

general position, see also "Chronicle of Convocation," 1877, pp. 231, 232; and the Bishop of Truro (Dr. Gott), "Charge," 1897, p. 97.

[1] *E.g.*, The Falasha Jews in Abyssinia, the negro Jews in Loango, and the black Jews in Cochin (Malabar Coast).

scopic character which the radical distinctions of all other peoples, nations, and tongues do.

And yet, notwithstanding this variety of material for missionary enterprise among the heathen, that amongst the Jews possesses a charm which is wanting in the former. This arises from the *definiteness* of the one subject. A canvas, we know, may be too wide and too crowded, and its figures too many and too minute to excite any very special interest in any one of its particulars. We have all felt this when gazing on a large painting; the multitude of figures confuses us, and the eye wanders vaguely from one to another. We have experienced the same feeling when reading a book encumbered with too many characters. We cannot concentrate our attention on any one in particular. Thus, our interest in the painting or book, being diffused and not concentrated, is indefinite instead of being definite. We have found a *parvum in multo* when a *multum in parvo* would have interested us much more.

Missions to Jews, from their definiteness, offer us the latter. The fact that they, and they alone, are the people of the Book, and of the Land, and the brethren of the Lord invests them with a concentrated charm and halo of romance to which all the other races of mankind cannot lay claim. These high prerogatives challenge all possible rivalry for all time. The Jew, from his origin, his history, and his separateness, as well as from the fact that by his race, and especially by *the One* of his race, all other nations have been blessed, is an object of interest to the Christian to be sought in vain elsewhere. It naturally follows that there clings a romance around Jewish missions which cannot possibly surround missions to any other race.

We have to go far back indeed to find the ultimate reason for this. It lies primarily in the fact that missions to Jews proclaim to Abraham's seed the very same Gospel that was preached to Abraham,[1] although in fuller measure. Missions to Jews are the one link with the romantic past. They are like the stem which connects the fully expanded flower with its root.

Christianity itself is an evolution from Judaism. Our Lord sprang out of Judah, although He was the root as well as the offspring of Judah, as of David. His Church was born on Jewish soil, founded on Jewish apostles and prophets, though conceived in the counsels of eternity. The story of redemption and of "the Lamb slain from before the foundation of the world"—the most wondrous ever told—is enshrined in a Jewish setting.

[1] Gal. iii. 8.

Missions to Jews date from the angelic announcement to Jewish shepherds: "Behold, I bring *you* good tidings of great joy, which shall be to all people. For unto *you* is born this day, in the city of David, a Saviour, which is Christ the Lord" (St. Luke ii. 10, 11). The four Gospels are records of evangelization of "the lost sheep of the house of Israel" by our Lord and His apostles. All the *dramatis personæ*, with few exceptions, were Jews. The prologue was uttered by the aged Jewish seer, who stood on the borderland between Judaism and Christianity, the dawn of the latter being the Spirit-given sign that his life's long day was closing in. Simeon announced that Haggai's prophecy, that the glory of the Second Temple should be greater than that of the former (ii. 9), was fulfilled by the presentation within its sacred courts of Him who was the glory of His people Israel (St. Luke ii. 32). Their casting away and reception were involved in the fate of the Redeemer, who was "set for the fall and rising again of many in Israel" (*ibid.*, 34).

The drama itself is unfolded in the first chapter of St. John's Gospel—a chapter rich, indeed, in its romantic surroundings and in its various Jewish characters clustering round the two great central figures of St. John the Baptist and our blessed Lord. St. John the Evangelist, about whose name has gathered all that is holiest and sweetest in early Christian history, relates how he himself[1] and four other young Israelites —Andrew and Simon, Philip and Nathanael—were brought into contact with the Divine Messiah, whose disciples they eventually became. On two successive days John the Baptist was preaching in the country beyond Jordan. With what results on the first day we know not; but on the second day, when John, looking for the last time on the Saviour of mankind, said, "Behold, the Lamb of God," his message did its work in the heart of two of his disciples, John and Andrew. The results of that second day's preaching to the small audience of two can never be estimated, for that day saw the commencement of the evangelization of the world, on the principle, "to the Jew first."

Passing over the ministry of our Lord and His disciples, as recorded in the Gospels, we must glance at the Acts of the Apostles, the most romantic missionary chronicles ever penned. Its first twelve chapters are mainly devoted to an account of the founding of the Church, and its progress in Jerusalem and Palestine generally, amongst the ancient people of God. They show how the programme of missions laid down by our

[1] There can be no reasonable doubt that the apostle himself was one of the *two* disciples of verse 35.

Lord was carefully followed: "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judæa, and in Samaria . . ." (i. 8); for we read of "the Church which was at Jerusalem" (viii. 1), and "the Churches throughout all Judæa and Galilee and Samaria" (ix. 31). The early Christian Church was thus exclusively a Hebrew Christian Church, its preachers, teachers, converts, and martyrs belonging to the Hebrew race. It had been built upon Jewish apostles and Jewish prophets (the New Testament order of teachers so called of Acts xiii. 1; xv. 32), Jesus Christ Himself, of the seed of Abraham, being the chief corner-stone (Eph. ii. 20). When the clouds gathered, and persecution drove its members far and wide, the last part of our Lord's programme of missions, "and unto the uttermost part of the earth" (Acts i. 8), began to be carried out, and Israel commenced to "fill the face of the world with fruit" (Isa. xxvii. 6). We say "began" because the work is still going on. When the mission-field thus providentially became coextensive with the world the Jews were not neglected. St. Paul, who had appeared upon the scene, chosen by the Lord to bear His name "before the Gentiles, and kings, and the children of Israel" (Acts ix. 15), made it his practice to preach "to the Jew *first*" wherever he went. We find him in the synagogues at Damascus (ix. 20), Salamis (xiii. 5), Antioch in Pisidia (xiii. 14), Iconium (xiv. 1), Thessalonica (xvii. 2), Berea (xvii. 10), Athens (xvii. 17), Corinth (xviii. 4), and Ephesus (xviii. 19; xix. 8). At Rome, as soon as he arrived, he received the Jews at his lodging, testifying to them of the kingdom of God (xxviii. 17 *et seq.*). Whether he was in Asia or in Europe, he never forgot his own people; no perils at their hands, no thrilling and romantic escapes deterred him from delivering to them his message. How many he brought to Christ we know not, but we do know that a large proportion of his fellow-helpers whose names are written in the Book of Life were men and women of his own race.

