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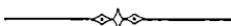
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in some instances they would be openly attacked, in others harassed by petty persecutions — their schools, colleges, churches would be taken from them, their liberties as citizens curtailed, if not annihilated, until at last the remnant that was left must take up arms for their altars and their homes, or go sadly to some land over the sea, where there would be more liberty and more fair play than in regenerated Ireland !

Under these circumstances, we Irish Churchmen "beckon to our partners in the other ship to come and help us." We did so some sixteen or seventeen years ago, but we did so then in vain. Shall our signal of distress be in vain now ? We are not asking to be maintained in privileges and endowments—these have been taken from us ; we ask for no ascendancy but the ascendancy of law and order ; we, fellow-citizens and of the same household of faith, plead with our English brethren to stand by us in the struggle for existence. Catholic we are, clinging to the eternal verities of the faith once delivered to the saints, but Protestant we also are ; for in Ireland, if as a church we are not Protestant, we are nothing. We plead with them, that after the experience of two hundred years, they see to it that Mr. Gladstone shall not repeat history, by bringing round practically another Edict of Nantes revocation ; and we plead with them, not for our own sakes only, but for theirs ; for if this concession be made, it will prove to be a leap in the dark such as England has never yet taken since she became a nation !

JOHN W. MURRAY, LL.D.



ART. II.—THE ADVENT MISSION IN NEW YORK, 1885.

THE blessing which in many ways and parishes has confessedly attended the revival movement of late years within the Church of England, and which, under the name of a "Mission," has so quickened the spiritual life of pastor and people at home, could not fail to attract the attention and excite the interest of other Churches in communion with her. It was a true report that was heard in other lands. This remarkable and God-owned special effort, which has become now a recognised agency for winning souls to Christ, reclaiming the lapsed, and deepening the spiritual life of believers, has been watched and noted by those who before committing themselves to it, or adopting its methods, desired to be thoroughly satisfied that the movement itself was not of an ephemeral nature, but, under God, productive of solid and enduring good.

Originating within the Church of England, and characterized as our Church is by her general sobriety, and the decorum of her ordinary ministrations, prejudice against anything that savoured of "*revivalism*," though in some quarters strong, was not as strong and invincible as it might have been had the movement had some other origin. That the archbishops and bishops of the staid and sedate Church of England sanctioned and in not a few cases themselves took active part in the Mission, went far to remove prejudice and to reconcile clergy and laity to what at first sight was unwonted and unlike all to which they had long been accustomed. Our pre-composed Liturgy, the restraints of our consecrated places of worship, the requirements of our ritual, afforded some guarantee that there could or would not be anything very *outré* or sensational in the conduct of the Mission itself. The general consensus regarding the Church of England pre-disposed many to welcome the effort, and to hope the best things of it. Scotland, notwithstanding the proverbial caution of the Scotch, became soon convinced. It was my happy privilege to be associated with the first Mission held in Edinburgh. Two years ago Ireland, associated as Ireland is with "*revivalism*" in some of its more extravagant phases, expressed a desire to have a Mission held in its metropolis, and again it was my privilege to take part in the Dublin Mission. There the work was beset with peculiar difficulties. Constant self-restraint was necessary, because of the very strong prejudice against introducing into the churches anything approaching what is known in Ireland as "*revivalism*," and on the other hand the nearness on all sides of the Roman communion all but forbade our doing what in England is happily done without that suspicion, which seriously interferes with the effective and thorough work of a Mission. But whatever the national peculiarities or local difficulties which both in Edinburgh and Dublin had to be confronted and borne in mind, the blessing was in both cities marked and great.

The Episcopal Church in America, which can boast of many distinguished Bishops, pastors and zealous Churchmen, had also for some time watched the movement, and it was decided, after much deliberation, to have a Mission in New York, not only for any immediate good, but in the hope that such success would attend it as might encourage the like special effort in other dioceses. It was not entered on hurriedly, nor determined on simply because a Mission was the fashion, and because the Episcopal Church across the Atlantic did not wish to appear behind the age. It was not, I am fully persuaded, regarded as a "*doubtful experiment*," to be ventured on "*with much fear and trembling*," and that, at the most, it would be over

in ten days. The best was hoped for from what was as yet a new and untried experience, and the spirit in which it was taken up and prepared for, when once the resolution to have a Mission was formed, accounts very largely for the blessing which we are thankful to know rested upon it.

