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

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

The Churchman Advertiser.
JANUARY, 1903.

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1 TIM. i. 15.

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THE

CHURCHMAN

JANUARY, 1903.

ART. I.—THE USE OF OLD TESTAMENT PROPHECY IN THE NEW TESTAMENT.

TO Christians, who submit to our Lord's teaching as of supreme authority, and who accept the writings of Evangelists and Apostles as inspired, the use of ancient prophecy in the New Testament must afford decisive guidance; while, at the same time, the fresh series of prophecies afforded by the New Testament fall, in some respects, better within the range of our observation and judgment than many of those in the Old Testament. In respect both to the use of ancient prophecy and to the gift of new prophecy, the New Testament is perfectly continuous with the Old; and no interpretation of prophecy can be compatible with the claims of the Christian faith which is not in harmony with that of our Lord and of the Evangelists and Apostles. If it should be requisite, as some seem to have thought, to explain away the use of the Old Testament by the Evangelists, or to apologize for it, they may still afford us, of course, invaluable instruction, but their authority as inspired teachers would be gone, and some of the cardinal positions of Christian belief would have to be reconsidered. It is of the highest importance to us, therefore, alike for our own spiritual instruction, and for the defence of our Christian position, to understand their point of view, to be satisfied of its reasonableness, and of its harmony with the whole analogy of our faith. It must reveal to us, as nothing else can, the real Christian principles of the interpretation of prophecy. At the same time, in prophecies uttered by our Lord, and by His Apostles, we may expect to see prophecy at its highest point of development. They themselves tell us that, in their utterances, the last word of prophecy has been spoken, and that we have simply to

look for its gradual unfolding and ultimate development. In a word, in the New Testament we have, from the Christian point of view, at once the highest interpretation of prophecy, and the highest examples of prophecy.

In the present paper it is on the first of these subjects—the interpretation of prophecy in the New Testament—that it is proposed to offer some observations; and this subject can hardly be examined in a more crucial instance than in the Gospel of St. Matthew—in such expressions, for instance, as that which is familiar to us at Christmas. "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, etc." St. Matthew, it is clear, wrote primarily for his fellow Jews, and his account of the Gospel is specially adapted to meet their position and their beliefs. The opening words of his Gospel, which are too often, perhaps, passed over as a mere summary of a genealogy, are among the most pregnant words in the New Testament, and must have embodied to a Jew the whole of his past history and of his present and future hopes. "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." Those words told the Jew, at once, that in JESUS, whose birth and life and death the Evangelist was about to narrate, would be found THE CHRIST, the Messiah for whom he and his whole nation had been longing for centuries, the King who had been promised of David's Royal Line, the descendant of the Patriarch in whom it had been promised that all nations of the earth should be blessed. The whole of Jewish history and the profoundest beliefs of the nation are flashed before the mind of a Jew in that brief phrase. It was as much as to say to him: "Listen as I proceed to tell you how the promises made to Abraham, and the oath which was sworn unto David, are at last fulfilled; how the Divine unction has at last fallen upon the heir of that great line, and how the Prophet, Priest, and King of your nation stands revealed." That, we may venture to say, was the only way in which a Gospel to the Jews could begin. To a Gentile it might be enough to tell him of a Divine Saviour in human form. A Gospel for him might commence, like that of St. Mark, with the declaration: "The beginning of the Gospel of Jesus Christ, the Son of God." But to a Jew there could be no revelation which was not in harmony with his old revelations, and which was not a fulfilment of them. If he was to accept a Messiah who was the Son of God, that Messiah must be also, as a first condition, the Son of David and the Son of Abraham. Thus, in this short phrase, does the Evangelist at once sum up the whole of his Gospel, and at the same time indicate to us the prophetic point of view from which he presents it.

Accordingly he goes on, in passage after passage, to illustrate the manner in which the prophecies of the past, its promises and its experiences, had been fulfilled in the person and the work of the Christ whom he proclaimed. At His birth all that came to pass was done "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel." He was born at Bethlehem, "for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor, that shall rule My people Israel." His parents had to flee into Egypt "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son." His escape was the occasion of the slaughter of the children of Bethlehem, in which "was fulfilled that which was spoken by Jeremy the prophet," of Rachel weeping for her children. He came and dwelt in a city called Nazareth, "that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene." When the time came for Him to enter on His public ministry, He was preceded by John the Baptist, preaching in the wilderness of Judæa, "and saying, Repent ye, for the kingdom of heaven"—the kingdom to which all the prophets had looked forward—"is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord." He opened His ministry at Capernaum, "that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon and the land of Nephthalim, . . . Galilee of the Gentiles, the people which sat in darkness saw a great light." He charged the people, after His deeds of mercy, that they should not make Him known, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold My servant, whom I have chosen. . . . He shall not strive nor cry . . . a bruised reed shall He not break, and smoking flax shall He not quench." His parables are in harmony with another prophecy of Esaias, which said, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." When He entered into Jerusalem before His passion, "all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek and sitting upon an ass." In His betrayal, and the price put upon it, "was fulfilled that which was spoken by Jeremy the prophet." His final words on the cross fulfilled an utterance of the Psalms; and His last words before He left the earth are a solemn declaration that that kingdom of God, which He

had begun by proclaiming, was finally established. "All power is given unto Me in heaven and in earth."

These characteristic passages from the Evangelist have been recited in order that we may have before our minds, not merely some particular instances of alleged prophecy and its fulfilment, but the whole spirit and purpose of his message. The impression which they leave is not that the Evangelist is seeking for prophecies to which he can appeal in support of his cause, but that his mind is moving in a world of prophecy which is familiar to those for whom he writes, and that he notices naturally, in passing, one point after another in which the life and the Gospel of Jesus Christ answer to it and fulfil it. He does not stay to prove his instances; his reference is sometimes vague and general; it may be enough for him to say, generally, "that it might be fulfilled which was spoken of the Lord by the prophets," without specifying which, or their particular words. It is like the case of a man looking at the picture of some great scene he has witnessed, and saying to his companion: "There is such a point in the landscape, and there is another"—a hill, or a stream, or a house, or a familiar face—except that here the position is reversed, and the Evangelist is looking at the reality, and recalling points in the prophetic picture which he and his readers had long been contemplating. Before them is the picture, at last realized, even to many of its minute details; and the Evangelist lingers, even amidst the absorbing interest of the real life and character he is describing, over those features which help to assure him that he has at length found what he and his fellows had so long looked for—all the more, perhaps, because in some cases such features are of the nature of those slight touches which cannot be artificial, and which bespeak what is genuine and natural. In other words, the conviction in which the Evangelist's mind moves is that the whole history and prophecy of the past, all through those three series of fourteen generations which he enumerates—from Abraham to David, and from David to the carrying away into Babylon, and from the carrying away into Babylon to the Christ—had been one continuous growth, steadily unfolding the germ from which it started; and that as the traits of the father and of the father's father are to be seen in the son, so the principles and the methods, and even the external characteristics, of past Jewish life and thought are reproduced in this final birth of the sacred history. If you would understand and do justice to him, you must not begin by concentrating your attention on a few secondary particulars, questioning this, that, and the other small details: you must look at his principle and his position as a whole; and then you may judge

whether the details are in harmony with it and are justified by it. Is it not a common matter of experience that a number of details in a story, or inferences in an argument, may seem strained and unnatural if you begin with them, and look at them one by one, independently? But when the story or the argument is viewed as a whole, you see their naturalness; they fall into their places, and incidental points of verisimilitude which, standing alone, you would have regarded as fanciful and worth very little, become some of the most vivid, lifelike, and convincing features of the whole transaction.

Such is the spirit in which St. Matthew writes, and the cardinal principles of Jewish history and prophecy are his vindication. On those principles, the whole of that history had been guided by one Divine will, and moulded by one Divine hand, towards one great goal—the establishment of the kingdom of God among men, under the rule of One who is both God and man. The way had been prepared for it; the race in and through whom it was to be established had been disciplined and educated. Great spiritual and moral truths had to be planted in their souls, before they could produce representatives capable of a mission such as was entrusted to Apostles and Evangelists. For that purpose, they not merely had to undergo certain painful experiences—the captivity in Egypt, conflict with bitter enemies, severe temptations and consequent defections, exile and oppression—but they needed to be lifted and sustained from time to time by Divine guidance and comfort; above all, by glimpses of the goal towards which they were tending, sufficient to assure them that all they were suffering and experiencing was in harmony with their ultimate destiny, and that the Person who would at length be manifested as the Captain of their salvation was one with them in their nature and their struggle, though infinitely superior to them. Such was the combined effect of Jewish history and prophecy, growing as experience grew, and brightening under an ever-increasing illumination. What is recorded for us in the Scriptures of the Old Testament is not a mere natural history, interrupted from time to time by isolated prophetic voices, but one grand birth of time—the prolonged travail pangs of the daughter of Israel giving birth to her Messiah, sustained by continuous Divine assurances of the blessed issue, constantly increasing in clearness and certainty.

In this long travail, moreover, the essential circumstances remain the same, or similar, from age to age: the comparative insignificance of Israel; the great military monarchies by which she was surrounded; the necessity of a flight into Egypt or a sojourn in the wilderness; the unexpected appearance of

some deliverer, born, it might be, in a humble station, but bringing God and God's help once more near to the people in their sin and distress; or a prophet deserted and betrayed, wounded in the house of his friends, and put to death. As this experience grew and the light of prophecy brightened, the vision and the conviction grew also that all this was but the rehearsal of a great and final reality; that the Divine kingdom, for which all this was a preparation, would at length be established by a Member of the great representative line, who would combine all the experiences through which the nation itself had passed—in an humble and unexpected birth, in a lowly state, in flight, persecution, temptation, struggle, betrayal, and death, but gaining at length the final victory, for Himself and for the people of God, and establishing for ever a Divine kingdom.

This is the root from which the whole thought of an Evangelist springs who proclaims a Gospel for Jews. The Christ's wonderful birth and His Divine nature had been foreshadowed by the mysterious words of the prophet—that a virgin should conceive and bear a Son, and that His name should be called *God with us*. Those mysterious words had unquestionably been uttered centuries before; that marvellous name had been given; and whatever it may have referred to in the prophet's time, here at least was a reality which answered to it. If He had to flee into Egypt, so had the nation done in its early distress; if His escape had been accompanied by the slaughter of the Innocents, so had many a Jewish mother in past times bewailed her innocent children, slaughtered, in the course of God's mysterious purposes, by the ruthless Assyrian or Babylonian invader; if He was to live at Nazareth and share the reproach of a despised people, had it not been foreseen that the Servant of God would be a mere branch or shoot, of no form or comeliness, despised and rejected of men, so that the general effect of the predictions concerning Him was that He should be no better than a Nazarene? In the same way, did not our Lord's whole career—the manner in which He was heralded by a voice in the wilderness, His union of gentleness with power, the mysterious nature of His teaching, and eventually the character of His betrayal and of His sufferings—recall the visions of ancient prophets and the experiences of ancient saints? What they had seen and what they had felt, however dim and mysterious in their case, had been fulfilled in Him; and so, as the living parallel passes before the Evangelist's eye, and the deep spiritual similitude is fixed on his mind by the Spirit who inspired him, the exclamation rises, as it were involuntarily, to his lips—sometimes in view of a profound, and sometimes of an almost external, resemblance

—"that it might be fulfilled which was spoken of the Lord by the prophet."

In fact, if we are to appreciate the use of prophecy in the New Testament, the truth appears to be that we must directly reverse the aspect of the matter which is too often pressed upon us from a mere human point of view. We are told that the prophets looked, in the first instance, to something in immediate relation to the events of their day, and to the circumstances with which they were dealing, and that the primary meaning of prophecy is to be sought in those contemporary events, although from them it may, in some instances, be extended—some say by way of type, some by a sort of double sense—to the final Messianic realities. But, in the view of the New Testament writers, that which was primarily vouchsafed to the prophet was a vision, or a glimpse, of the ultimate reality, of the final purposes of God, of His ultimate judgment, of His final salvation, of the character of the Person through whom that salvation was to be wrought, of His sufferings, and of the glory which should follow. In proportion as that great Deliverer, that final judgment, and that ultimate salvation gleamed for a while upon the prophet's eye did their light and their example illuminate the present, and was he enabled to see the purpose and the will of that Saviour and that Judge in respect to the events and the struggles of his own time. To the prophet, in short, it was the great reality of the future which illuminated the present; it was not merely a few sparks of light from the present which enabled him to penetrate the dim and distant future. After all, we may well observe this striking and unquestionable fact, that the chief difficulties in connection with a prophecy like that of Immanuel relate to its meaning in the past rather than to its applicability in the present. The birth of Christ and the work of Christ are, beyond question, aptly described by the words which the evangelist quotes from Isaiah; but commentators of all schools, conservative or critical, old and new, are in much perplexity and confusion as to the reference which the words may bear to any event in the time of Isaiah himself. Whatever such contemporary reference they may have had, it seems to baffle our present knowledge and resources; but that the Son of the Blessed Virgin has proved to be *God with us*, this is a matter which all Christian hearts, and some hearts which are not nominally Christian, will thankfully acknowledge. In the same way, if we can but lay aside what a great writer on this subject has called "our cold, pedantic view" of measuring the visions and the thoughts of inspired men by our own range of insight and our own apprehensions, we shall

recognise it as unquestionable that the realities of the Gospel, the life and the words of our Lord, and the facts of the Christian Church, do, as a matter of fact, answer to the visions and the words of the prophets, although, at this distance of time, it may be impracticable for us to discern, in detail, the circumstances on which they throw a partial light in the days of those who uttered them.

If, then, prophecy be such a great reality as we have been contemplating; if, as the prophets, the Apostles, and the evangelists believed, not a hair fell to the ground throughout the long history of the Jewish nation without the knowledge of its God and Saviour; if every event, and every inspired utterance, was controlled and directed by that God and Saviour towards the establishment of a Divine kingdom, under a Divine and human Messiah; if human nature remained the same throughout, and the divine methods of discipline and guidance were the same also; if our Lord, as the great Head and Representative of the nation, was to share their experience—or, rather, if they, in their degree, were to share His—then the Evangelist was justified in his quick eye for resemblances between the story of the Messiah and the history of his nation, in his deep conviction that all that happened in our Lord's life—not only the great features of His character, but the very circumstances of His career—had been intimated and foreshadowed in the past, and, in a word, in believing and teaching that "all this was done that it might be fulfilled which was spoken of the Lord by the prophets."