There are many other signs in the New Testament that the Gospel found its way amongst the Jews to a greater extent than is sometimes supposed. The Christians addressed by St. Peter in his first Epistle (i. 1) as "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia (*i.e.*, Asia Minor), and Bithynia, "were probably of the house of Israel, members of 'the dispersion.'"[1] The existence of an Epistle to the Hebrews is a proof of the important position which the Church of Jerusalem occupied, the first fourteen Bishops of which, in succession to St. James, were Jewish Christians.

Missions to the Jews, which for a time occupied the exclusive

[1] Milman, "History of the Jews," vol. viii., p. 377, *note.*

care of the Lord's followers, were thus cradled in romantic circumstances, which, indeed, have never been absent from any efforts made for their evangelization. This will be abundantly manifest from the account of modern missions with which it is proposed to follow the present article. W. T. GIDNEY.

ART. V.—MR. KIDD'S "PRINCIPLES OF WESTERN CIVILIZATION."[1]

I HAVE no intention of entering upon a detailed examination or criticism of Mr. Kidd's remarkable and, in many ways, most helpful book. My object is rather, by giving a brief outline of its contents—of the writer's position and argument, and of the conclusions at which he arrives—to encourage those to read it who wish to gain a better "understanding of their times," so as to know more perfectly what those who are wrestling on behalf of righteousness "ought to do." The book is not easy reading, but I believe that it will amply repay anyone who will study it with care.

The title of the first chapter, "The Close of an Era," describes Mr. Kidd's position. He believes that we stand just within a period marked "by a great change in the opinions and modes of thinking of society." In the past sixty years every department of knowledge dealing with the position of man in society has witnessed an immense transformation. This transformation consists, not only in the enormously increased contents of our knowledge, but in the ways in which we can use our knowledge. There is seen to be a solidarity of knowledge as well as a solidarity of life. The various fragments of our knowledge are seen to be intimately co-related, and, acting upon the experiences of the immediate past, it is seen that much of the knowledge we possess *implies* far more than even the same amount of knowledge would have implied in the past.

This is due to our knowledge of the principle of evolution, which in one form or another is now seen to be applicable to all spheres of knowledge and of thought; indeed, "the extraordinary reaches of the changes which this doctrine is to all appearances destined to accomplish are not as yet fully perceived by any school of thought" (p. 3).

Mr. Kidd next proceeds to show that almost up to the present time "nearly all the systems of political and social

[1] "Principles of Western Civilization," by Benjamin Kidd. London: Macmillan and Co., 1902.

philosophy" which have controlled the mind of our civilization, as well as "the schemes of human conduct and interest based upon them, have considered simply the interests of the existing individuals, either separately as individuals or collectively as members of political society" (p. 3). In other words, in the lives of *nearly* all nations, societies, and peoples, the interests of the present have throughout the ages of the past been regarded as paramount.

"But suppose," says Mr. Kidd, "we accept the law of natural selection as a controlling principle in the process of social evolution, we must by inherent necessity also accept it as operating in the manner in which in the long-run it produces the largest and most effective results" (p. 3).

But what does this imply? It implies nothing less than that the interests of existing individuals are absolutely subordinate to "the interests of a developing system of social order the overwhelming proportion of whose members are still in the future" (p. 4).

The writer's idea is, I confess, at first somewhat difficult to grasp, and it is only when, by a long and careful historical retrospect, he surveys and interprets the various movements of the past in the light of his theory, that the full extent of its meaning and its value forces itself upon us.

But it will be admitted that, after this careful retrospect, we do seem inevitably led to the conclusion that "the peoples in the present who are already destined to inherit the future are not they whose institutions revolve round any ideal schemes of the interests of existing members of society; they are simply the peoples who already bear on their shoulders the burden of the principles with which the interests of the future are identified" (p. 6).

If anyone will consider this thought carefully, he will, I think, see that its translation into language with which we are familiar in the New Testament will neither be difficult nor far-fetched. Let anyone, for instance, consider the position of the Christians in the first two centuries of our era, as a "people" in the midst of the great world-power of the Roman Empire. Has not history, we ask, proved that those Christians may now be regarded as a people who did then "bear on their shoulders the burden of the principles with which the interests of the future" were very really "identified"?

If we identify "the city that hath the foundations" with the commonwealth whose foundation principles are identical with the absolute laws of God, and, at the same time, remember that when these words were written the meaning of many of these laws (and much more their interpretation) was still hidden in mystery, we can see how absolutely true to the

law of Nature (which is the law of God) was that principle of its Divine Founder, who, when upon earth, absolutely sacrificed the present, which other men saw, to the future, which then He, and He only, saw.

What have we, then, in Mr. Kidd's theory? Certainly no antagonism between the laws of Christ and the latest deductions from the most recent applications of evolutionary science to the social sphere; but, on the contrary, an actual proof by the methods of science and of history that the Christian principles have all along been right, and are destined to be triumphant in the future.

I cannot even attempt to follow Mr. Kidd through the closely-written details by which proof after proof of his theory is adduced. It must suffice for me to say that when we consider, one after another, the various civilizations and institutions of the past, we see how, more or less strongly, they were one and all inspired by the spirit of selfishness; how, in Mr. Kidd's own words, "there were no rights and no responsibilities in man, no meaning and no significance in life, no hopes and no desires in existence, save such as were related to present ends" (p. 199).

Proofs of this are found in the ancient privileges of each separate tribe against all outsiders; in the exclusive rights of citizenship in the old Greek cities, or in ancient Rome, as against the multitudes of slaves; in the terrible but quite common practice of infanticide; in the exclusive conditions and regulations of the trading towns or corporations of the Middle Ages. Every one of these institutions, whether tribal membership, State citizenship, or trade privilege, has for its end the interests of the existing members of the particular closed or privileged corporation or society. Drawing attention to these various manifestations of this selfishness, this centreing of interest in the present and in the privileged few, Mr. Kidd works gradually downwards through period after period until he comes to the Manchester school of political economists, with their *laisser faire* principles, which mean nothing more nor less than a free fight on the world's area for the strongest, which, as Mr. Kidd says, in matters of trade too often means "the most unscrupulous." A most striking and very recent, and yet most revolting, example (or conclusion) of this last theory the author sees in the recent doings in China, where, in his own words, "the exploitation of Chinese resources proceeds in an environment of international intrigue, of social squalor, and of moral outrage and degradation almost without equal in history" (p. 452).