Under the presidency and guidance of one whom to know is to love, Bishop Potter, Assistant Bishop of New York, aided by the counsel and sympathy of the great bulk of the clergy within the diocese, the Mission was prepared for fully one whole year beforehand. Some few met together at stated times for "breaking of bread," and for prayer. Every detail was made at these devotional meetings matter of prayer. It was felt that, if nothing else or more came of the Mission, the remembrance of those hallowed hours, Christian intercourse, and quickened devotion, was in itself a cause of thankfulness. The elaborate and prayerful pains taken by clergy and lay helpers in view of the Mission, when nothing that forethought could devise was left undone, justified them in expecting that of which they were not disappointed, and was only one of many evidences of the spiritual forces which belong to the American Episcopal Church and which only need to be evoked to put her on a par in this respect with our own.

In resolving to have a Mission it was not projected with some vague, hazy, indefinite purpose, nor without high and clear views, founded on practical knowledge of the moral and spiritual condition of New York and the directions in which this special effort might affect their city and its people for good. The ground was well surveyed before the lines were laid down.

I place at the disposal of the readers of *THE CHURCHMAN* that which cannot but interest them. It is a carefully considered survey of New York life. Some twenty reasons are given why a Mission should be held. In this respect it might be well to take a leaf out of their book, and, in view of some Mission on a large scale, to set forth as clearly and distinctly the reasons which suggest a Mission. As the eye runs down this indictment we see that very much in New York is as it is with ourselves. Human nature is much the same everywhere, only that the river is coloured by the banks through which the same water flows. One cannot but admire the frankness and candour with which in very plain-spoken language the indictment is set forth. My readers may imagine the effect on the congregation when, amidst profound silence, I read this "in the ears of the people." I took an early occasion of doing so, as giving the *raison d'être* of the Mission. It furnished us with our text. It relieved us also of the *odium*, if such there

were, of the indictment itself. It also enabled us Missioners to speak more confidently than we could otherwise, as strangers, have spoken.

THE COMMITTEE'S SPECIAL REASONS FOR A MISSION IN THE CITY OF NEW YORK.

1. A large class of well-to-do and refined people, who have ceased to be, or never have been, Church-goers.
2. Formal communicants.
3. The irreligion of the young men of our well-to-do families.
4. The evils in the life of men and women in fashionable society.
5. The feeble recognition on the part of masters and mistresses of the need of Church attendance by their servants, resulting largely from a want of care for the spiritual welfare of servants.
6. The evils of Glass Churches.
7. The evils which come from the instability of Church connection.
8. The lack of opportunity for private prayer, consequent upon the condition of our tenement and boarding-houses, and the fact that few Churches are constantly open.
9. The want of definite, positive instruction in religious duties, and in what practical Christian living consists.
10. The lack of personal spiritual ministry to the rich.
11. The drain upon the minds, souls, and bodies of two classes: (i.) of those who give themselves up to the demands of society life; (ii.) of those laden down with too much work—unfitting both classes for a healthful Christian life. Among the causes of this drain we specify (a) late hours; (b) stores open late Saturday nights; (c) no Saturday half holidays.
12. The religious deprivation suffered by the large and rapidly increasing portion of the population called to labour at night, in connection with the homeless and the vicious classes abroad under cover of darkness.
13. The wrongs inflicted by employers upon their employees.
14. The lust of wealth, issuing in the manifold evils of unscrupulous competition; over-work, under-pay, scamped work, and mutual enmity and discontent between employer and employee.
15. The immorality and irreligion caused by the unrighteous denial to a large and increasing class of one day's rest in seven.
16. The prevalence of the sins of intemperance and impurity.
17. The special religious difficulties caused by the constant flow of immigrants.
18. The hindrance to the growth of the Christian life caused by our luxuriousness and selfishness.
19. The ostentatious display by Church-goers of all classes.
20. The want of public spirit in its bearing upon both Church and State.

Looking over this list, can we wonder at the resolve of our brethren across the sea, and that the old call should have been heard in nineteenth-century wording, "Come over into Macedonia and help us"?