HENRY WACE.

ART. II.—THE PRESENT DEARTH OF CLERGY AND THE SCARCITY OF CANDIDATES FOR ORDINATION.[1]

IT is hardly necessary to give proofs of the scarcity of clergy at the present time in proportion to the demand caused by the increase of our population. The falling off in, or at any rate the stationary character of, the lists of ordained clergy at the Ember periods; the difficulty of finding men to supply vacant curacies, especially in the rural districts; the cry for more men, which comes from the foreign mission fields—all reiterate the same fact, so often commented upon

[1] A paper read before the Biggleswade Clerical Association, December, 1901.

in our Church journals, that recruits are sadly needed for Holy Orders.

The discussion which has taken place brings to light many supposed causes for this phenomenon, and suggests many remedies for it. Before entering upon these it may be well first to try and see plainly what the need is, and to obtain a clear notion of the situation.

The population of this country increases rapidly—at the rate of nearly one thousand a day, according to some estimates. In the towns it is growing almost universally, though in the purely agricultural parishes it is going down. New churches are being built, new districts formed, new agencies are springing up, which require the services of ordained men. In spite of the activity of Nonconformists, added to that of the Church, vast masses of our people are really left outside of all religious effort, and it is these which specially claim the care of the National Church. But the resources of the latter are limited. Its endowments, however large they may seem on paper, are small in comparison with the men and the work required; they have been, and still are, shrinking. Its voluntary efforts have been immense, and have resulted in millions being raised for church building and restoration, besides large sums for education and charitable work. A large annual income is raised and expended for the stipends of assistant clergy by the A.C. and C.P.A. Societies, and other sums, amounting to thousands of pounds, have been contributed to the Queen Victoria Clergy Fund for the benefit of the very poor livings. But there must be a limit to these efforts. The public purse has large demands upon it. The charity of our Church-people, who are often less able to give than their Nonconformist neighbours, may be stretched to its utmost bounds. It may well also be asked whether the Church of England can afford to pay more clergy than it already possesses, and whether the scarcity of men at the present time is not rather to be welcomed than regretted. Is it wise, they say, to multiply assistant curates, who will never have a chance of being beneficed, and also will find their market value diminish, and not improve, as years and experience increase? The scarcity of clergy, then, must be estimated not solely by the demands of an increasing population, but also by the capability of the Church of England to employ them and pay them. Certainly we should not insist upon the fiction, however pleasant it may be, that the Church of England, as at present organized, can make itself responsible for all the inhabitants of this country. We must recognise the fact that the united adherents of the principal sects and bodies outside the Church are nearly equal in number to the followers of the old Church, and that

it is only by reckoning as ours those who profess no other creed that we can claim to be the Church of the great majority of our countrymen. Of these, we know, millions never enter the doors of our churches, and to a large proportion of them the Church has to present itself in a purely missionary aspect. It is for this work, in fact, that the demand for fresh workers in our towns is made, and the future of our teeming populations appears to rest upon the success of the efforts made to increase the ranks of the clergy. If this is beyond our power, we must be content to see our people lapse more and more into neglect of religious worship and observance, and to fall more and more under the influence of purely secular training. We cannot, of course, ignore the various efforts made to enlist lay agents. The setting apart of lay-readers as helpers to the parochial clergy, the efforts of the Church Army to supply home missionaries of a humble class, and other similar movements, are all endeavours to meet the demand for spiritual ministrations, more or less successful. But such men as these agencies supply cannot take the place of trained, highly-educated, and commissioned clergymen. The extension of the Diaconate as a permanent vocation, to be exercised by those who do not forsake their worldly calling, is advocated by many as one great remedy for the dearth of clergy. It is supposed that the aid rendered by such men on one day in the week would be a great relief to the overburdened incumbents of our large parishes, whose Sundays are a ceaseless round of services in church and mission-room, and who require a larger staff of helpers than they can afford to employ. Still, even this expedient, if feasible, could not fill the gap. It is the week-day work of the curate in a town parish which tells, which fills the churches and the buildings. It is his presence and aid in the various agencies employed to enlist the parishioners in church work which swells the number of adherents. This cannot be done by men who must be engaged in their calling on the week-day, and who can at the most spare a few evenings to render help to the clergy. Still the cry will come for more fully-ordained men. Not only for more, but the circumstances of the time demand an improvement in quality as well as quantity. Hence the great danger of lowering the standard, social or intellectual, in the effort to meet the demand. The extension of education among the people, the rapid dissemination of every new idea in science and morals, the free criticism of sacred books and religious beliefs, the fecundity of a cheap press, all tend to demand a clergyman more, and not less, completely furnished with the best education, and the selection of the best brains for those who are to be the leaders of the people in all that concerns their highest interests.

Such considerations as I have urged must be borne in mind in the discussion of our subject.

In my opinion, there are at least eight causes to which the scarcity of clergymen engaged in active work may be attributed. Let me enumerate them:

1. The demand for young men to the exclusion of those of twenty or more years' standing.
2. The slowness and uncertainty of promotion.
3. The impoverishment of benefices.
4. The increased competition of other professions.
5. The demands of the colonial and missionary fields.
6. The stringency of tests.
7. The competition of Nonconformist bodies.
8. The spread of indifference, with the accompaniment of violent internal controversy.

1. We must note that the scarcity is mainly that of younger men. The man who is still unbeneficed at five-and-forty finds it hard to obtain a curacy. Those who have to advertise for curates know too well the long list of men of advanced years who apply for the posts they offer—men with excellent testimonials, men with nothing against their characters, men who may be trusted to perform the routine of parish work, yet in most cases men whose work has ceased to find acceptance, who cannot meet the manifold demands made upon the energies of the modern curate, who are too old to play cricket, who cannot intone the service, whose sermons are out of date, who are not prepared to organize Bands of Hope, Church Lads' Brigades, or branches of the endless Church societies for forming or reforming human character. We cannot forget that there are scores of such men, whose services might be utilized, who are capable of filling many posts with advantage, and yet who go to swell the ranks of the unemployed or casually employed clergy. To meet their case a new society has been started, which aims at the double object of finding such men employment, and at the same time providing by their means the assistance in Sunday duty so often required by incumbents who cannot afford to pay for it.

2. We now come to those causes which affect the supply of candidates for Holy Orders. Among these we must mention first the slowness and uncertainty of promotion. This is aggravated by the very efforts to increase the supply. The number of decently-endowed benefices does not keep pace with the number of additional curates ordained. It is a cause so completely wrapped up with the whole system of patronage that it is difficult to suggest a remedy short of actual revolution. Promotion to an independent sphere of work, whether

well paid or not, should be open to all successful and suitable assistant curates after a certain number of years. They should not be subjected so much as they are to the disappointment, and to the apathy so often the result of disappointment, which arises from the promotion of men younger than themselves to livings of importance or comparative affluence. The law might, of course, prohibit promotion to benefices before candidates have reached a certain standing. It does so, indeed, already to some extent. The Benefices Act of 1898 allows the Bishop to refuse presentation to anyone who has not been three years in Orders, and perhaps public opinion would warrant a further extension of the period. But as long as private patronage exists as it is there must be a limit to prohibition of this kind, and perhaps six years' service as assistant curate would be the longest period we could expect to see enforced.

3. But the slowness and uncertainty of promotion, which always existed more or less, has been of late aggravated by the fact that a large proportion of the benefices which were once of sufficient value to be regarded as promotion have sunk below a figure large enough to be attractive. If, then, for a moment we regard the clerical office as a profession, in which a living is to be earned, and an increase of emolument to be expected after a reasonable period, we see that now more than ever it fails to satisfy these requirements. We cannot wonder that men otherwise qualified, but not possessed of private means, shrink from embarking upon so hazardous an occupation. Parents need not be regarded as deficient in zeal and highmindedness because they refuse to encourage their sons to adopt Holy Orders as their calling in life. The present attempt to increase the parochial endowments is an excellent one, but it cannot expect to meet with such a success as will obviate the difficulty. To poor men livings of even £200 a year, with all their responsibilities, can never be objects of ambition, and all that the most sanguine expect from the efforts of the Clergy Sustentation Fund is to raise the smallest benefices to this figure.

4. Another fact which tends to diminish the number of candidates for Holy Orders is the competition of other walks in life. The assistant curate may be more favourably situated in a pecuniary sense than the briefless barrister or the struggling bank clerk; he may be free from the heavy expenses which attend upon the training of the expectant solicitor or medical man, or the life of the army subaltern; but his position is now, at the age of ordination, brought into comparison, among other rival professions, with that of the Civil servant, not to mention others. The University graduate who can pass a good examination is now eligible for appointments

many of which are worth £200 per annum to start with, and none less than £150. These increase in value steadily with length of service, until those who reach the higher grades enjoy a handsome salary, and may receive on retirement a substantial pension. It is true that the stipend of assistant curates has risen considerably as compared with the last generation, and enormously as compared with fifty years ago; but against this fact must be set the increase in their numbers, the uncertainty of promotion (if not the certainty of non-promotion), and the larger number of benefices on which a man finds himself unable to live as he ought to do. Again, then, we must, however reluctantly, face the fact that pecuniary considerations have great weight in deciding the question whether a man shall offer himself for Holy Orders. Without fair private means it seems to me that to do so is unwise. Much may be done by assisting deserving men in meeting the expenses of education, but this alone cannot solve the problem of finding a living wage for the labourer.

5. We must now leave the consideration of causes which depend upon pecuniary considerations, and come to others, equally or more important, which affect the supply of clergy in cases unaffected by the means they possess. First, I would mention the demands made by colonial and missionary dioceses in union with our Church. This country is the happy hunting-ground of the foreign episcopate, whether they are in pursuit of money or of men. In many cases they can offer attractions of a substantial kind, but in more they can enlist the enthusiasm of the neophyte, and draw him away from the comparatively tame position of a curate in an English parish to the forlorn hope of an African diocese, to the conflict with ancient Asiatic beliefs, or to the free and healthy atmosphere of a huge colonial charge. The expansion of the English Church abroad must, I think, be reckoned as one of the principal causes of the failure in the supply of clergy in this country. It is one for which there is no remedy. But something can be done by welcoming back those who have devoted many years of their life to foreign work, and by placing as few restrictions as possible upon the intercommunion of the various branches of the Church in the matter of clerical employment.

6. Another cause, of a different character, now claims our attention. It is concerned with far deeper matters, and, we may believe, is of far greater weight in determining the choice of a career than considerations of income and prospects. We must note the restrictions which have been for the last three hundred years and more imposed upon candidates for Holy Orders in order to secure, as far as may be, soundness and uniformity in teaching. These are found in the declaration

made by priests and deacons, affirming their assent to the Thirty-nine Articles and the Book of Common Prayer, and of the ordering of Bishops, priests and deacons, and professing their belief that the doctrine of the Church of England therein set forth is agreeable to the Word of God. At the same time, a promise is made to use the form prescribed in the Prayer-Book, and no other, except as ordered by lawful authority. We ask: Is it a fact that the terms of this declaration do at the present time deter many from ordination who would in other respects be desirable candidates? This is a very important question. It involves the limits of comprehension desirable in the ministry of the Church of England. Is our present test too narrow? Is it antiquated? Is it politic? Is it effective? Might it be enlarged or made less definite, so as to throw the net wider and enclose a greater number of suitable candidates for Holy Orders? That it is somewhat antiquated who will deny? That it serves its purpose may be doubted, when we remember the divergence of opinion at present existing among the clergy. That it imposes too much upon the intellect and conscience of a young man, generally speaking poorly furnished with theological learning, may be fairly argued. That it fails to exclude the thoughtless, while it is a stumbling-block to the conscientious, is often felt. Some test must no doubt be employed—something to guard against the eternal pretensions and overweening claims of the Church of Rome; something to protect our congregations from the zeal without knowledge which effervesces in the ranks of Protestant enthusiasts, and maintain the character for sober thought and feeling which the Church of England enjoys. Something of this kind there must be. But whether the Articles of the Elizabethan Age are the best test we can employ, and whether the Prayer-Book does not contain things which might be relaxed or made optional, whether alternative and additional services should not be employed to meet modern requirements, are matters upon which the mind may be left open. A simplifying of doctrinal tests at the first ordination is, I believe, one great remedy for the scarcity of candidates.

7. This reminds us of another fact to be taken into account. We must not forget that as our population has grown the Nonconformist bodies have increased and multiplied. Many of these offer substantial inducements to men of high education to enlist in their ministry. They give a special training of their own, which may favourably compare with that of the Church of England. They may have their own tests, no doubt, but they boast of freedom from State control, and some of them of liberality in theology. They draw largely

upon the supply of men who would otherwise be candidates for Holy Orders. These recruits have full use of our old Universities; they are drafted from our class lists in theological honours. A promising career is thus offered to those who have the preacher's gift. Some of these from time to time find their way into the ministry of the Church, showing that there is a weak point in the Nonconformist system, and superior attractions in our own. Would not many of these, if our tests were simplified, be content to enlist at once under our flag, and swell our ordination lists at an earlier period of their career? At any rate, if other reforms could be carried out in the distribution of patronage, I believe the leakage to Nonconformity of some of the best qualified men might be stopped.

8. We now come, lastly, to the widest question of all: the cause which, in the opinion of many, is the main reason for our complaint of the dearth of clergy. We have to go deeper than questions of finance, or even of subscriptions and tests. We have to face the spirit of the age and to probe the sore of the time—viz., the spread of agnosticism and religious indifference among the class from which we wish to draw our candidates for Holy Orders—the class which, socially and intellectually, is the only one from which a really satisfactory ministry can be recruited. For this must meet the requirements of a Reformed National Church, in which the seminary-trained peasant or the half-educated representative of the lower middle class will never be welcomed as clergy. To this cause must be added the effect produced by the bold attacks made upon the received views of the authority of the Old Testament books, which goes under the name of the Higher Criticism, but which is really Rationalism under another form. There can be no doubt that the difficulties presented now to the candidate for Holy Orders are of a different character from those which were encountered even by those who have been one generation engaged in clerical work. The attacks made upon the credibility of the Old Testament by Bishop Colenso, and the Essays and Reviews, had not penetrated its defences to the same extent as those to which I have just referred. Neither were they so widely popularized; nor, I may add, were they sanctioned by our dignitaries and divines, as appears to be the case at present. It cannot be doubted that the young men of the present day who contemplate ordination may well be deterred from making a solemn declaration of assent binding them, in all appearance, to the traditional view of Holy Scripture, without necessarily having the foundation of their Creed undermined, without feeling it necessary to withdraw from Church Communion.