Had I space, it might have been well to have pointed out how this book strengthens the view that in the upward

development of moral principles towards the Christian standard it seems as if international relationships and questions of international policy were the last to be affected, and next to these economic relationships, especially when conducted, as some of our vast commercial "combines" and monopolies, "on a scale almost equal in vastness to the affairs of a State."

But to understand Mr. Kidd's hopes for the future we must retrace our steps. His contention, for the proof of which he brings many examples, is that in the civilized States of the old world we have the ruling principle that force must be exercised on behalf of the privileged few, and that this principle, which operated in the domains of religion and thought, as well as in those of politics and trade, was among the world powers (and by the Church when acting as, or in alliance with, one of those powers) hardly questioned until the days of the Great Rebellion in England in the middle of the seventeenth century, and then only to the most limited extent. It is only in quite modern times that the religious consciousness has advanced to the truth "that toleration is *per se* a religious act, and not a mere convention based on convenience —a course of action founded on the principle of reciprocity."

But from the birth of Christianity onwards the higher law —according to which a people "bear on their shoulders in the present the burden of the principles with which the meaning of a process infinite in the future is identified"—has been in existence. There have been men, and to some extent societies, whose lives and actions have been inspired, and ruled, and guided by it, though its meaning and its inevitable corollaries have not been discerned even by themselves.

Mr. Kidd actually goes back even beyond the birth of Christianity—namely, to the Jews, "an insignificant, non-military people in an eastern province of the Roman Empire." Reading the history of this people by the light of the best available knowledge of to-day, the evolutionist can see that "by their highest teachers, their law-givers and prophets, there was projected into the minds of men an ideal . . . involving the absolute negation of the ruling principle which had" up to that time "moved and shaped the development of the world in every leading detail" (p. 200).

If we study the writings of the great teachers of the Old Testament, we shall see in them "a growing definition . . . of the concepts by which the controlling consciousness of the race becomes destined to be projected at last beyond the contents of all interests in the present, and by which that consciousness becomes related at last, in a sense of personal, direct, and compelling responsibility, to principles which

transcend the meaning of the individual, the present, the State, and the whole visible world as it exists."

In the light of Mr. Kidd's theory, we see that the essential difference between Hellenism and Hebraism lay in the difference between "a full, vigorous, and intense expression of the ascendancy and efficiency of life . . . in the present," and that "vision of universal justice which haunts the consciousness of the Jewish people throughout its history."

This is only one out of many instances in which in the course of his book Mr. Kidd "lights up" subjects and questions which are of intense interest to the Christian thinker and teacher. Have we not in this particular instance a striking proof of the *permanent*, and so *present*, value of the highest teaching of the Old Testament—a proof, in short, of its Divine inspiration, of its essential difference from the noblest of other old-world writings,[1] and also of the efficacy and applicability of its teaching to the most urgent needs and the profoundest problems of to-day?

But to proceed. This conception of a universal justice, taught by the prophets of the Old Testament, and at last "associated with an ideal of self-subordination and self-abnegation which has burst all the bounds of the present and the material, while it has become touched with the profoundest quality of human emotion, goes forth in the first century of our era to subdue that world"—represented by the Roman Empire at the height of its power and glory—"in which the principle of the ascendancy of the present had reached its culminating form of expression."

Thus is the birth of Christianity described for us, and from this point onwards the principle—of the subjugation of the interests of the present to those of the future—is in the world, though it is only since the meaning (and the corollaries) of such doctrines as those of evolution and natural selection, when applied to the social sphere, are seen that the full significance of the principle, as well as its applications, can be discerned.

In the course of his review of the growth of the Christian principle, Mr. Kidd shows how some of the severest struggles of the early Church are illuminated when read in the light of his theory. Take, for instance, her struggles with the Gnostic, Arian, and Pelagian heresies. In each of these the Church was ultimately victorious, because she was persistently true to the great principle of her Founder. She resolutely sets her face against the denial (in different forms) of "the

[1] On pp. 181, 182, 188, Mr. Kidd adduces some striking examples drawn from Plato's "Republic."

insufficiency of the individual, and the resulting necessity of what is described as his redemption from evil." In the case of the Arian heresy, Mr. Kidd states that the Church "retained undiminished the uncompromising definition of the cosmic nature of the concept, . . . by which the individual could be brought into a sense of the closest personal responsibility to principles infinite and universal in their reach" (p. 222). In the Pelagian controversy the evidence is still more clear. In the part which the Church then took we have "the religious consciousness set unchangingly against the doctrine of the normalcy (*sic*) of the individual, and therefore against the conception of virtue as conformity to his own nature in the conditions of the world around him." The Church still maintained inflexibly the doctrine "of the entire insufficiency of the individual in respect of his own powers to rise to the standard required of him, or to fulfil, in virtue of his own nature, the conditions held to be necessary to his salvation" (p. 222).

Again, the influence of the new principle introduced by Christianity is seen in its extermination of the practice of infanticide and in its gradual abolition of slavery. Mr. Kidd's evidence with regard to the last is extremely interesting. "The feeling on the subject," he writes, "is to be distinguished in innumerable utterances and acts of the early Church Councils against slavery. The standpoint therein, beneath the circumlocution of ecclesiastical expression, is ever consistent and unmistakable. We are always in the presence of the same antithesis in which the controlling centre of human action is seen to have become related to ends no longer included within the horizon of merely political consciousness." "It was not simply the influence of humanitarian feeling, nor of any vague conception of the rights of the individual under some imaginary law of nature, such as we find traces of in the Stoic philosophy," which caused the manumission of the slaves, but it is *pro remedio animæ meæ*, or *pro peccatis minuendis*, that we find the testator freeing his slaves at his death. "It is not because of any relation of men to any interest in the existing social order, but because *Redemptor noster totius conditor naturae humanum carnem voluerit assumere*, that we find Gregory the Great urging the restoration of slaves to liberty" (p. 229).

But undoubtedly to most readers the chief interest of the book will lie in the last two chapters, entitled "The Modern World Conflict" and "Towards the Future," the chapters in which Mr. Kidd, in the light of his theory, reads the present and endeavours to forecast the future. In the first of these chapters Mr. Kidd examines very carefully the conditions of

the present and the immediate past, especially in the case of the peoples of Great Britain and her colonies, the United States, and Germany. It is with these peoples that he thinks the future mainly lies, because in these peoples, and especially in those of England and the United States, he sees the clearest signs of a growing consciousness of a need of subordinating merely present and material interests to those of the future.

It has not been my object, as I at first stated, to follow Mr. Kidd over the whole ground of his work; had it been so, it would have been necessary to show at length why he believes these particular peoples have reached their present advantageous positions—why they have become the fields most suitable for the growth of the new and essentially Christian idea.