The Mission was taken up by some twenty churches representing the larger and more influential portion of the Episcopal Church in New York. The reasons which deterred some from not identifying themselves, save in prayerful

sympathy, with it, were no other than obtain under similar circumstances elsewhere. Some did not equally see the necessity; others could not secure a missioner after their own heart; some dreaded excitement; others determined on judging by what they should see and hear as to whether or no they would have a Mission in their own church later on. There are obvious advantages in a simultaneous Mission; on the other hand, much is to be said in favour of a separate Mission in a particular parish held at some other time. I cannot but think that clergy should be very free to do, without censure or reflection cast on them, as they judge best in so momentous a matter. Better a thousand times wait until you secure a qualified missioner, *en rapport* with yourself and your people, than take part in a Mission in deference to or under pressure of outside clamour. Some of the New York clergy were in this respect sorely disappointed. I am, I think, correct in saying that such men as Canons Wilberforce, Body, Hole, and others were invited, but could not come. So far as I know, but five clergy of the Church of England were able to accept the invitation. These were the Rev. W. Hay Aitken, James Stephens, E. Walpole Warren, R. B. Ransford, and myself. Mrs. Crouch assisted Mr. Aitken in various ways, and my wife gave addresses in drawing-room gatherings, in schools, to the members of the G.F.S., and to the inmates of the Workhouse and Penitentiary. These ministrations on the part of ladies were highly appreciated, and my wife was overwhelmed with invitations to deliver addresses in some of the houses of leading families of New York. A sufficient number of churches took part in the Mission to justify its being regarded as "simultaneous," and some were served by bishops and clergy of the American Church. The Bishops of Utah and Western Texas took charge of Calvary Church, Fourth Avenue, and men of great ability and acceptance ministered elsewhere. My own ministrations were in the well-known "Church of the Heavenly Rest," Fifth Avenue, and this being the Belgravia of New York, the congregation would correspond to that which I had in St. Philip's, Regent Street, and to any representative West End congregation. The Mission, it will be seen, was not entirely, as was supposed, under the direction of clergy of the Church of England. My own impression was that it was so to be, that our American brethren were particularly desirous to see our methods, and perhaps to avail themselves of our larger experience; but it was an undoubted feature in this first effort that, failing men from England or without seeking extraneous help, the Church could, as the occasion required, find within her own body men fully equipped for a special work.

Very great interest was excited all throughout the States in

the Mission. Many clergy of note came from considerable distances to attend the Services, and expressed themselves greatly refreshed by what they had enjoyed. This, to my mind, was not the least of the bright and happy features in the Mission.

The leading organs of public opinion—notably the *New York Tribune* and *Herald*—gave a daily record in their crowded columns of the Services, and information was by this means diffused far and wide throughout the States. To enhance the interest, brief biographies, accompanied with singularly well-executed portraits, were given of the Missioners. We had, I may thankfully say, the Press with and not against us. I do not remember at any time reading anything that could be interpreted as otherwise than friendly and well disposed. This is something for which to be thankful, for the Press is a power, and a word written either way might have encouraged or deterred persons from attending the Services. It is only due to the editors of the papers to acknowledge the kindly spirit in which they found space for mention of our work.

We have also to place on record, with great gratitude, the courteous and hospitable reception of ourselves by all classes of society. Not only all my own but my wife's expenses to and fro were entirely defrayed, and one member of the congregation, Mr. Leech, took us most kindly, at his own charges, to Niagara and back. We were at once made to feel at home under the hospitable roof of Mr. John Glover and his charming family; and had I had no experience in the years gone by in Paris of the warmth of heart and spontaneous generosity of Americans, our first visit to their interesting metropolis would have abundantly borne out, as shown towards ourselves and the other missioners, the hospitality for which Americans are proverbial.

In every way, therefore, that could be imagined or devised the way was prepared for us. It was prepared by the best of all preparation, constant intercessory prayer. We may say with truth we were received in the spirit of the Church of old, we were "*received in the Lord.*" We were "esteemed very highly for our work's sake."

Arriving by the Cunard steamer *Oregon*, after a favourable passage of less than eight days, early on the morning of Sunday, November 22, I was enabled to attend divine service on the evening of the same day in the "Church of the Heavenly Rest," Fifth Avenue. It was to this church I had been most cordially invited. The excellent clergyman in charge of it, the Rev. D. Parker Morgan, had left nothing on his part undone to ensure, under God, a successful Mission. He took infinite pains in giving effect to all my wishes in