Another cause of unsettlement in religious belief may, perhaps, be found in the ceaseless raging of controversy between extreme parties in the Church, and the wide gulf which separates the views of the advanced Ritualist on the one hand and of the Evangelical Churchman on the other, both claiming an equal right to be considered orthodox and faithful members. These intellectual and spiritual causes must be reckoned in calculating the reasons for the scarcity of candidates for the ministry.

It is easier to enumerate possible causes for this than to suggest remedies. We are glad to be assured by some of our Bishops that the quality of candidates has not deteriorated, that, as judged by tests of examination, men who are well informed and well read in religious subjects present themselves as much as ever; but I suppose it cannot be denied that the social status of the candidates is at the present time, on the average, lower. Much has been said in blame of the slackness shown by our heads of schools and tutors of colleges in recruiting for the ministry; of the diminution in that personal influence, which helps so much to turn the minds of the young in the direction of the sacred calling; of the numbers that are lost to the Church's service, not because other careers are more attractive, but simply because the higher vocation has not been brought before them. There is, no doubt, unwillingness to press the young into a service which may afterwards disappoint them, which under present conditions demands more than ever self-sacrifice and devotion. The higher standard of clerical work and the higher view of the clerical character which now prevail may, perhaps, in some instances be a deterring cause, and one which we can hardly deplore.

In the course of this paper many remedies have been suggested to meet the difficulties described. Whether, if advisable, these remedies are feasible is a very serious question. Church reform is, no doubt, in the air, but there are considerable obstacles in the way of bringing it down to the earth. It may, I think, be fairly open to doubt whether any large measure of Church reform can be carried under present conditions of Parliamentary management. The initial difficulty of giving the Church power to reform itself stands in the way, and more and more the suspicion gains ground that under the Establishment, as now existing, changes are well-nigh impossible. It remains, then, to be considered whether, in our anxiety to remedy ills, we are not running into others of a more serious kind; and I am tempted to think that the only hope of adapting the Church of England to the needs of the twentieth century lies in that gradual relaxation of the bonds

of Church and State which has been recently going on so openly. Hardly a measure affecting religious observance and education has been recently passed without knocking another nail into the coffin of the Establishment. Burial Acts, Marriage Acts, Education Acts, all tend more and more to emphasize the neutrality of the State upon religious questions, and perhaps the unsatisfactory nature of the present relations of Church and State have something to do with men's unwillingness to take Holy Orders. The one-sided nature of the bargain which the clergy now have to make at their ordination may well cause them to hesitate. They have to make the same professions of allegiance as have served for 300 years; they have to resign all other means of livelihood if they undertake parochial work, and all political aims and ambitions; while, on the other hand, the State looks on with indifference when it sees them badly paid, hardly worked, hampered by antiquated rules, and often put into a position of inferiority as compared with their Nonconformist rivals.

Perhaps I cannot end in a more practical manner than by suggesting that those of the clergy who belong to the older generation should ask themselves the question, Should I, if I were now of the age I was when I commenced my clerical life, be as ready as I then was to undertake the ministry of the Church of England? Am I surprised at the reported falling off in candidates when I regard the changed relations of Church and State, the unsettled condition of religious feeling and teaching, the chaotic state of Church discipline, the hopelessness of promotion for the average man, and the impossibility of making both ends meet if it does come?

But to conclude in a tone so pessimistic is not becoming. Shall we not, rather, rejoice in the fact that, in spite of all these drawbacks, the work of the Church is blessed as it is; that the ranks of the clergy are recruited with such earnest and zealous members; that, amid so much indifference, still so much active good work is done; and that, amid so much intellectual difficulty, warm hearts and faithful hands still lift the banner of the Cross amid our crowded population? The Church may be hampered in its work, it may seem slow to adapt itself to new conditions and surroundings, it may be the object of scorn to philosophers or enthusiasts; but "still it moves": its life is manifest; its work is blessed by God and acknowledged by men.

CARLETON GREENE.

ART. III.—THE PRINCIPLES OF THE INTERPRETATION OF THE APOCALYPSE.

THE conditions of the problem, when stated, go far towards giving us the key to it, and in no question do the conditions of the problem require more careful attention than in this. A misconception of any of the chief of these has, as a fact, produced—and always will produce—a totally false conception of the details of the prophecy; and instead of edification we shall suffer disgust from mere historical guesswork on the one hand, or mere rationalistic explanation on the other. No book in the New Testament—or, indeed, in the ancient world—has suffered so much at the hands of commentators.

1. Let us begin with a definition. This strange, inspiring book is a Hebrew Apocalypse. By the word "Apocalypse" is meant an unveiling of something there but hidden, dimly apparent to the wise, but clear when unveiled—an unveiling, that is, of the unseen principles that underlie the surface of the evolution of human history as a plan of the living God. Again, it is a Hebrew Apocalypse. Its method is the recognised method of the Hebrew vision, an unveiling of principles by splendid, poetic, often awe-inspiring allegory, or, if you will again, by the method of a recognised prophetic cipher. What is seen is not the literal thing itself, but a great poetical imagery of the thing. There is absolutely nothing in the Apocalypse that will bear to be taken barely literally. Yet it may be safely said that if the Apocalypse of John had not been in the New Testament, it would have long since ranked as one of the highest inspirations of human genius—a magnificent monument of courage, nobility, and sweetness, unsurpassed in any literature, before which Dante, "Utopia," Milton, "Piers Plowman," and Bunyan pale their ineffectual fires. The saner commentator observes this in an increasing degree.

2. One step further and we arrive at certain important and fairly incontestable inferences from the above definition. The further step is this: It is a Hebrew Apocalypse by St. John the beloved disciple, whose residence at Ephesus had made him the later leader of the Pauline Churches of Asia Minor, to whom was the promise that the Spirit of Truth should guide him into all the truth. The Apocalypse is part of the Apostolic deposit on which the Church is built, or, in its own language, one of the foundations of the Heavenly Jerusalem, which is free and the mother of us all, upon which are the names of the twelve Apostles of the Lamb. It is a true witness for Christ and the Resurrection. The proofs of this are

very strong, both from the external tradition of those certain to know—Justin and Irenæus—and from strong internal evidence. The difficulties of Dionysius notwithstanding—and all after him have repeated them—no other John could pretend to the immediate authority in Asia Minor which evidently attaches to his name,[1] and the latest research has disclosed a more thorough correspondence in thought and language with St. John the Evangelist than has been hitherto imagined, and that in many shades of thought and peculiarities of diction.[2]

It is, then, a Hebrew Apocalypse by St. John the Apostle, inspired and led by the Holy Ghost, and part of that deposit of the faith of which the universal Church is the keeper and witness. A peculiarity of thought and language is stamped upon the whole. The elaborate and interesting attacks upon the unity of the book have failed to convince even the German intellect.

3. Some singularly important inferences result from these positions, or postulates of inquiry, in the way of laws of interpretation, and other lamps of guidance as to the point of view of a scientific judgment.

The true road of approach is a clear understanding of the principles which move in the whole range of Old Testament Hebrew prophecy. Our Divine Lord said of the law that He did not come to destroy it, but to fulfil (*πληρῶσαι*)—to give to it its full meaning, the flower and bloom to which it was always tending. His beloved disciple, expanding lessons which Christ Himself had given, set the expanding seal of Christ upon the prophets. Christ came not to destroy, but to fulfil, the prophets and the Psalms: the Apostle John in the Apocalypse shows how. The Apocalypse is dominated by the circle of thought in which the Hebrew prophets move, but it expands it.

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[1] This is well put by Holtzmann, "Apocalypse," page 34.

[2] The unprejudiced observer will note psychological similarities which by themselves go far to show in the Apocalypse the hand and style of the Apostle. I give a few of the most striking. The first impression of Jesus as the Lamb of God (*ἀρνίον*, diminutive in the Apocalypse, to heighten the dramatic contrast with the wild beast, *θηρίον*), John i. 29, to which he returns (John xix. 36); the doctrine of the personal Logos in the Gospel and Apocalypse only; the idea of the bride (John iii. 29); the presence of Christ instead of the temple (John ii. 21; Ap. xxi. 22); living water; the judgment already of the Prince of this world in heaven; a great number of Johannine words and phrases, such as *νικᾶν*, *ἀληθινός*, *σκηνόω*, *τηρεῖν τὸν λόγον*, and in constructions (see Bousset's interesting list in Meyer's "Kommentar," pp. 206 and 50); a tendency to seven (*cf.* the seven miracles in the Gospel and the eighth in the Appendix); the significant value of numbers (John xxi. 11); a tendency to enlarge the same idea in another form; prologue and epilogue; and many other like things.

Almost every line recalls, or hints at, or actually quotes, something from Old Testament prophecy.

Hence one great sheet-anchor rule of interpretation arises: we must seek the idea which the form embodies. As, for instance, the magnificent visions of the chariot and of the temple in Ezekiel are not to be taken literally, but point to principles working in the Divine plan of a historical restoration of Jewish worship and polity—that is, a mysterious change, enlargement, and consummation of what had gone before—so to look for a disclosure of bare historical facts in the Apocalypse is an entirely mistaken exegesis, from which we ought as entirely to set ourselves free. No educated Hebrew would have taken Ezekiel so. The builders of the second temple never came to Ezekiel for measurements, or laws to regulate the resettlement of Palestine. They knew better, and we ought to know better than to treat the Apocalypse so. There is no blessing in reading an apocalyptic newspaper, as it were, beforehand, baldly recording future facts in a cipher or riddle, and very little guidance for the Church in her good fight comes from reading such a cipher. But when the secret principles and causes which underlie the evolution of history are laid bare, we are forewarned for action and encouraged by the vision of the end.

4. But, in the second place, there is a second rule, of almost equal importance. The heavenly horizons are earthly conditioned. That is what has been called by Professor Riehm "the psychological mediation" of the Hebrew prophets. The human mind of the seer is fitted to see only what it can see by former experience. The Old Testament prophet took his images and symbols from his times, from the circle of old-world ideas, events, poetic fancies, which surrounded him:—Babylonian composite beasts, legends of the nether world, things ideal to his own time, Edom's treachery, Ephraim's jealousy, the Scythian invasion, personified in Gog the prince of Magog, the habits and customs of the East, Israel and Judah, a restored David and a restored Elijah. To take these things in a barely literal sense is to miss their meaning. They are the poetic clothing of a message, to which history was to give the literal meaning. For instance, to see in the picture of Isaiah lxiii. a primitively savage desire for a bloody vengeance on Edom, as Stanley and others have done, seems to me to entirely miss its meaning. The picture of the warrior with garments dyed in blood is the picture of a Divine victor after a hard-earned and terrible battle. It is a piece of tremendous poetry, not a trace of primitive savagery. The whole context of Isaiah is against this last supposition; nor is it literal of Edom. It would seem even probable that the pro-

phets who saw visions were led by the Spirit to adopt this method in the first instance often to avoid persecution from social or political misunderstandings. Consider the historical surroundings of each one of them, and this view is borne out. So, then, in like manner, the imagery of the Apocalypse is derived directly or indirectly from all past and surrounding sources. Hebrew Old Testament prophecy provides by far the greater part of it. But the Gospel according to St. John shows him intimately and specially well acquainted with all those contemporary expansions of Judaic expectation, which had come from four centuries of meditation upon the visions of the Old Testament prophets. From this circle of thought St. John undoubtedly borrows for the symbol and imagery of the Apocalypse. Such are the thousand years intermediate Messianic reign, the first resurrection, the significant handling of numbers, the whole of the conceptions, though far more poetically used, of the size and adornment of the heavenly Jerusalem. The Apocalypse is full of images which may be related to the later Jewish conception. Again, contemporary history gives many an illustration. The image of Cæsar, the only imminent and threatening form of ecumenical idolatry of St. John's old age; the rumour of Nero redivivus, possibly specially in circulation in Asia Minor, afford symbols and ideas to St. John, just as the Scythian invasion and many other current ideas had afforded to Ezekiel and Daniel and those before him.

Nay, more. With Gunkel one may probably have no hesitation in tracing some ideas to an ancient Babylonian, Egyptian, or Iranian ultimate source. The seven-headed dragon of the abyss, the sulphureous lake, and other the like, for instance.[1] With these ideas and symbols St. John clothed the message of his Apostolic Apocalypse. Just as the form of every creation of the poetic imagination abounds in allusions to historic events, to old and current myths and stories, poetic fancies, great ideas in architecture, painting, and sculpture—allusions of moving interest to the educated reader—so the poet St. John, educated in a broader and finer school than that of Rabbinism, is led to use such things as had impressed his waking imagination in the form of his Divine and immortal vision.[2]

To seek to belittle the transcendent idea, which, with a little

[1] There is the still further question, how far these ancient ideas, some of them, run back into that primeval tradition of which the Book of Genesis presents the purest type.

[2] Holy Scripture itself always represents the human element of the vision as akin to a dream. The Divine message is expressed under conditions similar to those of dreams.

effort, lies clear before us, to the small or superstitious proportions which each Jewish, old-world, or classical allusion had in its origin or in its currency elsewhere, is a proceeding to which no educated man would have recourse in any other case. What commentator on Dante or Milton would do this? Or what would we think of an historian who should prove us to be still heathen because the days of our week contain the names of Saxon gods?

So in the Apocalypse, again, from another point of view, our task is to discover the idea which is embodied in the form. The idea is the message; the form is the human and transitory element of poetic imagery. The idea is eternal.

5. But there is a third rule of interpretation, which arises from the consentient relation which St. John the Apostle necessarily bears to the rest of the New Covenant revelation and to the history of its evolution. It is legitimate to interpret what is figurative and obscure by what is plain in the cycle of New Testament theology. The prophetic parables of our Lord and His eschatological discourse,[1] tinged as it is with contemporary Jewish thought, picture no halcyon, undisturbed progress of His Church to the consummation of the age. The gates of Hades should not prevail; but, having forsaken in the mass her first love, imperilled by ever new increasingly and intensely deceptive false Christs and varied persecutions, with an unavoidable mixture of wheat and tares, she was to work on to the end with her Master's spiritual presence, with a noble and continuous line of elect souls, with the continuous and increasing emergence of missionary effort, as a secret leaven leavening the whole lump, "until He come." St. Paul paints the same picture. Even before his eyes the mystery of lawlessness was already working; grievous wolves within the fold threatened the flock. His last private letters to Timothy and Titus indicate his absorbing anxiety for the handing on by well-chosen men of the Apostolic doctrine in the face of the hard times of the end. And the last writings of the New Testament fall back upon the Old Testament. The spirit of Balaam, who sold the truth he knew for unrighteous gain, was emerging in the later Church with the slackening of the first love, and is also alluded to repeatedly in the Epistles to the Churches. As Jannes and

[1] There is another saying of our Lord before the judgment seat of the high priest—"From this very time (*ἀπ' ἄρτι*, St. Luke, *ἀπὸ τοῦ νῦν*) ye shall see the Son of Man sitting on the right hand of power, and coming on the clouds of heaven"—which forms the continuous principle of the Apocalypse. To show this working as a principle in history, in the midst of mighty and world-wide opposition in Church and State, is surely its main motive.