The following brief outline will, however, help to indicate the line of his argument, which is as follows: In the pre-Christian epoch of the world's history "the characteristic and ruling feature of social development is the supremacy of the causes which are contributing to social efficiency by subordinating the individual merely to the existing political organization" (p. 140). But social efficiency in the old world meant *military* efficiency, for it meant the power of being most efficient in such conditions as then existed. This explains the supremacy of the Romans, and eventually the supremacy of the barbarian nations, who became masters of North-Western Europe—*i.e.*, the Teutonic races. These, Mr. Kidd believes, are the people upon whom the new principle, which really governs the second period of the world's development, will act most powerfully; they will be to it as the meal, to which it will be the leaven.

And just as in the first epoch of the world's history we see that the States best organized for military efficiency are the States in which the individual is most perfectly subordinated to the existing political organization, so in the second epoch of the world's history it is in these same States that we see the principle arising to ascendancy which brings into prominence those causes "which contribute to a higher type of social efficiency by subordinating society itself with all its interests in the present to its own future" (p. 142).

These two conditions explain why, in Mr. Kidd's view, the Reformation was efficacious in the particular spheres in which history proves it to have been so, as well as why to the English and to the people of the United States, and in a less degree to the Germans, the future belongs. These peoples, by a process of natural selection (that of the subordination of the individual to the society) in the first epoch, have best prepared themselves as the most suitable *milieu* for a process

of natural selection on a higher plane (that of the subordination of the present to the future) in the second epoch. In both cases we may note that the principle of self-sacrifice—the essential principle of Christianity—is at work.

In the chapter upon "The Modern World Conflict" Mr. Kidd describes the conditions under which in the immediate past that conflict has proceeded, and under which, in the present, it is still proceeding. He surveys the enormous changes, in all the conditions of life, which, during the last hundred years, have taken place in Western Europe and America. He shows that, "in whatever direction we look . . . in inventions, in commerce, in the arts of civilized life, in most of the theoretical and applied sciences, and in nearly every department of investigation and research, the progress of Western knowledge and equipment . . . has been striking beyond comparison. In many directions it has been so great that it undoubtedly exceeds in this brief period the sum of all the previous advance made by the race. A significant feature is that the process of change and progress continues to grow in intensity . . . and yet never before has the expectancy with which the world waits on the future been so intense. . . . There is scarcely an important department of practical or of speculative knowledge which is not pregnant with possibilities greater than any which have already been achieved" (p. 338).

But below, and side by side with, these outward and material changes there have taken place (and still are taking place) changes even more momentous—changes to which it behoves those who have to deal with the characters (the souls) of men and societies to take special heed. "This rapid advance has been accompanied by conditions of the rapid disintegration of all absolutisms within which the human spirit had hitherto been confined. . . . It has been the age of the unfettering of discussion and competition; of the enfranchisement of the individual, of classes, of parties, of opinions, of commerce, of industry, and of thought. Into the resulting conditions of the social order all the forces, powers, and equipments of human nature have been unloosed. It has been the age of the development throughout our civilization of the conditions of such rivalry and strenuousness, of such conflict and stress, as has never prevailed in the world before" (p. 339).

The condition here described is one of which town clergymen and Church-workers are only too fully conscious. They know that the stress and strain of life at present are so great, that the efforts made to obtain the necessaries or the material riches of the world are so intense, that, apparently, large sections of our town populations can, besides these efforts, think of nothing except some form or other of exciting

pleasure—betting, gambling, or the music-hall—and that these are, at least partially, pursued as an antidote to the strain of these efforts.

When we look closely into the actual conditions of life at present, what do we find? The most colossal wealth and the most hopeless, heart-breaking poverty side by side; the tremendous power of vast mercantile combinations and monopolists; the constant and wasteful struggle between capital and labour. These, so Mr. Kidd points out, are nothing more or less than the inevitable results of the *laisser faire* principle—the principle of the Manchester school of political economists—which asserts "the inherent tendency of all economic evils to cure themselves if only left alone."

The present results and inevitable consequences of this free and unregulated competition Mr. Kidd examines in his final chapter, "Towards the Future." The principle which governs it he believes to be that governing a past era of the evolutionary drama. In his own words: "We are simply in the presence of the principle of the ascendancy of the present represented in all its strength in the social progress. It is the ability to survive in a free and irresponsible struggle for gain, all the meaning of which is in the present, that is here the sole determining factor of development" (p. 407). The definition of this as "free competition" is really a fallacy, for the necessary result of such conditions is inevitably the extinction of the possibilities of free competition altogether. "It is only the largeness of the stage upon which the economic process is being enacted which prevents us for a time from perceiving . . . that here there is no principle at work which differentiates us from that phase of the evolutionary process beyond which it is the inherent and characteristic meaning of our civilization to carry the world. There is absolutely no cause present which can prevent that condition from ultimately arising which has been the peculiar and distinctive feature of all the barbarisms of the past—namely, that condition at which the strongest competitor's forces in a free fight in the present tend to become absolute and to extinguish altogether the circumstances of free competition" (p. 408).

Mr. Kidd then points out that when we are dealing with trade competition—and he proves his assertion by some remarkable examples—the words "strongest competitor" may generally be translated by "most unscrupulous competitor."

It would be interesting, had I the space, to follow him as he shows how the application of this principle of free competition, when applied to international trade, has been the prime cause of most of the international difficulties in the immediate past.

But, under the influence of the higher principle, that "which projects the controlling sense of human responsibility out of the present," we discern, in the present and immediate past, efforts being made to regulate these "conditions of uncontrolled competition"; we see "the State, *in response to the growing consciousness of the time*[1] interfering, and that in an increasing degree, in the relations between capital and labour" (p. 409).

It would be impossible even to mention the long series of Acts of Parliament, beginning with the Act regulating the hours of employment of pauper children in 1802, which have been passed in England (and in the United States) for the protection of the workers. These Acts are one and all the result of the gradual growth of the higher principle.

But I need not point only to Acts of Parliament. "No student of social conditions who looks beneath the surface of the business life of the present day in England can doubt for a moment the existence of a deepening consciousness in the general mind of a wide interval between what may be termed the business and the private conscience of the individual in the current phase of the economic process. It is equally notorious in the United States. The profoundly felt sense of moral self-stultification . . . as the daily experience of an increasing multitude, both in the ranks of capital and labour, is undoubtedly a significant social phenomenon of the time. . . . It is a problem which confronts the student of social ethics under innumerable forms, involving results which are rightly described as being often beyond the imagination of those who live protected lives under shelter of assured incomes" (pp. 427, 428).