detail, and by word and example "went before his people." I had a quiet opportunity on that evening not only of worshipping, but of *observation*. My own ministrations were so absolutely restricted to this one church, except for two occasional addresses to the students of the Theological Seminary, that I must of necessity keep within these limits. My "impressions" must not be understood as of more than that with which I myself came immediately in contact. How far they may be correct as relates to other churches in New York I do not say, but some are confirmed by testimony to be afterwards quoted. Everyone who has taken part in a "simultaneous" Mission is well aware how absorbed one becomes in the church in which one is ministering, and how little anything beyond general report reaches you of what is going on in other churches. Looking in, as I did, on some of the churches in New York when service was not being held, one fact, I think, cannot fail to strike you: there is a very evident leaning towards the encouragement of the aesthetic element. I dislike the expression, yet I must be pardoned if I use it: the Churchmen of New York "go in" for "effect." Divine service is of a somewhat luxurious type. I speak, of course, of churches in the "West End." It is not of the vulgar and coarser type which characterizes some of the Roman Catholic churches. It is a restrained and cultured aestheticism. They seem to me fond of paintings on the walls of their churches, and bestow more attention on this than on the furniture and ornaments of the Holy Table. They are careful to have the best stained glass that money can procure, and evidence their love for "effect" in every possible arrangement of artificial lights to enhance it. The floors are well if not richly carpeted; the temperature, to my experience, oppressive, because overheated. It was an unwonted sight to see persons fanning themselves on a December day, as if we were in the tropics! The *entourage* of a West-End church is luxurious. I do not say that it is one whit more so than some churches similarly conditioned in London. It is less luxurious than were one or two chapels-of-ease within the memory of some of us, where an aristocratic flavour predominated, and no footfall was heard as servants in livery followed master and mistress up richly carpeted aisles, with the burden of Prayer Book and Bible, "too heavy to be borne" by other hands.

The Bishop of Ohio, preaching lately in St. Paul's Cathedral on the importance of Endowments, makes this remark: "In all churches of America the Christian religion is very largely the religion of the favoured classes." One of themselves, even a prophet of their own, says what the most superficial observation confirms: The *comfort* of worshippers is in every way studied.

Much attention is bestowed on music, and large sums are spent on this one element of divine service. I was much struck with the "brightness" and "crispness" of the singing generally. Accustomed to a first-rate West Riding choir at my own church, one was able to compare the music in New York churches with our West Riding standard. Some of the men's voices were excellent. The solos were artistically and feelingly rendered; boys' voices were clear and good. The habit of singing an anthem during the offertory, the congregation remaining seated instead of standing during the reading of the sentences, one could wish to see discontinued. It savours too much of the concert-room, and is hardly in keeping with the dignity or even the *discipline* of Divine service. The effect of the choir singing the last verse or verses of the recessional hymn in the vestry, situate immediately behind the chancel, was very sweet and beautiful, and it was observable that the congregation remained singing, even though the choir in recession had passed out of sight. The hymnal in use is good, though not the best. It contains many of our well-known hymns and tunes to the exclusion of many that would have made the collection better.

The churches are, so far as I can gather, managed and controlled by what we should call a Parochial Council. The system works well. It is evident that leading and influential laymen take a deep interest in Church matters. They relieve the Incumbent of much "serving of tables," without in any way, so far as I could see, interfering with his proper and recognised duties. This is certainly so in the case of the "Church of the Heavenly Rest," and I have no reason to doubt it holds good of other churches.

The Book of Common Prayer in use in the Protestant Episcopal Church, though compiled from the same sources, is in some respects an improvement on our own. The opening sentences are of larger and more appropriate selection. There is less of repetition in Morning and Evening Prayer. The frequent complaint of Nonconformists who occasionally attend our services, that they cannot follow us in our somewhat disconnected arrangement, is to a large extent met in the American Prayer Book. An alternate form of Absolution is provided. The *Gloria in Excelsis*, Psalms xcii. and ciii., can be sung as canticles. The Benediction is shortened. The Apostles' or Nicene Creed may be variously used. The Versicles are fewer. More special prayers are drawn up; *e.g.*, for a sick person or child; for persons going to sea; for one under affliction; for malefactors after condemnation; there is one to be used at the meetings of Convention. Corresponding to these are special thanksgivings. Within its pages is to be found an excellent

form of Morning and Evening Prayer for use in families. There is a "Selection of Psalms" which may at any time be used instead of the Psalms for the Day, ten in number, exclusive of those selected for Holy Days. The office for the solemnization of matrimony is considerably abridged. Much that many feel to be objectionable in our own is omitted. In the Burial Service strong expressions respecting doubtful cases are not to be found, to the relief of those who, without desiring to assume the office of a judge, cannot but sometimes have their conscientious qualms and misgivings. The long exhortation in the "Commination Service" is entirely omitted. There is a special Prayer for the Visitation of Prisoners, for the Consecration of a Church or Chapel, and an Office of Institution of Ministers to Almighty God.