Jambres resisted the war of Jehovah for the freeing of his people, so their spirit was discoverable in men arising in the later Church. The rebellion of ambitious Korah was an old foe with a new face. Jezebel, the powerful supporter of false worship in the Old Testament Church, was arising again. The Church, once pure, was assailed by corruption from within, as well as fearful opposition from without. St. John, in the plain teaching of his Epistle, warns us not to receive every spirit, but to try the spirits by the rule of the Apostolic teaching, for even now, he says, there are many antichrists. "Evil men and impostors," said St. Paul, "shall wax worse and worse, deceiving and being deceived."

The plain teaching of the Old and New Testament is a key to the meaning of the Apocalyptic symbols. There are exceedingly strong reasons for holding the belief that the Apocalypse was written in the times of Domitian, when a world-wide persecution was raging, from which St. John himself was a sufferer.[1] This persecution had its test in the worship of Cæsar's image. Cæsar or Christ was the alternative which tried the Church to its centre and in every part. The Apocalypse was the last voice of Apostolic doctrine. The other Apostles were dead. The Church was scattered. The earthly Jerusalem was gone. The tremendous force of the world power was at last awakened to deadly antagonism. What next? Would Christ in His revelation of the Father victoriously stand, victoriously survive the onset?

The Apocalypse gives the answer. Very interesting and very insufficient are the words of Professor Bousset of Göttingen, claiming for it that living historical recognition which is essential to maintain its interest for our own age. "The writer of the Apocalypse," says he, "knows how to inculcate this one thing with inimitable assurance—the predominating intensity of responsibility in view of God's judgment; the thought of the near end; the duty of faithfulness even unto death; of steady perseverance in the fierce warfare which now is flaming up; a confident assurance of victory against the dragon who now at last is cast in heaven and whose dominion on earth is only for a short time; an almost fierce joy in martyrdom—Happy from henceforth are the dead that die in the Lord; at least in places a burning diction, an intense longing for the end and the new time. Verily I come quickly.

[1] Πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς Irenæus, p. 803, Ed. Stieren. The exceedingly reasonable tone of this whole passage heightens our confidence in Irenæus as a witness to a matter of fact. The evidence given by the Apocalypse itself of its own environment points to the same date. The context of Rev. xi. 1 precludes the idea that it refers to a standing Temple.

Amen. Come, Lord Jesus. All this the writer invests with a magic charm and a mighty power, in spite of all that is bizarre, fantastic, and fanatical, which presents itself in every part. Of incomparable beauty and sweetness in any case are the succession of images in which the seer depicts the future world. One must have sometimes heard these words at the grave-side or in the martyr-condemned cell to understand their imperishable charm. They are still and ever as the strains of some unearthly music. So must the Apocalypse have acted for its time as a fiery war manifesto. It must have seemed, in fact, to contemporary men as a new prophetic revelation. Happy he who read and kept what was written therein. It was a loud, clear trumpet-call to a war of many hundred years."

For one plain reason, we shall be unable to confine its instruction to times gone by. The Apocalypse speaks of a complete, universal, and final victory of the Lord and of His Apostles' teaching, which we have never seen. If its instruction is only historical of the temper of Domitian Christianity, it is a false prophecy.

The Apostle St. John was not a false seer, and so must speak still in clear tones of the Church's warfare till the end be, and all our conflict has passed away, together with the ancient enemies, like the chaff blown from the summer threshing-floor. As the student of the history of the Church and the world turns away, often with disgusted disappointment at the glorious promise, at the apparently small result, at the fierce anti-Christian spirit, the ignorance and corruption which still predominate through all, and even into our boasted twentieth century, the loud, clear trumpet still rings out a call to victorious war.

The recrudescences of paganism in Church and State, revived from its deadly stroke, are not the end. They shall be rooted out and pass away. The Christian reader of the Apocalypse is stirred, indeed, to wariness, as in difficult times, but still and ever to cheerful courage.

An innumerable multitude from all lands—martyrs in China even in these latter days—are even now coming forth out of the battle victorious, and the triumph song of heaven may be heard, as one reads the Apocalypse, echoing even now, and spreading from the land that is very far off.

Sufficient hints of a historical setting shine through to enable the Christian student to locate certain fulfilments of the vision, which go far to strengthen his abiding and serene confidence in the Christian argument.[1] The inspired poem is

[1] The interesting and very suggestive book on "The Revelation of St. John the Divine" (Bickers and Son, 1, Leicester Square, Third

sufficiently in touch with our daily experience and the political and Church history of our times to move the Christian to a profound trust that when the book of God's secrets, of which Christ is the opener, lies open at last, it will disclose a plan of beauty and of grace adequate to our highest thoughts of God.

"God's in His heaven ; all's right with the world."

The Apocalypse is necessary to the faith. In all times and in all experiences we can remember, as we read its striking allegories and hear again its mighty battle-cries, *nos passi graviora,* "He that *overcometh* shall enter into the joy of his Lord."

These are the things that must quickly come to pass; the season of them is near.

F. Ernest Spencer.

Art. IV.—A SEVENTEENTH-CENTURY EPISCOPAL CHARGE.

A SHORT time ago there was reprinted in the *Chester Diocesan Gazette* the "Primary Charge of Nicholas Stratford," delivered in his cathedral on May 5, 1691, which is believed to be the earliest extant charge of any Bishop of Chester. The charge contains many interesting features which throw light upon the Churchmanship and religious conditions of a critical period in the life of the English Church.

But first a few words as to Stratford himself. He was born at Hemel Hempstead in 1633, the year in which Laud became Archbishop. He was admitted scholar of Trinity College, Oxford, in 1650—the year after the death of Charles I.—and he became a Fellow of the same College in 1656. In 1667—the year in which "Paradise Lost" was published—he succeeded Richard Herrick as Warden of the Collegiate Church in Manchester, where he seems to have restored the use of the surplice and the custom of receiving the elements kneeling at the rails. In 1670 Stratford became a Prebendary of Lincoln, in 1674 Dean of St. Asaph, and in 1683 Rector of St. Mary, Aldermanbury, in the city of London. In 1684 he resigned his wardenship in Manchester, and in 1689 he was

Edition), by Canon Huntingford, gives, I think, firm ground for the opinion that we are able to discover in history many sure fulfilments of this prophecy. We can see, at least, the *principles* foreshadowed in the Apocalypse at work continuously in the field of history.

consecrated at Fulham by Compton, Bishop of London, to the See of Chester.

The year 1689, we must remember, was that of the Coronation of William and Mary, and of the secession of the non-jurors. (This will account for Compton instead of Sancroft being Stratford's chief consecrator.) It was also the year of the *Toleration Act.*

Then, as to the Diocese of Chester in those days. In area it was, of course, far greater than at the present time. For, besides containing the county, with which the diocese is now practically conterminous, it contained the whole of Lancashire, a great part of Westmoreland, the whole of the Archdeaconry of Richmond (a large portion of Yorkshire), and parts of Flintshire and Denbighshire. To clergy and churchwardens drawn from this enormous area was this charge addressed.

I.

The subject of the Charge is the various questions of the Ordination Services for deacons and priests, chosen, so the Bishop states, for the purpose of "putting you in remembrance what manner of Men the Pastors of the Church ought to be."

Upon the words of the first question addressed to candidates for the priesthood—*according to the Will of our Lord Jesus Christ and the order of this Church of England*—the Bishop says: "These latter words are not put to denote another Rule, different from the *Will of Christ;* but are rather added, by way of Explication, to shew, Who those are that are called according to his Will—viz., Those who are so qualified as the Church of *England* requires."

The Bishop's way of expressing this connection between the two calls (or two parts of the call) is somewhat strange, as is also his manner of explaining "the Call here meant." "This inward Call," he says, "consists in the due qualification of the Person for this weighty Work (for God never calls a Man to any Employment which He does not in some good measure fit him for). These Qualifications (*sic*) may be reduced to three General Heads: That the *Life*, That the *Learning*, That the *Design* of the Person be such as are agreeable to the Sacredness of the Office."

The Bishop proceeds to deal with each of these. Upon the subject of *Learning* he speaks very plainly. "Whosoever is so ignorant that he is not able to instruct his People in every necessary Point, both of Faith and Practice, and to enforce their Duty by fit Persuasives, he is not called according to the Will of Christ. No man doubtless can imagine, That it

is the Will of Christ that the Blind should lead the Blind; that they should be set to be Guides to others, who know not the way themselves."

When the Bishop comes to the third qualification (to which alone of the three he prefixes the word "Necessary") we see that he is dealing with conditions very different from those of our own day. This "Necessary Qualification" he defines as a "*due Intention*." Then he quotes the first question in the Ordering of Deacons, to which he appends the following words: "Not but that a Man's intention may be approved by God, that hath in it a mixture of respect to Secular Advantage; but then it must be so much Inferiour, in such perfect Subordination to the other, as his principal end, that he despise all Worldly Regards in comparison with it."

At the close of this section of the Charge the Bishop states that, though "many" of the clergy are such that against their life, learning, and intention, their "Adversaries" could "make no just Exception," yet he fears "there may be some, who if tryed by this Rule, will be forced to confess, that they are not so qualified as the Laws of Christ and of this (*sic*) Church require." He then adduces (1) those "who endeavour to get into this Holy Employment by such unworthy Means as God abhors, by false Titles and forged Certificates." (Were these last certificates of learning?) (2) Those "who leave the Work wholly to others, and take the Wages only to themselves." (But was not this inevitably the result of pluralities? And the good Bishop seems himself to have held a wardenship, a prebend, a deanery, and a rectory, all in different dioceses, at the same time!) (3) Those "who for their ease and pleasure absent themselves from their Charges, and think that Curate the best qualified who may be hired at the cheapest rate."

Stratford then charges the consciences of the clergy "with two Things relating to this matter." First, they are "never to send a Person to be Ordained with a Lye in his hand; that is that you never signifie to the Bishop that you will take a Person for your Curate (in case he shall think fit to Ordain him) whom you intend never to employ in that Service." Second, they were "never to give a Testimonial of the good Life and Conduct of any Person, whose Life and Conversation you do not certainly know to be such."

These "Things" only too clearly reveal how impossible (in days when travelling was slow and parishes terribly isolated) must have been the adequate supervision of a diocese which stretched from Chester to Appleby, and from Liverpool to Richmond. It would be interesting to know what proportion of the whole of the clergy of the diocese were present at the Visitation, or what would be the cost in money and in time

of a journey to and from Chester to an incumbent, say, from the Yorkshire dales.

II.

The next section of the Charge is based upon the questions about "*the Holy Scriptures containing sufficiently all Doctrine required of necessity for Eternal Salvation*," etc., and upon being "*determined out of the said Scriptures to instruct the People committed to Your Charge*," etc.

Upon the first question the Bishop says very little; he "takes it for granted" that they "all firmly believe it." But upon the second, under which he deals with teaching, preaching, and catechizing, he speaks at considerable length, and some of his advice is extremely good. He commences by noticing that "One of the prime Qualifications St. Paul requires in a Pastor is that he be Διδακτικὸς," which, he notes, means "not only *able*, but apt and ready to teach."

The teaching of the pastor, he says, is either public or private. The consideration of private teaching for a moment he defers; "that which is publick is to be perform'd these two ways especially: by *Preaching* and by *Catechising*."

Stratford lived in an age of great preachers, and was himself —so we learn from the "Memoirs of Matthew Henry—"a man of great learning and true piety, and an excellent preacher." In the two well-known volumes of "The Classic Preachers of the English Church" twelve such are cited. Of these twelve, five—*i.e.*, South, Beveridge, Bilson, Bull, and Tillotson—may be regarded as Stratford's contemporaries, while three others —viz., Barrow, Jeremy Taylor, and Sanderson—died after he reached manhood.

Stratford commences his remarks upon preaching by noticing "how assiduous many of the Ancients were in this part of their Office, and how necessary they thought it so to be." He then strongly rebukes those "who live in the Neglect of it, who are so far from observing the Laws of our Church, while they boast of more than ordinary Conformity to it, that they have not perhaps more than one Sermon in a Year for two Benefices."

These last words, if at all generally applicable, give a painful picture of the discharge of the pastoral office at the time.

He then proceeds to deal, first with the *Matter*, and secondly with the *Manner*, of preaching. Under the first head he advises that "our Pulpit Discourses should be chiefly confined to those Truths, which are *necessary*, or *highly profitable* . . . and never let any Truth, which is called in question by none (*sic*) of your Hearers, be made a Matter of Controversie in the Pulpit. . . . Set yourselves especially against those

sins which are most visible in your Auditors; as St. Paul who reason'd of Righteousness and Chastity, when he preached before an unjust and adulterous *Felix*; . . . Preach frequently against profane Swearing, Perjury, Drunkenness, and Profanation of the Lord's Day; and when such a Sermon is to be preached read to your People such Statute-Law or Laws as are provided against that Sin, which is the Subject of the Day."

No one could say of such preaching as the Bishop here recommends that it would not be "plain" and practical. But upon this subject, as upon others in the charge, there seems to us who live in these days a curious intermingling, if not confusion, of the spiritual—or perhaps, rather, the "Christian-moral"—standard with that of the statute law. The Church in Stratford's eyes is very much "by law established," and here at least its function seems to be rather to enforce the contents of the Statute Book than to create such a tone and atmosphere of public opinion as would demand improvement and reform of that eminently valuable *corpus*. If the law represents (as we are generally led to believe) public opinion, we seem driven to the not very exalted conception of the Church as an instrument for enforcing obedience to public opinion, rather than for raising public opinion to a higher level.