The connection of all this with Socialism, and especially with Christian Socialism, would be a fruitful subject of investigation, and readers of Mr. Kidd's book will find much to help them therein.

But to conclude. "It is indeed," as Mr. Kidd says, "impossible to avoid receiving a deep impression of the significance of these results and tendencies of our time." It is equally impossible to deny that "social development among the winning peoples is, by a necessity inherent in the evolutionary process, tending more and more to represent a principle which is projecting its meaning beyond the content of all existing interests" (p. 434).

My object in giving this outline of Mr. Kidd's book is to encourage others to read it. For myself, I do not say that I agree with everything he has written, nor do I consider that

[1] The italics are mine.

all that he asserts have as yet been proved. But he has by a careful and remarkably extensive historical investigation opened up to us what seems to be the working of a law of Nature which seems to coincide in a very remarkable degree with the chief principles or doctrines of Christianity.

The book will, we believe, mark another step in the growing conviction that the teachings of Science and the teachings of Christianity are not opposed; but if each is studied in the right spirit, and if the test of experience is applied to both, they will be found, on the contrary, to be in close agreement.

A law of Nature must be a law of God. Thus, it must be the duty of all who wish to help their fellows to investigate such laws, and so to show how they may most perfectly be obeyed. And, especially considering Mr. Kidd's final chapters, does anyone believe that Christ would have been content to stand, as we stand, in the midst of the conditions there disclosed, without making every effort to overcome the evil, and to further by all possible means the movement for good?

If we know—and a book like this helps us to learn—we can then make known the conditions which exist; if we can discover how they have arisen, we can then try to stay the influences for evil and to further those influences which seem to make for good. The laws for the protection of the workers were, in the first instance, due to earnest Christians like the late Lord Shaftesbury and his colleagues; and if Mr. Kidd is right, it is to the enlargement of the scope of legislation of this nature that the needs of the present seem to point.

A policy of non-interference is a tempting one to many. Let such try it in their garden or upon their farm—there it means eventually a wilderness.

I firmly believe that Mr. Kidd's book will prove useful. For one thing, it cannot fail to cheer and to hearten, and this at a time when—at any rate, on the surface—there seems so much to discourage. As I read its pages, I felt that proof after proof of the following assertions came before us: (1) The future lies with Christianity, and with those nations whose Christianity is most true to the principles of our Master. (2) There is much unconscious and silent Christianity in the world. (3) Christian principles are below the surface of life, slowly but surely winning their way.

And lastly, as I followed Mr. Kidd through his account of the long, bitter, gigantic struggles of the past—struggles which have been taking place through unnumbered ages, and which are still going on round about us, I felt that we must, indeed, "through much tribulation enter into the kingdom of God."

W. Edward Chadwick.

THE ASCENSION.

SURSUM CORDA.

GOD is gone up with the seraph's shout,
And the Lord with the trumpet sounding!
Heaven's choirs with a new song come out,
The path of life surrounding;
The skies uplift their veil of blue;
The King of Glory passes through.

Far o'er the brow of Olivet
And the thousand hills He goes;
Above each glittering minaret
Of earth's white roof of snows;
Up, till the star worlds present are,
And the world has dwindled to a star.

Yet from the quiet of the throne
And heaven's untroubled shore,
When shrieks the demon-voiced cyclone,
He hears the distant roar;
As once asleep on Galilee's wave,
He heard, and answered, "Master, save!"

So high! yet in earth's valleys deep
He marks the sparrow's fall;
He wipes the tears when mourners weep;
He hears the children call;
Eternity, His tranquil home!
Yet to all contrite hearts He'll come.

Rise heart and mind above the blue
Of these fair skies of May!
And traffick there where joys are new
And free, nor pass away;
Yet still at duty's call remain,
Earth-bound by charity's golden chain.

A. E. MOULE.

The Month.

THE issue of the *Year-Book of the Church* has enabled Churchmen to take stock once more of their Church's affairs. It can hardly be said, however, that they have shown any conspicuous eagerness to do it. The returns are not satisfactory, and so they have had very little said about them. Perhaps, however, the comments have suggested more than those of any previous year a conviction that all is not well; and, in truth, the figures lend only too much support to such apprehensions. Let us take finance first, and consider the statement of the voluntary contributions of Churchmen for the year 1900, or from Easter, 1900, to Easter, 1901. The contributions reach a grand total of £7,778,134, which shows a slight increase of £8,000 on the total for Easter, 1900. The totals contributed to central or diocesan agencies and administered by them exhibit a slight advance of £10,000 under the general head of Home Missions. Here the advance is due to increased receipts for General Home Mission Societies, Missions to Soldiers and Sailors, and temperance work. Bishops' Funds, Church Extension Societies, and Universities and Public School Missions have all received less than last year. Bishops' Funds fall from £106,836 to £89,601. The advance in the contributions for Home Missions is not accompanied by progress in the receipts for Foreign Missions; their total is £824,037, as against £831,093 for the preceding year. Under educational work, we find that the sum spent on the diocesan inspection and support of training colleges is £50,080, which is exactly £8,000 more than that for the preceding year; but Societies for the Circulation of Literature and other agencies have only received £78,296, as against £90,672. Under the head of "the clergy, educational, and charitable assistance," the total this year is £168,797; last year it was £180,515, and the year before it was £197,195. The total for philanthropic work, which last year rose from £428,273 to £522,829, stands this year at £505,040. Coming to funds locally raised and administered by the clergy for parochial purposes, the total for the parochial clergy is higher; but whilst there is a slight drop in the local contributions for the maintenance of assistant clergy, there is an advance of about £6,000 in Church collections and Easter offerings to subsidize clerical incomes. Annual contributions towards the maintenance of elementary schools this year go up, and amount to £624,156. Last year they were £576,186, but the year before they were £578,877; whilst the two preceding totals were £684,364 and £715,463. The sum spent on school buildings is only £264,582; last year it was £282,542, and that showed a loss on the year preceding. The total shows that, whereas last year we raised parochially £1,119,760 for the schools, we have given in the year now accounted for £1,170,390. There is a rise in the sum obtained locally for the maintenance of Church services, etc.; a fall in the total amount given for the support of the poor; a drop under the miscellaneous heading "for any other purpose, religious or secular";

another serious drop in the contributions for the endowment of benefices, and a smaller loss on the contributions for parsonage houses. This, it will be agreed, is not a satisfactory return.