There is one service to which I would direct special attention and that is the Form of Prayer and Thanksgiving "for the fruits of the earth and all the other blessings of His merciful Providence." This is to be used yearly, on or about the first Thursday in November. It originated in other sources, but has become now less identified with American independence than with one united national act of praise. I was present at and much impressed with this Service. The day is observed as a general holiday, and corresponds more closely to our Christmas Day observances. The poor are not forgotten; it is a day of family *réunions*. Why cannot we in England have one such Thanksgiving Day? Would it not be very grand and very impressive if, "beginning at Jerusalem," our metropolitan cathedral of St. Paul's taking the initiative, we agreed to sink all our local Harvest Festivals in one great simultaneous national act of praise, agreeing to hold our local festivals on some one day together, and thus, while to a large extent preventing the "gadding about" from church to church to see decorations, testifying to other nations that England was a God-fearing and God-honouring people? In this respect I venture to think the Protestant Episcopal Church in America is in advance of our own, and that we should not do amiss to follow so good an example.

I cannot but draw attention also to the *Office of Holy Communion*. The addition of an eleventh commandment thus prefaced, "Hear also what our Lord Jesus Christ saith,"¹ is a happy union of the covenants of Law and Grace. The Prayer of *Consecration* includes in one the *Oblation* and *Invocation*, and is followed by the singing of a hymn. The prayer is very beautiful, and the singing of a hymn at this break in the service sweet and solemnizing. So far as I know, the "eastward position" is adopted generally, but not necessarily

¹ St. Matt. xxii. 37-40.

with any doctrinal significance. It is curious to notice that clergy and choir turn to the east when saying the "Glorias," but not when reciting the Creeds. I do not know if this "use" is peculiar to the "Church of the Heavenly Rest."

The Americans are fond of preaching, and are good listeners. They prefer, as a rule, an extempore to a written sermon. Their preachers bear in mind Demosthenes' rule, "*Action, action, action.*" Preaching would be more effective but for the habit congregations have, to a degree I have nowhere else noticed, of conversing freely with one another within the precincts of God's House. My friends in New York must not resent my saying that this habit of talking in church, before and after service, is not conducive to devotion, does not promote reverence for sacred places, and is fatal to the retention of good impressions, however earnest the sermon may have been. The sentence with which Divine service commences in the American Church, is one which should have a prominent place assigned to it, on which eye and mind could rest, "The Lord is in His holy temple; let all the earth keep silence before Him."

I had but very little opportunity for ascertaining the general tenor of the pulpit message. I should say that, for the most part, distinctive Evangelical teaching prevails, with much the same defect which we find in Evangelical utterances at home, and to which I shall presently more particularly allude. The ritual is what would be considered "moderate." I doubt there is as much diversity in "use" as in England. In America all places of worship are "churches;" if "chapel" is used, it is understood of a *Mission Chapel*. Large toleration exists. There does not seem to me to be the rancour and bitterness amongst differing schools of thought in America, that unhappily prevails among ourselves; there is less sour milk. This arises, doubtless, partly from the fact that all denominations are, in the eye of the law, on an equal footing. No one communion enjoys any special protection or privileges. In saying this we must not, however, forget that they have never known anything but the Voluntary system, which is not without its felt disadvantages.

In the conduct of a Mission the preacher is not haunted by the thought, as in Ireland, "Will this be considered as savouring of Rome?" He is not restrained, as in Scotland, by the thought, "Will good Churchmen think this savours of Presbyterianism?" Some Missions are *weighted*, if I may so speak, by their peculiar surroundings. Where Romanism and Methodism to any great extent prevail, a Mission conducted on "Church lines" has to steer clear of these, to some, rocks of offence; and one who may have slowly learned to see that

there is good in schools of thought outside his own communion, is not as free as he would otherwise be, probably, in his teaching and method to recognise this. In America you do not feel thus fettered and weighted. Each Church is so absorbed in its own interests, that it does not bestow much thought on those who conscientiously differ.