On the *manner* of preaching Stratford enjoins that the Word should be preached "*sincerely, plainly,* and *affectionately.*" He defines "sincerity" as consisting in "teaching all that the Scripture makes necessary; so in teaching nothing for necessary that is foreign to the Scripture; as the Church of Rome does in her new (*sic*) Creed, imposing many doctrines, etc."

The definition of "sincerity" cannot fail to strike us as strange. It approaches the Latin *sincerus* when that requires the translation "whole." And, again, we must notice that an external, almost legal, test of "sincerity" is at least suggested. (If I might digress for a moment: the number of different Greek words which in the Authorized Version of the New Testament are rendered by sincere, sincerity, sincerely is remarkable.) Then, one would like to understand exactly Bishop Stratford's allusion to Rome's *new* creed. If he refers to the dogmas propounded at the Council of Trent, the use of the word "new" for doctrines, which, in their new enunciation, were at least a hundred years old, is remarkable.

To the second qualification—viz., "*Plainly*"—is added the further definition "to the capacity of your Hearers"; and the Bishop remarks: "He defeats the design of his Preaching, and betrays his Hypocrisie, who renders that obscure, which he pretends to reveal."

Under "Affectionately" we are told: "It would grieve a

Man to hear matters of the greatest moment, so coldly and drowsily delivered, as if the Preacher did not himself believe what he said, and were afraid lest his Hearers should be brought to believe it."

The next subject of the Charge is "Catechizing, or instructing persons in the Principles of Religion: which is, indeed, but a more familiar way of Preaching." This is a duty laid upon you by the Canon and Statute Law both." The Bishop then quotes the 59th Canon, and adds: "The same is made your Duty by Act of Parliament in the first Rubrick after the Catechism." But we feel that Stratford is on higher ground when he proceeds: "Should we set aside these considerations and consider only how advantageous this Work is to the Welfare of the Souls committed to our care; the great Benefits they would reap by it, the great Mischiefs they fall into by the Neglect of it, one would think we should need no other Motive to put in upon the diligent practice of it."

This section in which the Bishop deals with catechizing, as it is one of the most complete, is also one of the most valuable parts of the charge; and his advice is as much needed to-day as it was when the charge was delivered, more than 200 years ago. The practice may be more common now, but is it yet so generally pursued as it certainly deserves to be?

"What is the reason," he continues, "that our Sermons are generally of so little effect? . . . One main Reason doubtless, is, because they were never prepared to understand our Sermons, and to profit by them, by being first more familiarly instructed in the Principles of Religion. What's (*sic*) the Reason that many are so easily seduced to Error and Vice, but because they were never rooted and grounded in the Faith?

"As, therefore, my Brethren, you tender the Salvation of your People, set yourselves without delay to this so advantagious and necessary a work, and that you may do it the more effectually, I give you in Charge, to preach constantly in the Afternoon, upon some part of the Church Catechism, and to examine some of the Young People of your Parish quite thorow in it, as oft as you preach upon it."

III.

The next section of the Charge deals with Baptism, Confirmation, and the Sacrament of the Lord's Supper.

Three paragraphs are devoted to Baptism. In the first, we are told that "Baptism being the solemn Admission of a Person into the publick Society of Christians, it is very unbecoming its Nature and Design to have it administer'd in private." In the second, the Bishop advises that the con-

gregation be exhorted "diligently to attend throughout the whole Administration, to reflect upon their past lives, and to consider how far they have kept, and wherein they have broken their Baptismal Vow." In the third paragraph an early date for baptism is enjoined, "lest by unnecessary delay the Child die, before it be dedicated to the Service of the Lord Jesus."

What light do these final words throw upon Bishop Stratford's own doctrine of Baptism?

When we come to the subject of Confirmation, we cannot help wondering how, with the roads and the means of locomotion available in those days, in such an extended diocese, the rite could be at all generally administered.

When the opportunities for Confirmation must have been comparatively rare, we can understand there being a wider range in the average age of the candidates than at the present time. Suppose an opportunity came once in seven years, then the temptation to present children from ten to twelve years of age may have been great. Bishop Stratford evidently did not believe in very young candidates, for those "are not to be thought to be of a competent age (though they can repeat the Words) till they be capable of knowing the meaning of them, and their own great Concernment therein. For what profit can they receive by Confirmation, unless they understand what the design of it is, and the Obligation they take upon themselves thereby?" (The view of Confirmation suggested by these last words is surely somewhat strange.)

To the Sacrament of the Lord's Supper only one short paragraph is devoted, and in that there is nothing to call for remark.

The next subject is that of "*the driving away all erroneous and strange Doctrines.*" In the following comment upon these words there is much practical common-sense: "Observe that the *Erroneous Doctrines* here meant, are those only, which your People (some of them at least) are already infected with, for no Errors can be banished from them but those which they have given entertainment to. As for other Errors, which they know nothing of, never so much as mention them, lest by acquainting your People therewith, you may endanger their being insnared by them."

From this he proceeds to consider Pastoral Visitation under the heading of "*To use . . . private Monitions and Exhortations as well to the Sick as to the Whole*, etc." Here again the Bishop's teaching is extremely good and useful. "I beseech you not to be strangers to your People, . . . but to go to their Houses, and acquaint yourselves familiarly with them, that you may the better know what their particular Tempers and Inclinations are, what are the Prejudices they lie under,

what the Temptations they are most obnoxious to. . . . By one hour's familiar Discourse with them in private, you may work more good upon them than by many Sermons in publick." He then strengthens his exhortation by an appeal to St. Paul's example, who "taught not only publickly, but *from house to house.* Night and Day he ceased not (as he had opportunity) to warn *every Man;* not all collectively, but every one apart, as the Words in the original import, That he exhorted and comforted and charged every one."[1]

After speaking with great earnestness upon the visitation of the sick the Bishop passes to the question:

"*Will you be diligent in Prayer, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same? . . .*"

The Bishop strongly recommends his clergy, "in all your Parishes where a Congregation (though but a small one) can be got together to have every day, Morning and Evening Prayer in your Churches." Also he enjoins that they "read the Prayers not *partially* but *entirely;* and with such seriousness as becomes them, as may invite all piously-disposed People to them, and quicken their Devotion when they are at them."

Having spoken of the need of private prayer, "both for your People and yourselves," he proceeds to deal with the studies of the Clergy. He cites St. Paul's command to "Timothy to *give attendance* to *reading*—viz., of the Holy Scriptures," and then remarks "if this was needful for *Timothy,* who had learned the Holy Scriptures from a Child, it will, I fear, be much more needful for many of us." Stratford's advice upon this study is worth quoting at length:

"I therefore earnestly press you to the study of the Holy Scriptures day and night, to get such parts of them by heart, as may be of most frequent and necessary use, that you may have them in readiness upon all occasions. And in your reading of them, to observe those places which are most obscure, to compare them with the Originals, and with the words coherent; to consult some one or more of the best Commentators upon them, that you may attain to the true sense of them. And for those who have leisure and ability for it, to read the Fathers, at least, of the three first Centuries, the History and Antiquities of the Church; the *Babylonian, Persian, Greek, Roman,* and *Jewish* Antiquities; and such other parts of Learning, without which many places of Scripture cannot be well understood."

Upon the undertakings given by the candidates for ordina-

[1] Acts xx. 31, *νουθετῶν ἕνα ἕκαστον. Cf.* 1 Thess. ii. 11.

tion—(1) "*to be diligent to frame and fashion their own selves and their families according to the Doctrine of Christ,*" and (2) "*to make both themselves and these, as much as in them lyeth, wholesome Examples and Patterns to the flock of Christ*"—the Bishop speaks very plainly. The first, he says, is an undertaking "to have your Conversation in all things suitable to the Gospel you preach. He can never be seriously concerned for other men's souls, who has not first a care for his own. . . . Suppose he could sincerely endeavour to destroy that sin in others which he cherishes in himself, yet what success can he in reason expect? . . . Can they think, that he does in good earnest believe what he preaches, when he unpreaches the same again in his life?"

The following would hardly find a place in an episcopal Charge to-day: "Thou that teachest another Man should not be drunk, if thou art a Drunkard; Thou that preachest another should not be covetous, or proud, or contentious; if thou art so thyself, thy own Sermons will rise up in judgment against thee." Or, "you cannot go to Heaven at so cheap a rate, as your People can; as your Calling is more holy, and stands in a nearer Relation to God, so also must your Lives be."

The charge closes with a very lengthy exhortation upon "The strict observation of the Canon against clandestine Marriages." Considering the space which the Bishop devotes to this subject, and the strength of his language in regard to it—he speaks of "those who drive on this scandalous trade" as "no other than the idle, loose, and vagrant; that is, the Scum and Refuse of the Clergy"—the evil must have been all too common at the time; in fact, he expressly states not only "that many complaints have been made to me about it," but adds that he is informed that "lately" there have been "Two Incestuous Clandestine Marriages within this diocese."

He then adduces a long series of decrees of English Councils, dating from 1175, and concluding with the 62nd Canon of 1603. He also reminds the clergy that "if the Circumstances of *Time* and *Place* be not duly observed" the mere possession or production of a License is insufficient.

The effects of these marriages to which he draws attention are (1) "The Sin of Incest, in joyning those Persons in Matrimony who are within the Degrees prohibited"; (2) "the violating the Rights of Parents, and contempt of their Authority"; (3) "The Dishonour they reflect upon our Church and our Holy Profession is intollerable; so much hath the Reputation of the Clergy been thereby lessen'd that it hath been moved more than once, in the Great Council of the Nation, that this Work might be taken out of their hands,

and intrusted to others, who might be more faithful in the Execution of it."

From the extracts I have given I think the reader will see that Bishop Stratford's Primary Charge contains not only valuable advice of permanent usefulness to the clergy, but throws much light upon the conditions of life and difficulties of episcopal supervision in the Church of England during a critical period of her history.

Stratford may not have been an example of the highest type of a Churchman or a Bishop. But it has been well for the Church of England that in almost every age of her history she has had such men among her superior officers. It is easy to affect to despise such men, and they certainly are not the material out of which saints and martyrs, or great leaders of thought, or great reformers are made. But we cannot afford in a great institution to be without that sanctified common-sense—a homely and discreet, if a somewhat legalistic, piety—and we cannot afford to be without the great learning which, considering his opportunities, Stratford certainly possessed. Such men are eminently useful in critical times like the age in which Stratford lived, and we think that the points of view from which they approach matters ecclesiastical appeal to a wide section at least of the laity of the English Church.

It would not be difficult to name Bishops within the last half-century at whom it was the favourite sport of extremists to jeer. But experience has proved that some, at least, of these men were extremely useful directors and very valuable counsellors.

"History," it has been said, "is a splendid cordial for a drooping courage." In the study of original documents—even like this charge—we often get the most valuable insight into the history and the conditions of the past. To-day much is said derogatory to the clerical profession. But we have only to think what the average clergyman must have been at the end of the seventeenth century—to whom this Charge, we presume, was addressed—and compare his apparent standard of life with actual average standard of the clergy at the present day in order to thank God and take courage.

W. E. CHADWICK.

ART. V.—THOUGHTS ON SOME SOCIAL QUESTIONS, PAST AND PRESENT—III.

TO promote the growth of thrift and providence has been one of my most earnest endeavours during all my long intercourse with the poor, and as one of the best efforts in this direction is the promotion of provident dispensaries for times of sickness, I have joined the movement from its beginning, many years ago, when Sir Charles Trevelyan first started it. This, like other good plans, is also slow of growth; but its promoters are not discouraged, being convinced of the soundness of its principles, and that the old free methods inevitably lead to pauperism, and are no longer needed, now that good Poor Law dispensaries are provided everywhere for the very poor or destitute.

Last year I had the satisfaction of attending one more conference of the South-Eastern Poor Law District, held at Whitehall, when matters of great interest to me were discussed, some pertaining to Kensington, and brought forward by its lady Guardians, relating to the "abuse of Poor Law infirmaries." I was glad to take the opportunity thus afforded me of stating what I believed to be the chief cause of this abuse and their being frequented by those who can, and do, pay for their admission—viz., the absence in our social system, though consisting of innumerable charities, of any home for infirm or incurable men in this part of England, in which they can pay according to their means, two only of such institutions existing in the Midlands and the North. I am glad of every opportunity of making this want known, and I earnestly hope that many years of the new century will not pass without some effort being made to supply this manifest deficiency in connection with some homes for women already existing at Highbury, first started fifty years ago. In connection with my Home for Incurable Women, begun forty years ago, I may add that its first and chief object was to receive those who could pay something; and two of our earliest admissions were from workhouses, which were not intended for such cases.

I cannot leave the subject of the social work in which I have been interested without naming the old Working Men's College, in Great Ormond Street, founded nearly fifty years ago by my friends Frederick Denison Maurice and "Tom" Hughes, whom I cannot call by any other name.

The object of a recent meeting was to bring the old institution up to date, both as regards the building and endowment, without which help it cannot continue to hold its position in these days of progress and increasing requirements. As

probably one of the oldest friends of both the founders, I felt a gratification in being able to say a few words for the object, and my thoughts naturally went back to the days when, living in the neighbourhood for nearly fifty years, my sister and I used to assist in the classes which were there started for women in the afternoons, this being the first step to women's Colleges, the rooms being only occupied in the evenings by the men. Her subject was botany, mine the more humble but useful one of needlework. This fact was probably not known to any of the audience, and I think they were interested in it. Professor Dicey, of All Souls, Oxford, the Chairman of the College, presided.