Nor is there much comfort in the figures which provide some test of the work of the Church. The Rev. Paul Petit has called attention in the press to the ordination statistics. He says: "The recent appearance of the 1902 edition of *The Official Year-Book of the Church of England* enables me to complete the following statement for the years 1896-98, and the three years 1899-1901:

1886-88 COMPARED WITH 1896-98.

Showing a Decline of 330 *in the Three Years.*

1886 ...	... 814	1896 ...	... 704
1887 ...	... 771	1897 ...	... 652
1888 ...	... 739	1898 ...	... 638
	2,324		1,994

THE NEXT THREE YEARS.

Showing a Decline of 388.

1889 ...	... 777	1899 ...	... 661
1890 ...	... 746	1900 ...	... 650
1891 ...	... 745	1901 ...	... 569
	2,268		1,880

It will be seen that, whereas in the years 1896-98 the annual admissions were on an average 110 less than in the three years 1886-88, the average admissions in the three years 1899-1901 were 129 below those of the three years 1889-91."

The Confirmations have a depressing story to tell. The totals for the ten years ending that now under consideration are as follows: 214,730, 219,671, 223,115, 214,484, 217,228, 228,348, 219,658, 217,045, 214,191, 195,673. Thus we have not only a serious loss on the total of ten years ago, but also a steady decline for the last five years. On the other hand, the total of communicants still grows, but it is only an "estimated" total. There has been a serious fall in the number of baptisms both of infants and adults. The total for infants, 572,962, is less than that of five years ago; the adults were 11,507, but they were 12,244 in the preceding year, and 11,605 ten years ago. Male and female communicants' classes show an advance for the year. The membership of guilds for the two sexes continues also to exhibit an advance. Male Bible-classes are nearly at the level of 1898-99; but the female membership, though above that of the preceding year, has thrice been exceeded in the last five years. The Sunday-school statistics give renewed cause for anxiety. The boys numbered 805,331. We must go back seven years to find so low a total. The girls also are fewer than last year by 10,030, but the infant scholars have increased. The decline in the number of male Sunday-school teachers is not serious, and female teachers show a very slight gain.

Temperance work, so far as it is witnessed to by the membership of societies, falls lower and lower. The adult abstaining members are 110,901; ten years ago they were 155,252. The non-abstaining section has 40,053 members, as against 46,137 ten years ago. The juveniles are 439,456, but in this case the high-water mark of 456,224 was reached in 1897-98. In lay help there is a slight advance in the male district visitors and a fall in the female district visitors. Lay readers, licensed and unlicensed, are lower. There is an increase in the number of paid deaconesses, and a loss in the unpaid deaconesses; the paid sisters are as many as last year, but the voluntary sisters are fewer. Paid mission-women show a decided advance, and unpaid mission-women a decided fall. Such is the position, and there is little comfort to be drawn from it.

Ecclesiastical attention during the month has been very largely centred on the new Education Bill. Apart from all details of its character and provisions stands the anxious question—whether it is or is not to be passed this year. Some words spoken by Mr. Balfour have raised in many quarters a belief that the Government, sensible of the difficulties before them, have made up their minds that an autumn Session has already become inevitable. The resort to such an expedient is, of course, unpopular in many circles. Ministers do not like it, for their labours are in any case severe enough without an autumn Session. Private Members do not like it, for it diminishes not only their holiday, but the time they can give to their own private affairs. Workers in municipal politics do not like it, for it means that Parliament may be sitting when the local elections are in full swing. But necessity knows no law, and unless the Government are to resign many of their chief projects the unpopular thing may have to be done. Now, education has been shelved too many times for it to be one of the subjects which can upon this occasion most readily be left over; no one, therefore, will be surprised if it should be announced that Parliament will be summoned in the autumn in order to pass the Education Bill. If, moreover, peace should ensue in South Africa, so many circumstances are likely to arise that there would be a great advantage in having Parliament at Westminster.

The opposition to the Bill took almost at once a curious turn. It did not give its attention very much to detail, but was content to argue that the Bill was an attack upon the religious liberty of the subject. This was set out in terms of such vigour that Nonconformists were urged to refuse payment of the education rate if the Bill were carried. At first Churchmen were disposed to regard this movement with no other feeling than charity—a simple confidence that the anger which prompted it would presently calm down, and give way to some show of argument. But this has been in no hurry to occur. The plea that Churchmen who violently dissented from the School Board system had, nevertheless, quietly paid the rate and supported their own schools at the same time had no effect, unless it was to increase the violence of the attack. It was urged that the principle of religious freedom would be destroyed if the secular instruction in the Church, Roman Catholic, Wesleyan, British, and other Voluntary schools were at all paid for by the ratepayer. It was pointed out by a Churchman in the columns of the *Daily Mail* that religious freedom hardly lay in forbidding other people to have religious teaching if they wished it: "How can the name of religious freedom be invoked in favour of a policy which would deny to the majority of

children in our elementary schools some measure of instruction in the faith of their parents? Can you hope to persuade the average working man, who is a keen Churchman, or Roman Catholic, or Jew, that such a denial is consistent with religious freedom? A Methodist, a Baptist, a Plymouth Brother may be willing to resign his right. Very good; but is that a reason why the Churchman should do so also? Suppose that, for the sake of the minority of parents whose children are in Board schools, you forbid definite religious instruction to the children of the majority, would that entail peace?" But argument of any kind seemed only so much more fuel for the blaze. The real provisions of the Bill amidst all this hubbub have received comparatively little attention.

When the late Prebendary Tucker was secretary of the S.P.G., his references to the work of the C.M.S. were not always conceived in the most generous spirit, no doubt because he dissented seriously from some of the Society's methods. Bishop Montgomery, his successor, is full of the most cordial recognition of the C.M.S. and its work. But the change of tone has had a most curious result. It seems to have created in some anxious minds a fear that this cordiality may conceal Jesuitical designs upon the independence of the C.M.S.; indeed, there has been talk of the C.M.S. being "captured" by the S.P.G. We are quite sure that no such designs exist, and it is strange that suspicion should assume such an acute form just when, to the unconcealed dissatisfaction of extreme Anglicans, a far more moderate Churchman than Prebendary Tucker has been installed secretary of the S.P.G. We are equally sure that if such designs were anywhere cherished they would be unsuccessful. The revival of Protestant feeling amongst Evangelical and Moderate Churchmen has not left untouched so large a body of clergy and laity as those who, officially and unofficially, direct the policy of the C.M.S. from Salisbury Square. The Society's friends at large may be sure that its principles were never more carefully guarded than they are at present. We are unable to see any transgression of those principles in courteous relations either with the S.P.G. on one side, or the Nonconformist agencies on the other; nor do we think that participation by representatives of the C.M.S. in a diocesan missionary festival or in a missionary exhibition at which other societies are represented can be harmful to its position.