Before leaving the subject of "reforms" I can hardly avoid naming one other matter which has occupied so large a portion of my time and life, but as I have so fully described the progress of the Poor Law work in which I have shared in other pages, I will only say here that much that I desired to see has been accomplished in the last fifty years, but that, also, much remains to be done. Perhaps, however, the most remarkable reflection may be that, as in almost all matters of the kind, reaction is to be expected, and is found; an extreme of harshness, or severity, or neglect, being generally followed by the opposite extreme of undue leniency; and this is, I fear, in some measure the case in the changes which are being brought about in recent measures set forth in Poor Law recommendations. All must rejoice in the adoption of plans for the improved care and nursing of the sick; but many persons, remembering the wise reforms of the law in 1834, and its strict injunctions against "pauperizing," or rendering relief by the State attractive, or placing the condition of its recipients in any respect above that of the independent poor, are beginning to watch with alarm the recent plans for the increased comforts of the so-called "deserving poor," and inducements for them and their families to look through life to the privileges of the workhouse for their old age. We have already far too many of such inducements to dependence in the shape of free medical relief—other than by the Poor Law—free education, partially free feeding and clothing, and, looming in the perhaps not far distance, we see the still greater boon held out of pensions for old age, whereby all will be saved from the trouble of taking thought for the future, and will thus be able to spend more in the present on their own comforts, or, may I not say, in a more liberal support of the public-house? When it is remembered that those who have abstained from drink are not found as inmates of our workhouses, not having contributed to the annual expenditure of £162,000,000 of our drink bill, is it possible to repress the desire that every

inducement to thrift and forethought should be held out, rather than the contrary, encouraging a reckless expenditure by promises of present and future help ?[1]

I can hardly omit from this retrospect of past history a mention of the beginning of the movement in aid of the idiot and feeble-minded members of the population, which took place nearly sixty years ago. One of my brothers, a medical man, was induced, in the year 1842, when on a tour in Switzerland, to visit an institution for cretins, begun by a young Swiss doctor, on a mountain near Interlachen. The interest he felt in the matter, and the progress which he found had been made, caused him to write a pamphlet about it on his return, and it is believed that this resulted in the first efforts being begun here for their benefit.

Believing that nothing is perfect in social or any other department of life, and, therefore, that reform is required in most things, it has been my object to endeavour to effect this in some matters. The latest, and perhaps most surprising, instance of reform now called for is as regards the Church, where it was hardly to be looked for or expected. But amongst the many social reforms in which all must surely rejoice (except, perhaps, the undertakers), I may name that of funeral and burial arrangements; but there is a counterbalance to this satisfaction, as in so many other matters—viz., in the enormous and extravagant development of the habit of sending costly flowers and wreaths, not only by relatives, but mere friends or even acquaintances. "Memorials" of all kinds have assumed an excessive and unreasonable importance, everyone's death being taken advantage of to promote some pet scheme or plan. Two eminent opinions have recently been expressed against this system, which I will quote. The late Lord Selborne protested against one for himself, classing them as a sort of added "death-duties"; and Mr. Chamberlain has said that "it is not desirable to connect such with particular charitable objects, so clearly for their furtherance rather than for the memory of the dead."

Though I have said I do not wish to enter on either politics or religious questions in these thoughts, I cannot refrain from one or two observations on matters which deeply interest me and occupy my thoughts, loving sincerely, as I do, our National Church of England. I am encouraged to do so, when I was just pondering the matter, by reading a notice of

[1] There is still one missing link in our ever-growing charitable institutions, which I have long wished to see added, viz., homes for men in chronic illness and old age, in which they could pay according to their means. Many such persons are now in Poor Law infirmaries, and paying for admission, because there is no other refuge open for them.

a new book, or essay, on "A Neglected Ingredient of Church Reform," which expresses what I have long thought and will now explain. It deals chiefly with the subject of "Bishops," their position, and titles, which I believe is a real stumbling-block in the way of all our Nonconformist brethren, and a needless one. I allude to their titles as "My Lord," and their habitations as "palaces," both, as it seems to me, wholly inapplicable to their position as servants of our one Lord and Master. The author states that both Bishops Jacobson and Fraser refused to live in the palaces assigned to them, and took other houses; and he proceeds to lament the want of touch between Bishops and the masses as owing to this cause, but my conviction is that the chief mischief results in the envy and isolation of other Christian bodies, rather than the reason he assigns against the system.

It is noticeable that the most recently appointed Bishop states that he had asked if he could let his two sumptuous houses, or palaces, but was told it was impossible! With regard to the titles, why should they not be always addressed or described as "Right Reverend Father in God," as in the official announcement at present, which could give offence to no one?[1]

Another matter which may perhaps be considered partly religious is that some serious thoughts have been aroused during the last year, when the subject of "missions" have continually been brought before us in consequence of the bicentenary of the S.P.G. Sermons have been preached and meetings held in countless numbers all over the country, in order to impress upon us this duty of extending our work to all heathen and other lands not yet Christianized; but in reading or glancing at many of these exhortations, it has struck me that little or nothing has been said as to the difficulties and hindrances that beset us, and only our blame as a nation is dwelt upon in failing to fulfil our Lord's command. Now, what strikes me as to this question is what I venture to state, that, as my reading largely consists of "Travels," which are deeply interesting to me, the enormous difficulties of the task entrusted to us are wholly overlooked or underrated by most preachers and speakers. When I read "Travels in and through Africa from South to North," "Through Unknown Arabia and Persia," the "Overland Route to China," and half a dozen others in that gigantic country and its neighbour

[1] At the meeting of the Church Conference of the Deanery of St. Pancras, the following resolution was passed: "That reform is required in the style of residence, stipend, and title of our Diocesan Bishops."

the almost unknown Thibet, I cannot help asking, How is it possible that one small island, a mere dot upon the map of the world, *can* supply missionaries in numbers and qualifications sufficient for the work we are called upon to perform ?[1] At the present time our attention is rightly directed to the great and increasing difficulties attending the diminution in the supply of clergy at home; and parishes which I know have been endeavouring for months or perhaps years to obtain curates.[2] The other reason and difficulty to which I allude, which has never been named recently in this connection, but which is surely one of the greatest hindrances in the way of our efforts and success, is the sad fact of "our numerous and unhappy divisions." In one sermon (not missionary) I have seen this alluded to, when forty different sects were named as competing for converts; in another statement no fewer than sixty-four were mentioned! Some women missionaries, whose work I know of in India, say, "What can we hope to do in this place where ten bodies of differing Christians are striving for converts?" We can hardly be surprised at the answer given by some conscientious, if ignorant, heathen, when they say, "We will wait till you Christians have settled your differences before accepting Christianity." And one of the most learned of Hindoo converts has said: "You send out to us missionaries who teach apparently different religions"; and it is the greatest stumbling-block in the way of converting thoughtful heathen.

There is still one more point concerning mission work which strikes me as strange and incomprehensible—viz., the failure to influence or convert those unbelievers of other, especially Eastern, nations who live amongst us, either as students or consuls, or in other public capacities. Why should we hope or expect to convert the lowest ignorant classes in their own country, when we are unable to touch the few living in a Christian nation and surroundings? Even the attendants on royalty retain their false religions, and exercise them, unchanged and unmolested.

One matter which has struck me lately for the first time is as regards the system still adopted in so many churches of

[1] I have just read the following words in "A Lecture on India": "Throughout that wild border-land, into the inner recesses of which few Europeans had ever penetrated, there must exist thousands of peoples—Aryans, Dravidians, and Pathans—who had never seen a white face or heard an English word spoken." And again: "The Mother Country is only in extent a seventieth part of the empire of which it is the nucleus, and which occupies a fifth part of the habitable globe." Of course these remarks do not apply to the responsibilities of our empire.

[2] It is reported from five districts alone that no fewer than 453 additional clergy are at once required.

appropriated seats and pew-rents, by which, with few exceptions, the comparatively new parishes and districts are supported. Never before was the evil—for such I must call it—so forcibly brought before me as now, and I can only express my astonishment that any body calling itself a National Church should have adopted such plans. That it should aspire to be the Church of the people under such circumstances seems to me an impossible dream when those who cannot pay sums in gold are relegated to side or back bare seats, generally the worst for seeing or hearing. The self-respecting and increasingly instructed democracy of the present day can hardly be asked or expected to come to churches with such arrangements, and I cannot help wondering if their clergy dare to read certain chapters in the Epistle of St. James when they recur! I often wonder what the simple, but devout, worshippers in some foreign, and especially Russian, churches would say if such arrangements were introduced at home! The results, as I see them, are, and must be, late coming to church (persons usually not being admitted to empty seats till the Psalms), or else there is the irreverence of walking about or standing during one of the most solemn and important parts of the service—the Confession and Absolution! Surely, in most well-to-do neighbourhoods the offertory might be asked to provide the means, where endowment does not exist, and experience has shown that this method is successful. This is, indeed, one of the "insular" arrangements for which we are distinguished in the eyes of many![1] When we venture to speak against these plans as objectionable from many points of view we are met with the remark that they are a necessity in order to provide the means for all church work and support. Exactly the same is said with regard to bazaars and similar plans; but, we reply, it is our methods that have made the necessity by educating people to this way of giving, rather than any other, and so the evil cause and effect goes on from year to year, and will do so till public opinion is turned against it.

One more change, not for the better, strikes me on returning to West End churches after ten years—the novel practice of some members (not a few) of the congregation leaving the church before the sermon, and thus avoiding the offertory as well, one hour or less of Divine service being thus considered sufficient in these restless and impatient days. The growing custom of shortening services by the

[1] The following words were spoken by a clergyman at the Newcastle Church Congress, describing the pew-rent system as "one of the most wonderfully contrived systems for utter stupidity that ever the unwisdom of man conceived and carried out."

omission of important prayers, as well as the entire Litany, is a real trial to many, amongst these being the "Prayer for Parliament," "For all conditions of men," and the "Thanksgiving," besides, also, those for the Royal Family, at the will of the clergyman. I must also note the frequent omission of the first part of the Communion Service, the general congregation thus never hearing the Commandments, or the Gospel and Epistle, though the sermon may be upon them, only the few who remain hearing either. How is it that the present generation are thus wanting in the patience of former times?

In connection with this subject of changes in Church matters, it cannot be denied that there are many improvements, if some retrograde steps; amongst the former I will name the banishment of the clerk, and another officer who has disappeared with him, the beadle, gorgeous in apparel and armed with a formidable wand, with which he tapped the heads of noisy or slumbering school-children, the sound echoing through the church, as I distinctly remember in St. Clement Danes and elsewhere; modern children would, indeed, be surprised at such an exercise of despotic authority and interference. Saying prayers in their hats placed before their faces, on entering a pew, was the habit of all gentlemen—one more that has now, happily, disappeared.

The subject of "education" has been before us for many months, and we begin to weary of the controversy, but the practical results of our system have not been touched upon, all-important as they are. Lessons affecting morals and character are not conspicuous, and the "laws of life" are not amongst the subjects included as necessary. A recent consideration of the weekly statistics of mortality, and of the reports of police-courts and coroners' inquests, have strengthened these opinions as to results.

The Reports of the Society for the Prevention of Cruelty to Children should also be studied with regard to this subject, and the absolute and incredible ignorance of the mothers must be accounted to be the cause of, at least, the majority of these sad tragedies. The coroner at one such case of starvation did not scruple to tell the mother and sister of the victim that they were "savages"; and on another occasion said that "hundreds of lives were sacrificed through sheer ignorance." But I need not multiply facts which all can read for themselves weekly and even daily. Cruelty, intentional and deliberate, may be accountable for some of these terrible tragedies, but there is no doubt that ignorance of the simplest laws of life and health is more often the responsible cause, and one obvious remedy for this is, surely, that some more

useful instruction should be given in our schools;[1] that teaching and advice should be imparted by the district visitors in every parish and at mothers' meetings, by means of the distribution of the literature of the National Health Society, which for the last thirty years has been working in this cause, and giving lectures about it to gatherings of working men and women.

At the present time we are lamenting the decline of the birth-rate in England; would it not therefore be well to consider more seriously how we may preserve those lives which we have, and which are now being wasted in thousands by the ignorance or vice of those to whose care they are committed?

In concluding these thoughts, it only remains for me to say that they are recorded by one whose memory extends back to the age of two years, and thus over seven decades, comprising a longer period than falls to the lot of many. I would ask my readers also to believe that my object in this review of past years has been to assist in forming a right judgment on some important questions of which I have seen the commencement, and not in order to relate the part I have been permitted to take in them.

LOUISA TWINING.

ART. VI.—A VISIT TO JERICHO.

TRAVELLERS in Palestine can now drive from Jerusalem to Jericho in about six hours. Formerly the route was both difficult and dangerous, and could only be accomplished on horseback, but about three years ago the Government made a good carriage road from the Holy City to Jericho.

We started about 8 o'clock one lovely morning in February and drove through the dirty but prettily situated village of Bethany. Here an old tower was pointed out to us called the Tower of Lazarus, and near it is the so-called tomb of Lazarus in a vault reached by a flight of steps. The house of Martha and Mary was also pointed out to us.

On leaving Bethany and descending the steep and circuitous road to the bottom of the hill, we came to what is called the Apostles' Spring, from a legend that here the Apostles rested

[1] At the recent meeting of the Sanitary Institute, held at Manchester, the President said in his address that "teachers should be able to impart to their scholars the simple laws of health and domestic hygiene."

on one of their many journeyings. Near by is a small "khan," or inn, where one can rest and water the horses.

From here we travelled for about two and a half hours through wild mountain scenery, till we came to the khan which has been built on what is supposed to be the traditional site of the parable of the Good Samaritan. It seems a khan has always stood on this spot, and as it was the only one between Jerusalem and Jericho in those days, no doubt our Lord thought of it when He told the parable. Here we had our mid-day meal and rested for about an hour.

At last, after what seemed to us interminable windings in and out and up and down the hills and valleys, we came upon what must be one of the grandest views in Palestine. Before us was the great chain of Moab Mountains like a huge blue wall, beneath it the wonderful Dead Sea, while below us lay the valley of the Jordan, with a line of dark foliage marking the course of the river.

After gazing for some time upon this beautiful scene, we descended the hill to the valley and drove to the Russian Hospice, where we intended spending a few days.

During our sojourn in this interesting place we visited first of all the Mount Quarantania, or Mount of Temptation.

This is a high, precipitous mountain and one of the most imposing features in the landscape round the Plain of Jericho, and is the traditional scene of our Lord's temptation. The side facing the plain is perpendicular, white, and bare, and is burrowed by holes and caverns where hermits used to retire for fasting and prayer. At one time it was almost impossible to climb to the summit, but now a convent has been built midway, aud a rough kind of path has been made by the Greek monks who live there. At the foot of the mountain is the Sultan's Spring, or the spring of water which Elisha healed (2 Kings ii. 19, 20). Here we dismounted and commenced our climb. I must here mention that I was with the Russian Consul and his party, and word had been sent to the convent to prepare them for our visit. One of the monks had been set to watch for our approach, and as we drew near the bells were rung and a procession of monks was formed, and with the Igumen at their head came out to welcome us.

According to Greek custom, trays of jam and water were handed round as soon as we entered the convent, the favourite jam on such occasious being made of rose-leaves. We were next offered small cups of Turkish coffee and glasses of tea, served in the Russian manner with slices of lemon and sugar.

After a short rest we went into the chapel, which has been made in a large natural cave in the rock. This cave has been used as a chapel since the first century, and although the

convent is quite a recent one, it has been built on the site of one founded in the time of the Crusaders.

In this chapel is a round stone seat, which is pointed out to visitors as the place where Christ rested before He was taken to the summit by the devil.

After being shown a few more holy sites we continued our way to the top, from where we obtained a magnificent view of the surrounding country. To the north were ranges and ranges of mountains, and as it was a very clear day we could see in the far distance the smaller range of the Lebanon Mountains, which, with their covering of snow, looked very strange in that hot climate; on the south were the Judæan range and Dead Sea; on the east the mountains of Gilead and Bashan, the tower on the Mount of Olives being easily discernible; and on the west the valley of the Jordan and the mountains of Moab and Edom.

Jericho itself lies 750 feet below the sea-level, and as Quarantania rises 294 feet above it, it is therefore 1,044 feet above the plain.

There must at one time have been a large building on the summit, because, in making some excavations lately, the monks came across eight large round pillars.

When we descended to the monastery we found to our satisfaction that the monks had kindly provided a meal for us, and as it was then about 11 a.m., we were all ready to do ample justice to it. After resting for some time and seeing all they had to show us we began the descent, being accompanied part of the way by the monks. The following day we drove through a sandy tract of land, destitute of vegetation, to the Dead Sea. As we approached we noticed that every mound and hillock was white with salt, and even the very air we breathed was salty. The sea itself is forty-six miles in length, and its greatest breadth is nine and a half miles. It is bounded on two sides by mountains. The beach is pebbly, and what strikes one most about the place is its death-like stillness, the kind of stillness that inspires one with awe. The place seemed utterly deserted by man and beast.

We did not stay long after bottling some water to take home with us, as everybody seems to do.

We had taken some fruit with us to quench our thirst, but I cannot say that we enjoyed it, for, like everything else, it also tasted salty.

About an hour's ride from the Dead Sea brought us to the Jordan. We stopped at the monastery, about fifteen minutes from the banks of the river, and here, as usual, we were offered (1) jam and water, (2) liqueurs, (3) small cups of Mocha coffee. After seeing over the monastery and church,

which were both very interesting, we walked down to the Jordan. The river itself is very dirty—at least, it was when we were there, which was just after the rainy season, and this, having been rather a long one, had caused it to overflow its banks. These present a very different appearance to the banks of the Dead Sea, being rich in foliage, trees of every description growing there. It has been difficult to identify sites on the Jordan, but tradition has it that the passage of Elijah and Elisha and the Baptism of our Lord took place at what is now known as the Pilgrims' Bathing-place. We were fortunate enough to see some of the Russian pilgrims bathing. These poor creatures bathe in their shrouds, which are then considered holy, and put away, of course, without being washed, till they are needed at their burial. At Easter the bathing-place of the Greeks is the resort of thousands of pilgrims, who come in a body from Jerusalem. The Latins have a bathing-place further along the river. We again bottled some of the water to take back to our friends in England and drove back to Jericho.

In the evening the garden of the hospice was lit with hanging-lamps, and some Bedouin women, about ten in number, came in and danced for us. Two of the number danced very gracefully, swaying backwards and forwards and waving their long draperies about, while the others stood in a row clapping their hands and singing a monotonous kind of chant. Then one girl, waving a long curved sword, danced before a row of twenty men, who, with their fierce expressions and dirty sheepskins, looked most ferocious clapping their hands, stamping their feet, and at the same time making a growling noise in their throats. As the noise increased they by degrees advanced towards the dancer, looking as though every moment they would seize and rend her, while she, moving gracefully about, bent lower and lower, till, almost sitting, she suddenly turned the sword point downwards to the earth, at which signal they all fell on their knees before her. The men, we were told, represented prisoners taken in war, who were beseeching the victorious queen to spare their lives. She threatened them with the sword, but in the end, by bending it point downwards, showed them that she would be merciful, at which they knelt and promised to serve her. The dimly-lighted gardens filled with the delicious aroma of the orange and other tropical fruit-trees, the graceful dancing of the women, and the strange garments and gestures of the men all combined to make one of those never-to-be-forgotten pictures of the East a traveller brings back with him, and which, in spite of its dirt and many discomforts, makes the East so beloved by those who have lived there.

HANNAH MOORE HENDERSON.

Art. VII.—THE CHURCH AND THE NATION.[1]

EVERY age has its problems, moral and spiritual. Our age comes behind no other in this respect. Our needs and necessities are many and great. It is true we are now happily at peace with the world, in so far as our armies are no longer engaged in active war. But beneath the placid countenance of the goddess Peace there often slumber deep plans and lurk dangerous designs. When that goddess begins to reflect, the world may prepare itself for storms. For Peace has her periods of stress and strain no less than War. Revolutions and reformations that have carried before them ancient kingdoms and States, and customs yet more ancient, have suddenly come upon the world, as a thief in the night. In the silence of ages their forces were being stealthily marshalled, and in the twilight, ere men were well awake, they were already upon them, overwhelming with their tidal waves the people who rejoiced in the fancied security of peace. Religious crusades and crusades against religion, the building of empires and the wrecking of dynasties, the tightening grasp of feudal systems and the rising of the masses in revolt—these things have ever been the result of some movement unnoticed or not regarded, that at first appeared above the horizon of life like a cloud no bigger than a man's hand, but which always seemed to roll onwards, checked here and there for a time by the barriers of existing institutions, and diverted into other channels, until, as a wave, it surged aloft and swept over the doomed place with a force that nought mortal could withstand.

Upon the verge of some such change we may be standing, for aught we know. There are ominous signs at home and abroad. England must be affected more or less by the expulsion of the religious Orders from France, by the growth of socialism and agnosticism in her own heart, by the gigantic combinations that have been formed in America with a view to monopolize the trade and marine of the Western world, by the tremendous progress that Germany has made in the science and art of war. On the threshold of a new reign, with a popular and peace-loving monarch at our head, we may well pause in our onward voyage to take the bearings and the soundings of our course.

What we need most of all, as a nation, is character. Character is the only security of happiness and endurance. The great alone remains; the grand passeth away. Character was the one thing that could have saved ancient Rome in her terrible warfare with the ever-advancing Teuton. But

[1] 1 John iii. 7.

character she had not. Riches, slaves, powerful armies and navies, pomp and parade she had, such as perhaps no other empire ever had. But her grandeur was foiled by her luxury and her state undermined by her sins. She perished because she was not good. It is questionable, however, if she was any worse than we are as a nation. She had her "gilded youth"; so have we. Dining has become more than an art; it is a "rage" that tends to develop rich young men into sybarites and epicures, with all the vices, but without the elegance of Petronius Arbiter. The whole catalogue of impurity has been exhausted by modern society. London, our proud Metropolis, is indeed the centre of the world's commerce, but it is also the receptacle of the dregs of the world. We are indeed, in some respects, better off than our neighbours, thanks to the fact that a great middle class, distinguished for strong common-sense and manliness, is still the backbone of the nation, and that a press, high-minded and impartial, still controls the public opinion of the empire. But we are, when all is told, considerably lacking in character. Would God Britannia only sought to hold aloft before her children's eyes the life of the White Christ! With that ideal in her heart, with that life in her breast, England would not only be great; she would be more; she would be good with the goodness that endures through all the changes of time.

Heroics are not to our taste, jeremiads are ever unwelcome. We love not to contemplate the possibility of disaster, but we desire to prevent such a possibility. Others may rejoice over these signs of decay, but it is the duty of the Church to speak plainly to the nation of that power which alone can renew her youth and make her strong and lusty as an eagle. But here, again, we have struck upon a rock. The Church is ill-fitted to cope with such a formidable situation. Out of gear and out of hand, she is drifting into cross-currents, and is unable to bring her passengers into the haven where they fain would be. "Physician, heal thyself," is the taunt hurled by a waiting, if not incredulous, world at the Church, the garment of which has been rent, and the arm of which has been broken by our unhappy divisions. "To all those Churches that quarrel in the Name of Christ," a well-known authoress dedicates her book. If any article of the Creed is repeated with a wistful pathetic yearning, it is surely that "We believe in one Catholic Apostolic Church." For the necessity of unity of some kind, spiritual if not formal, is absolutely imperative at this crisis in our history. Instead of being dismayed by the colossal nature of the task before us, we should be rather stirred up with a sense of duty—ay, with the indomitable spirit of faith—and then, like the British nation

in the dark days of 1900, though shattered and scattered, we shall gather our forces together for a final and victorious effort.

Division is the cause of much of our weakness. If all the time and labour that Christians of different denominations and Churchmen of different parties have spent in counteracting and hindering each other's influence had been spent in raising the moral tone of home-life, and bringing the truth of God to the heathen, the history of the Church had been very different. If all the bitter feelings aroused in this internecine struggle had been compressed into one strong, overwhelming passion of hatred for all that is evil and impure, dishonest and ungodly, the world would be a different one. The Moslems may well despise us because there are some sixty different sects of Christianity in Calcutta. And the Chinese may well be astonished to have forty different versions of Protestant Christianity laid before them by as many missionaries. But for the existence of such numbers of sects the Church has her measure of responsibility. Persecution and pride, bigotry and narrowness, want of interest, lack of love, have fomented, and will foment, seditions among the people of God. What about reunion then? Is it but a topic of conversation, or a dream that will never be realized? We trust it is more. But shall we have it unconditionally? Not, surely, at the risk of things essential, the things that are apostolic and spiritual, the things that belong to the Church as founded by Christ. To this point all those who have strayed away must at some time come back. But the Church that loves is the Church that lasts. We need more love for those who dissent from Church methods and government. This is one of the things we lack. Sincerity is another need of our Church. Our people do not observe the plainest principles of our religion. The Christian laws of marriage and Sunday are openly broken. And surely a man owes it to his Church to adhere to her rules on these subjects, especially when those rules have the support of the national common-sense, as well as the sanction of religion. But this is not all. Worse remains to be said. The lives of many Christians are so much at variance with their profession that abroad they are the great argument against Christianity, and at home the great hindrance to its cause. We are accused of pride, superstition, and idolatry. There is too much of self and too little of God in our lives—and this is pride. The antidote of pride is knowledge. "Pride puffeth up, but knowledge edifieth." And this knowledge means the understanding of the relations of things, and how to keep things in their right places. It implies the knowledge of God, which involves the knowledge of one's self and of one's true position and real significance in

the order of creation. In the fierce light of that knowledge we shall humbly and reverently play our part on the great stage of human life. We shall not wound our fellow-Christians by cold contempt, studied indifference, or careless neglect. We shall think less of self and more of God.

There is a strong tendency abroad to follow the fashions and the forms of religion rather than to assimilate the principles and cultivate the spirit thereof. Idolatry, or the cult that is satisfied with the husks of religion, superstition, or the deification of things unreal, untrue, and uncanny, are twin sisters, unholy seducers of men; for servile terror ever leads to the consecration of frauds. The voice of the beloved Apostle warns us against idols of every kind—things that come between us and God, things that men worship as gods—position and power, wealth and dignity, the prizes and pomps of this world, which are but vanity. To this indictment our country and our Church must alike plead guilty. And to check the further encroachments of error and godlessness we must invoke the true spirit of religion.

Free from the domestic unrest and political troubles of other nations, enjoying the most liberal government in the world, emancipated from the oppressive yoke of foreign superstition and ultramontane sway, the British Church might well turn herself from the trifling and hair-splitting questions that absorb her mind and contract her vision, and address herself to her great mission — the purification of a nation's life and the consecration of an empire's energies. The Ornaments Rubric, ancient uses, Catholic customs, are all very useful and right in their proper place; but there are weightier matters of the Gospel—love and mercy, the saving of human souls and the sanctification of their activities. "These ought ye to have done, and not to leave the other undone." The voices of Roman Catholics warn us of our peril. St. George Mivart says: "It seems that before long there will be hardly any superstitions of which Romans are becoming ashamed that Anglicans will not be eager to adopt." And Mr. Robert Bagot testifies that the greatest misfortune England would suffer would be to become a Roman Catholic nation. And Mr. McCarthy shows what a nation has become when that religion is the only thing that prospers in the land.

Now the cardinal points of Christ's religion are three: *Pro Christo, in Christo,* and *ad Christum.* These are the principles that govern not merely the life of the National Church, but also the lives of individual Christians. *Pro Christo*—freed by Christ and fed by Christ, we work for Christ. Christian liberty prepares for service, fuller, larger,

more devoted, more blessed. Here there is no scope for casuistry or ostentation. The essentials are not covered; but "the light" shines and "the salt" preserves. *In Christo*—working for Christ, we shall be in Christ, united in Him, living in Him; in Him beloved, in Him redeemed; having in Him our grand hope, our great ideal, the only fountain-head of union and reform, of knowledge and character. *Ad Christum*—working for Christ and living in Christ, we shall grow after His likeness—the likeness of the perfect man—and we shall have in Him the realization of our ideals, the consummation of our hopes, and the crowning goal of the journey of our life. Living in the light and acting in the spirit of these three immortal principles—working for Christ, existing in Christ, and advancing to Christ—we shall be better Churchmen because truer Christians, and we shall not love our Church less, but Christ more.

F. R. MONTGOMERY HITCHCOCK.

ART. VIII.—THE MONTH.

THE long controversy of the Education Bill was closed in Parliament just a week before Christmas Day, and it only remains to hope that, in spite of threats from the extreme parties on both sides, the general good sense of the country will secure its being brought into operation in a peaceable and practical spirit. The debate in the House of Lords will always be memorable for what we fear must prove the last public words of the venerable Archbishop of Canterbury. As these lines are being written he lies at Lambeth in a condition of extreme weakness, from which it is too much to hope that he can really recover. It is a striking and touching fact that his last words should have been a weighty contribution to the discussion of a subject to which he has devoted so large a portion of his life, and to which, perhaps, especially in his work on Royal Commissions, he has rendered more services than any man of his generation. It is a matter of great regret that his strength should have failed him before the opportunity arose of applying his unique abilities, experience, and authority to the settlement of the most important measure on education ever passed by Parliament; but his message to the Church and the country was none the less of a singularly impressive character. As became the head of the English Church, he did justice to the generous exertions and self-denying sacrifices which the clergy have made in the discharge of their duty to the

children of their flocks, and he justly observed that the extent of those sacrifices had received inadequate appreciation in the controversies which had raged around the Bill. Perhaps it was in some measure due to this representation that handsome acknowledgments of the services of the clergy in this great cause were expressed by subsequent speakers, such as the Lord Chancellor and Lord Goschen. But it was not less becoming in the head of the English Church that the Archbishop should recognise emphatically the great value of the Bill in establishing for the first time a comprehensive scheme for organizing the whole system of education in the country. He would himself have liked to go further in providing for secondary education, but he acknowledged that there were advantages in advancing gradually in that matter; and, at all events, he cordially welcomed the great step forward taken by the Bill in the promotion and organization of education. When he was seized with the weakness which closed his speech, he was on the point, as the Bishop of Winchester subsequently stated, of making an appeal to the Church to consult as far as possible the views of Nonconformists, and to remove any grievances they might feel. Alike in the charitable and kindly spirit thus displayed, and in rising above the controversies of the hour to the main purpose of the Bill, the Archbishop touched the considerations which should be predominant with all who are chiefly concerned with the broad interests of the country, and he has left an influence which should have a beneficent effect on all sides in carrying the Act into effect.