That the suspicions in question have not prevailed against a quiet and candid consideration of the facts may be inferred from the financial position of the Society. The expected deficit of £80,000 had been reduced when March 31 came to about £27,600. The latest figures available were as follows: The general income has been £254,603, and the appropriated contributions £62,747, to which must be added donations towards adverse balance of year 1900-01 £9,553. The total is £326,903, the largest ordinary annual income ever reached. Special funds have yielded £15,716, so that the grand total receipts are £342,619. The general payments have been £363,721 and the special fund payments £8,302, making the grand total payments £372,023. In order to show the actual position another set of figures must be added. The general income of the year has been £254,603, the expenditure £363,721. Of this there has been borne by appropriated receipts £82,722, and by contingency and centenary funds £1,721, reducing the charge on the general income to £279,278. Adding the adverse balance of year 1901-02, £24,675, and the remainder of the adverse balance of 1900-01 not wiped out by the special gifts for the purpose, viz., £2,928, we have a total adverse balance at March 31, 1902, of £27,603. These figures are subject

to audit, so that the position reported to the annual meeting may vary, although not greatly.

Canon Henson's proposals in regard to reunion or mutual recognition have received little encouragement from Nonconformists and scarcely more from Churchmen. But there are some signs that we are moving. Amongst them is the publication of the Murtle Lecture, delivered in the Mitchell Hall of Marischal College, Aberdeen, by the Bishop of Salisbury in February last.[1] The Bishop believes that the time is come for something more than words. He is not prepared to formulate practical proposals for reunion, but he thinks that a beginning might be made by some public declaration of agreement on certain fundamentals. In addition, he suggests that a book of instruction in Bible and Church history, with the elements of Christian doctrine, might be drawn up for common use in primary schools. Upon the crucial question of episcopacy the Bishop says:

"Could we not, then, many of us agree to acknowledge that some form of episcopacy is the normal constitution of the Christian ministry, but that the relation of the Bishop to the presbyterate is a matter of secondary importance, and one which each Church may regulate for itself? The only point I think absolutely necessarily involved in any recognition of the episcopate is that a Bishop, where there is one, must take the leading part in every ordination as the mouthpiece of the Church, though he need not act autocratically in the choice of the persons to be ordained. The Episcopal Church in the United States of America has a different rule from our own in this matter. As regards the general position, I do not say that it is clear that there never was a presbytery which did not ordain in collegiate fashion; but if there was so, it must have usually been, in my opinion, before the office of Bishop was developed in that place, and when Apostles or Apostolic men were still giving a general direction to the Church, or while the Holy Spirit still spake by the mouths of prophets to show whom He had chosen, as in the cases of Barnabas and Saul. There may also have been a later exception in the case of Alexandria, but if so, there the presbyters of the city were *ex hypothesi* ordained for the purpose of setting up one of their number as Bishop when a vacancy arose. The power was understood to be inherent in their commission, but we cannot argue from it that *all* presbyters have inherent power of ordination in the present day."

We are heartily glad to see a Bishop facing the really serious difficulties of the question, and we hope that Dr. Wordsworth will continue to keep the subject before the minds and consciences of English people.

---

[1] "The Murtle Lecture: The Bearing of the Study of Church History on some Problems of Home Reunion." London: Longmans and Co.

Reviews.

BISHOP WESTCOTT'S *WORDS OF FAITH AND HOPE.*

Words of Faith and Hope. By the late BROOKE FOSS WESTCOTT, D.D., D.C.L., sometime Lord Bishop of Durham. London: Macmillan and Co. Price 4s. 6d.

MOST of the sermons and addresses which make up this volume were found amongst the late Bishop of Durham's papers, marked "Overflow of *Lessons from Work*." They must, therefore, be regarded as material which he had thought of including in the book which bears that title. Some additional material includes the address to Durham miners delivered by the Bishop a few days before his death. The contents present the general characteristics of the Bishop's homiletical work. His realization of the social obligations of Christianity, his distrust of individualism, and his belief in the value of personal example are outstanding features of this book. The three addresses on "The Disciplined Life," delivered at widely separated intervals, which open the volume, are amongst the most interesting of its contents. In one of them the Bishop outlined a scheme for a religious confraternity, which was to have its value in exhibiting to the world a combination of frugality in life, clearness of faith, and loftiness of ideals. It was not to be a celibate brotherhood, for the Bishop held that the family was the true unit: "Celibate forms of life cannot be offered for general acceptance. On the contrary, they sanction most injuriously the definite recognition of manifold standards of Christian duty. Thus, while they are calculated to act with concentrated power on any special point, they are essentially unfitted to elevate the whole form of social life by the exhibition of a pattern in which its ordinary temptations are seen to be met and overcome." The organization the Bishop had in mind would have little, therefore, in common with the organizations already in existence: "It would consist primarily of an association of families, bound together by common principles of living or work of devotion, subject during the time of voluntary co-operation to central control, and united by definite obligations. Such a corporate life would be best realized under the condition of collegiate union, with hall and schools and chapel, with a common income, though not common property, and an organized government; but the sense of fellowship and the power of sympathy, though they would be largely developed by these, would yet remain vigorous whenever and in whatever form combination in the furtherance of the general ends was possible. Indeed, complete isolation from the mass of society would defeat the very objects of the institution. These objects, the conquest of luxury, the disciplining of intellectual labour, the consecration of every fragment of life by religious exercises, would be

expressed in a threefold obligation—an obligation to poverty, an obligation to study, an obligation to devotion."

It would be interesting to know whether any attempt was ever made to carry out the Bishop's plan. The curious should for further detail consult this volume. They will find themselves repaid.

HANDBOOKS FOR THE CLERGY.

Patristic Study. By H. B. SWETE, D.D., Litt.D., Regius Professor of Divinity, Cambridge. London: Longmans and Co. Price 2s. 6d. net.

Foreign Missions. By H. H. MONTGOMERY, D.D., formerly Bishop of Tasmania, Secretary of the S.P.G. London: Longmans and Co. Price 2s. 6d. net.