The Bill left the House of Lords practically unchanged; but one alteration was introduced on the motion and with the able advocacy of the Bishop of Manchester, which ought to be of considerable value to the Voluntary Schools. Under the Bill as it left the House of Commons, the managers of such schools would have been liable, not only for structural repairs, but for repairs due to ordinary wear and tear, and it was shown that the charge for the two sets of repairs combined would often come to considerably more than the amount of existing subscriptions. In spite, accordingly, of the resistance of the Government, the cost of the "wear-and-tear" repairs were thrown on the local authority. This change has been accepted in the Commons, with the qualification that the local authority is to be the judge of the amount it should pay for such repairs. It may seem somewhat unusual to make an authority the judge of the extent of its own liability, but the responsibility for the repairs in question remains imposed on the local authority, and confidence may be felt in the general fairness with which the extent of the

liability will be estimated. Another valuable improvement was carried at the instance of Lord Goschen, by which the local authority is required to allow denominations to give, at their own cost, religious instruction in the secondary schools and colleges, so that in these cases the rigidity of the Cowper-Temple Clause will be relaxed. It is felt in many quarters that some similar permission might well have been granted in respect to elementary schools, and it may be that it is in this direction that such religious difficulties as may arise under the Bill will ultimately have to be met.

For it is too probable that under the now famous Kenyon-Slaney Clause some such difficulties may still arise. That clause was in substance sustained in the House of Lords by a large majority, and by a conspicuous strength of opinion. An amendment of the Lord Chancellor's was introduced, by which the purport of the clause is better defined, and which secures the right of appeal to the Bishop which is prescribed by existing trust deeds. But that appeal will simply give the Bishop the right of deciding whether the religious instruction which a clergyman is giving in a school is in accordance with the doctrine of the Church of England; and if that decision proves unsatisfactory to the managers, it will be in their power to take the religious instruction out of the clergyman's hands. Practically the effect of the clause remains, as it was intended to be, that the religious instruction in Voluntary Schools is placed under the control of the managers. The most important result of the debates in the House of Lords on this provision of the Bill has been to render perfectly plain the reasons which have rendered the great majority of both Houses so firm upon the point. The Peers, in their position of greater independence, have not scrupled to tell the Bishops some very plain truths. The Lord Chancellor, in defending the clause, spoke in the highest terms of the work of the clergy in general, but observed that many regulations which were equally unnecessary and unwelcome to people in general had to be adopted in order to restrain a small minority of wrongdoers. In the same way, he said, it had become necessary to guard against the practices of some members of the clergy who, abused the opportunities of their position to inculcate doctrines and practices inconsistent with those principles of the Reformation to which the Church of England was pledged, and who, it had been shown by experience, were incapable of being adequately controlled by Episcopal authority. The Duke of Devonshire still more plainly, in answer to appeals from the Bishops, said he could not regard the declaration which had been made from the Episcopal Bench as sufficiently explicit to enable him to give way. If the

Bishops possessed this power, why, he said, had it not been exercised before? Had any of their Lordships ever heard of the proceedings of an indiscreet clergyman being restrained by the Episcopal authorities? That is the simple state of the case. The laity are deeply offended by the Romanizing practices of some of the clergy, and have come to the settled conclusion that the Bishops lack either the power or the will to restrain them, and they have consequently adopted a clause which places religious instruction in the elementary schools of the country under lay control. We believe that such a regulation need not, and in most cases will not, practically affect the clergyman's influence or position. If his teaching and his practice is true to the cardinal principles of the Reformed Church of England, and if he exhibits the discretion and good-feeling usual among the clergy, the laity will cordially trust him, and will be only too glad to leave the religious instruction of the parish school in his hands. But henceforth, if he teaches and acts as too many of the Ritualistic clergy have done, his influence in the school will be reduced, and he may even be excluded from it. No doubt this is a grave restriction to impose upon a man who is solemnly charged with the cure of all souls, young and old, in his parish, and the necessity for its introduction is much to be regretted; but the excesses of the Ritualistic clergy, combined with the indifference of some Bishops and the connivance of others, have rendered it unavoidable. The important question now is how it will be treated in practice. Lord Hugh Cecil, in the concluding debate, declared that no considerations of peace or tranquillity would prevent the clergy for whom he spoke from resisting the application of such a law. Mr. Balfour warned him that if that course were taken he would simply "be driving deeper the wedge which, unhappily, is separating certain classes of ecclesiastical opinion from the great body of religious lay opinion in this country, and in which I, at all events, see the greatest danger looming in the future to the cause of religion as a whole, and more especially to the cause, the welfare, and the prosperity of the Church of England." We can only trust that these firm and friendly words of the Prime Minister will be duly weighed, and that Lord Hugh Cecil, Lord Halifax, and their followers, will be warned in time by this Education Bill that the course they have been pursuing for many years past must, if continued, be fatal to the position of the Church of England.

Notices of Books.

The Origin of the Knowledge of Right and Wrong. By FRANZ BRENTANO. Translated by CECIL HAGUE. Westminster: Constable and Co.

Brentano is a well-known writer on ethics. At one time a priest in the Roman Church, he opposed the Vatican Council, and subsequently, in view of his changed opinions, he separated himself definitely from the Church.

In regard to metaphysical questions he is a decided theist, and with reference to ethics, from the work before us, we should feel disposed to class him as an "intuitionist." Starting with the axiom that there is a universally valid, naturally recognisable, moral law, he endeavours to decide, first, what is right; secondly, what is the sanction for the right. (These, of course, are the fundamental points of ethical inquiry.) Many people will remind themselves that numberless thinkers have given a flat negative to his opening axiom, unless it is reduced to the very broadest and vaguest terms, but it is usual now to concede it. Then, after examining and rejecting different theories, he takes as his solution of the "good" those affections concerning which the intellect pronounces that the love relating to them is right, or, as he puts it, "That which can be loved with a right love, that which is worthy of love, is good in the widest sense of the term" (p. 16). Next, the sanction for our conception of what is good has to be sought. This he determines to be what is given by the knowledge that any particular action will be for the "good" of the individual and the race. It is the recognition by the reason of any course of action as a duty of love towards the highest practical good.

We have necessarily only given the baldest summary of the author's conclusions, and not even a glimpse of the arguments by which he supports them. But as he himself points out, they are old acquaintances. "In declaring love of neighbour, and self-sacrifice, both for our country and mankind, to be duties, we are only echoing what is proclaimed all around us" (p. 32). If we say to ourselves here—Yes, but is not this, in the form in which we have it now, due to the teaching of a certain Person?—it is, at all events, something to have the doctrine accepted.

Brentano's essay was delivered as a lecture before the Vienna Law Society. He claims, however, that it is not a fugitive, occasional study, but embraces the fruits of many years' reflection. The forty-two pages of the lecture proper are a weighty and earnest contribution to the study of ethics, though naturally, from the shortness of the limits and the consequent terseness of expression, they require close attention in reading. He places his notes at the end; they occupy seventy-five pages, of smaller type than the lecture, and many are exceedingly interesting. We are particularly struck by the number of English writers to whom he refers. As was to be expected, the later pages of the essay deal more especially with the politico-legal aspect of ethics. It was well worth translating (which has been excellently done), and will furnish a careful reader with many ideas and suggestions.

Cambridge Bible for Schools: The Song of Solomon. By the Rev. A. HARPER, D.D. Cambridge: University Press.

This, the latest addition to a well-known series, is by the Professor of Hebrew in the University of Sydney. For care and fulness it will compare favourably with any of its predecessors. In school work the familiar blue covers are as well known as, perhaps better than, any other educational series, and in the somewhat unlikely event of the Song of

Songs being read by any form, this edition would be indispensable. Meanwhile it will fill a gap in the biblical library of the theological student as well as of the general reader.

The problems about the interpretation of this song are very old. With regard to its form—is it a connected whole, a species of lyrical drama, or merely a collection of wedding ballads or folk-songs? Karl Budde has, of course, given the latter theory fresh life, adopting Wetzstein's idea of the *wasfs*, or Syrian love-songs, and reducing the book to the condition of the repertoire of some ancient brother of the guild of professional singers at weddings. Dr. Harper examines this hypothesis carefully, both in his Introduction and in a very full and interesting Appendix, only to pronounce against it. He himself declares for the unity of the poem, both as regards its author and its theme, regarding it as a series of dramatic lyrics, put in the mouth of different persons. A beautifully worded translation, with marginal references to the speakers, enables the reader to grasp his interpretation very clearly. With respect to the underlying teaching of the Song, Dr. Harper, admitting the spiritual beauty of many of the allegories, both ancient and modern, that have been drawn from it, is himself inclined to assign its chief value to its ethical teaching—namely, the beauty and steadfastness of true love, portrayed in the resistance of the Shulamite to Solomon's overtures and her allegiance to the rustic lover. A careful examination of all the probabilities leads him to place the time of writing in the latter part of the Persian period.

Comfort for All. By the Rev. F. MARSHALL, M.A. London: Thomas Burleigh.

This little work is intended to be read to sufferers, or for their own use, for which latter its large and clear type is undoubtedly appropriate. Passages of Scripture are grouped together under various heads—*e.g.*, Loss of Friends, the Dread of Death, etc.—and there are original meditations dealing with similar subjects. Some prayers are included, and a classified index of hymns might prove useful. There are, it is true, several well-known works of the sort in circulation, and we suppose that nearly every parish clergyman has his own method of dealing with the sick; still, there is a large amount of practical suggestiveness in "Comfort for All," which should render it undoubtedly useful.

Canon Hammond has published a "Sixth Edition, Revised" of his *Outlines of Textual Criticism applied to the New Testament* (Oxford: at the Clarendon Press, 1902). The sixth edition is, to a great extent, a new book. We gladly welcome one of the first statements he makes in his Introduction, that Conjectural Emendation has *practically* no place in the criticism of the text of the New Testament. Though he alludes to it in his list of Latin Codices near the end of the book, we are surprised to find no mention, under the heading of "The Latin Versions" (pp. 56-61), of Bishop Wordsworth and Mr. White's labours on the Vulgate. Canon Hammond's volume continues to be one of the most valuable handbooks on the subject it deals with, and can be heartily recommended.

Mr. Lilley's book on *The Pastoral Epistles* (Edinburgh: T. and T. Clark) is of unequal merit. The best parts of it are the Introduction and most of the Essays in the Appendix. But it is a book which requires to be read with caution. The author holds a brief for the Presbyterian form of Church government, and glides over some of the difficulties which that and, indeed, any views of early Church government present. His own conclusion is that Timothy's position in the Church was that of

an evangelist in the Scriptural sense of the word (Eph. iv. 11, 12; 2 Tim. iv. 5). The latter passage, however, in which St. Paul says to Timothy, "Do the work of an evangelist," might surely be equally well taken to mean that he had other work to do besides. In treating of public worship, Mr. Lilley makes no mention of the weekly "breaking of bread" "on the first day of the week" in the early Church. He will not allow that St. Paul made use of or quoted early Christian hymns, as has been very often supposed was the case in 1 Tim. iii. 16. He attempts a new translation of the three Epistles, which it is difficult to use owing to the absence of any verse notation.

The July and October numbers of the *Journal of Theological Studies* (Macmillan) are fully up to the high level maintained in previous numbers; indeed, it is safe to say that, since this periodical was started three years ago, the reproach, long levelled at us, that English theological scholarship had fallen to the rear as compared with German and Dutch scholarship has been wiped out effectually. Most of the "notes and studies" in the *J.T.S.* are of a specialized character, and will appeal to specialists only; but there are several articles that make a wider appeal —notably (in the October issue) Dr. Sanday's notice of the recent volume "Contentio Veritatis," and Mr. C. C. J. Webb's "Psychology and Religion," a useful review of Professor James's recent Gifford Lectures. A note (in the July issue) on "The Forthcoming Cambridge LXX." is interesting; England has no cause to reproach herself, of recent years, for neglecting the study either of LXX. or Vulgate, as the great Oxford Concordance to the one, and the Bishop of Salisbury's edition of the other, quite clearly prove. A useful feature of the *J.T.S.* is its bibliographical notes; these put one *au courant* with all the recent theological literature, home and foreign, specially as represented by articles in periodicals.

An Officer's Letters to His Wife during the Crimean War. Edited by his daughter, Mrs. W. J. Tate. Elliot Stock.

There is something rather touching about this book—printed as a sort of reminiscence of the late General Sir Richard Denis Kelly. Criticism must needs be silent in the presence of a mass of private correspondence, which, written by a man who served his country nobly, was probably never intended for publication. That the book will probably appeal to a limited circle—those that knew Sir Richard during his life—is obvious; yet the few who dip into its pages will not have done so in vain: they reveal a true man, and a generous-minded soldier.

The Kidnapping of Ettie, and other Tales. By BROWN LINNET. Seeley and Co.

These brightly written stories introduce us to folk, old and young, from the highways and byways of country life, and show the authoress well acquainted with her subject. We almost fancy some of the characters must have passed close under her own personal observation, so clearly are they depicted. Many of the old village cronies are finely portrayed, while the sketches of child-life are drawn with evident pleasure and sympathy, and exhibit both delicate humour and pathos. Some of the tales, such as "Sonnie," "The Little Bohemian," and "Marygold," strike us as even more attractive than the one which gives its name to the volume; but as a good title goes a long way with us all, the authoress has perhaps done well in her choice. The sixteen illustrations which accompany the text are clearly photographs from life, and are uncommonly good, and interesting as well, from an artistic point of view.