These two volumes are welcome additions to the series of small "Handbooks for the Clergy," of which the Rev. A. W. Robinson is editor. They do more than sustain the excellent reputation which the series has already acquired. Dr. Swete's manual is the very book for a young clergyman or theological student who wishes both to gain a general idea of patristic literature and to obtain guidance as to how he may traverse some parts of the field to the best advantage. Brief as the work necessarily is, Dr. Swete has been successful in making it interesting. A complete knowledge of his subject enables him to brighten his summary with much just and happy characterization of various authors, whilst his long experience peculiarly qualifies him to offer guidance to others. As many as recall the very serious warning conveyed by the Bishop of Durham in the columns of the CHURCHMAN last year will feel that the ancient Fathers demand more attention from our younger clergy, and will be grateful to Professor Swete for the assistance which he here offers to willing students.

Bishop Montgomery's missionary handbook is an excellent piece of work. It lays down in unhesitating terms the true basis of foreign missions. It is scrupulously just in its survey of what has been done. In a spirit of true Catholicism it cordially recognises the great work of British Nonconformity. It looks with hope to further developments in the present century, especially in regard to the native churches. And it suggests to the reader other sources of information, which may be consulted by those who would pursue any part of the subject in greater detail. We very much hope that the general title of the series—"Handbooks for the Clergy"—will in no way limit the circulation of this manual. It is but too sadly true that a large number of clergy regard the work of foreign missions with indifference, and that it is the school of thought most likely to be associated with this series which is mainly to blame in this respect. But Bishop Montgomery's book is also the very work to place in the hands of intelligent laymen who are not quite sure of the Church's duty in this matter, and know little or nothing of what has been done. The tone of the work is so admirable that no candid person, however indisposed at first to view the subject with sympathy, should find it difficult to give the Bishop a fair hearing.

OTHER THEOLOGICAL WORKS.

The Gospel according to St. John: An Inquiry into its Genesis and Historical Value. By Dr. H. H. WENDT. Translated by EDWARD LUMMIS. Edinburgh: T. and T. Clark.

Professor Wendt has long been working at a theory of his own as to the sources and composition of St. John's Gospel. It is set forth in full

detail in the work before us. Dr. Wendt believes that we have in the Fourth Gospel an underlayer of old material worked over and supplemented by an editor. This original source consisted of records of our Lord's words during His visits to Jerusalem. The authorship and value of this presumed source are, of course, considered in detail. Every student of the New Testament, and especially of the Johannine problem, will find Dr. Wendt's work full of interest, but it must be confessed that it appears more ingenious than convincing.

A Short History of the Hebrews to the Roman Period. By R. L. OTTLEY. Cambridge: At the University Press. Price 5s.

Mr. Ottley's book is written from the standpoint of one who accepts the modern critical view of the Old Testament Scriptures. The narrative is clear, and the contact of Hebrew history with that of other nations is usefully brought out. It is scarcely needful to say that the treatment is marked by complete reverence. Some chronological tables are a useful feature of the book.

The World before Abraham according to Genesis I. to XI. By H. G. MITCHELL, Professor in Boston University. Westminster: A. Constable and Co. Price 5s. net.

This volume is the outcome of a belief that there was need for a more or less compendious work discussing the earlier part of Genesis "in the light of the results of the most recent researches into its age and structure." Acting upon this belief, Professor Mitchell has produced a work which fairly presents the advanced view in regard to Genesis. Dissenting as we do from his method, we can still find a value in such a volume, for there is a distinct convenience in having the general attitude of advanced criticism set forth in so careful and detailed a way in regard to these concise chapters. Professor Mitchell's attitude and treatment are reverent, nor does he go out of his way to pour scorn upon those who differ from him.

Lenten Discipline. By W. G. MOSSE, M.A. London: S.P.C.K.

Many clergy have discovered the difficulty of imparting freshness to Lenten addresses delivered year after year in the same parish. Perhaps Mr. Mosse's little book may help them. It will suggest a form of Lenten address which receives less attention than it should—we mean the address which deals directly and forcibly with our every-day life, touching the common weaknesses of human nature and pointing the way to their remedy. The volume should also be profitable for personal reading at Lent or any other time.

Thy Heart's Desire: A Book of Family Prayers. By the Rev. G. S. BARRETT and others. London: R.T.S.

This is a collection of daily prayers for thirteen weeks, with suggested Bible Readings. It cannot be said that the authors exhibit any unusual skill; but their prayers are scriptural, practical, and comprehensive. There are many households in which it should find a welcome.

GENERAL LITERATURE.

Official and Lay Witness to the Value of Foreign Missions. By G. LONGRIDGE. London: S.P.C.K.

Within its limits this little book is useful; but if the work was worth doing at all it was worth doing well. The opponent will take up this little volume, and, possibly, will say: "If this is all the lay testimony in

favour of Christian Missions, it isn't much." The names are very largely those of unknown people, whereas the space could have been filled with even more effective testimony from men whose names and position would appeal to the gainsayer. The list, even as it stands, is obtrusively weak on its military and official side.

The Clergy List, 1902. London: KELLY'S DIRECTORIES, LTD.

The *Clergy List* is always welcome, especially since it has been enlarged so as to give us a fuller account of the clergy. This year the bulk of the volume has been a little reduced. The size and the paper is the same, but by enlarging the area of the page of type considerable economy of space has been secured. The entries are remarkable for their accuracy, whilst the miscellaneous information supplied is well selected and up to date. The *Clergy List* keeps its place as one of the books of reference which are indepensable.

What a Young Boy ought to Know. By SYLVANUS STALL, D.D. London: Vir Publishing Company.

Every parent must decide for himself whether he will or will not warn his growing boy as to some of the special temptations and sins of boyhood and youth. Those who hold that innocence is the true prophylactic will hardly deny the right of others to apply the maxim that "forewarned is forearmed." The father who believes that his boy should learn something as to the mysteries of his own body, and the lasting evil which may be wrought by misuse of his own organs, will find in this volume a manual which meets his need. It is written in a deeply-religious spirit, simply and solemnly, in a way likely to impress young minds.

Audrey. By MARY JOHNSTON. Westminster: A. Constable and Co. Price 6s.

This is an extremely interesting story from the pen which gave us "By Order of the Company."

The Right of Way. By GILBERT PARKER. London: W. Heinemann. Price 6s.

This is distinctly one of the most striking of the author's works; a capable and thoroughly readable story.

*** In reference to the review of the Bishop of Oxford's "Christ the Way" in our last issue, it should be noted that the book is published by Messrs. Longmans and Co., and not by the S.P.C.K.