Whatever the supposed advantages of the Voluntary system may be, and it must not be forgotten that the Bishop of Ohio spoke strongly in St. Paul's Cathedral on "The importance of Endowments," the Voluntary system makes *no provision for the poorer classes*, and "Congregationalism" is the natural result of the purely Voluntary system. More than this, the fact that all parishes are conventional, that they have no well-defined legal boundaries, has this plain disadvantage. The clergy are ministers of particular churches rather than parish priests. For want, therefore, of our parochial system and organization, there can never be the natural grooves or channels for the more active and practical aspects of the Christian religion. In this respect, the Voluntary cannot bear favourable comparison with the Parochial system. There is no natural outlet for Christian sympathy. In our great ironworks you see the channels all ready and prepared into which the molten metal immediately flows. Thus, to my mind—but I may be mistaken—the more practical aspect of the Christian faith, and that by which a creed is judged, is not so much ignored as kept in abeyance. Any religion which does not give full scope for the play of our sympathies must be not only luxurious but defective. This is all the more to be regretted, as this is to deprive a generous, warm-hearted people like the Americans, who need but little provocation to give, of these immediate and near opportunities which our elaborate organization provides. Particular congregations support particular charities, but I should hardly think that the practical sympathies of American congregations cover and comprehend so large and varied an area as our own system covers. I believe the American Church takes great and substantial interest in Foreign Missions. It seems to me, as one fact brought to one's mind during the Mission, that the same interest is not manifested, however much it might be exhibited in work nearer their own doors. Since writing this, purely from my own observation, I find it is confirmed in a Pastoral Letter by Bishop Whitehead, of Pittsburg:¹ "Suffer the word of exhortation with regard to Church institutions in our diocese. *I feel most keenly our deficiency in this respect.*" He points out how much help freely extended to "institutions of a

¹ I quote from the *New York Churchman* of Feb. 13.

general character do but help the Church towards the fulfilment of *her corporate duty* of proving her teaching by her works of love and mercy in her Master's name." He pleads for a Hospital for Children, for Homes for Aged Men, for Parish Schools, for such openings for Christian charity as Friendly Societies, Associations of Bible Readers, Societies of Lay Helpers, Orders of Deaconesses and Sisterhoods. To all this he adds: "An American Churchman may well feel rebuked by the great and self-sacrificing activity manifested in so many ways by the English Church, and almost untried by our own." The copy of the paper in which I read this Pastoral Letter arrived just as I was writing down my own impressions, and I was, of course, relieved to find that such impression is confirmed by men so qualified to speak as Bishop Whitehead. I should take exception, perhaps, to the implied "rebuke" of the American Church. All this seems to me to be charged to the *system*, not to the *people*. "Evil is wrought by want of thought, not by want of heart." So long as the Voluntary system obtains, it lacks not only the organization which affords near and natural scope for Christian sympathy, but it has not the status which is recognised as authoritative and commanding. How to meet all this is a problem for them to solve. We at home have not yet to solve it, but I fear if the Voluntary were to supplant our Parochial system in England, as would be the case were we "disestablished and disendowed," not only would a check be put on the flow of charity, but our poorer classes would be the first to feel and suffer by so great a revolution.

The keynote of the New York Mission was struck in the admirable address given to Clergy and workers by Bishop Potter at the preliminary service in the "Church of the Heavenly Rest." Those who were enabled and privileged to be present at that service will not soon forget its refreshment and inspirations. It has been my lot to hear not a few Episcopalian utterances in view of a Mission. I do not remember having ever heard words of greater sobriety and chastened thought than those to which Bishop Potter gave utterance. He had had no experience of a Mission, yet he did not commit the mistake of saying "I hope." His was the language of sober confidence. He spoke in the spirit of Joshua: "Sanctify yourselves, for to-morrow the Lord will do great wonders among you." He did not fall into the opposite mistake of being too sanguine, as if all would be *couleur de rose*. His own ministerial experience would teach him to distinguish between lively impressions, stirred emotions, and solid, enduring perseverance in well-doing. Everyone present felt he had kept well and wisely within those limits which must be

kept by those of whom it may be said, "Ye have not passed this way heretofore." Holy Communion was administered to a large and devout number of communicants, each of whom was to be, directly or indirectly, engaged in a work at all times solemn, but as the first ever held in New York, invested with special interest and with no little anxiety. It was felt that on the success of the Mission in New York and on the results would depend how far Parochial Missions should be adopted in other towns or dioceses.

Our prayer-meeting on Saturday evening in the church was the largest I have ever seen on the eve of a Mission. It was a happy augury of what was to follow. We had all throughout the Mission crowded and interested congregations. The attention was fixed and rapt, and a very large proportion remained for the quiet "after-meetings." The remark made to me by a fellow-passenger on board the *Oregon* I found to be true. It was known on board that I had come out to conduct a Mission. He said, "We hear, sir, that you are coming to us to conduct a Mission. I do not exactly know what is meant by a Mission; but if it means that you are coming all this way to preach some 'modern views' or novel theories, it is hardly worth your while taking so long a journey. We in America get all that is 'modern' straight from France and Germany; but if you are coming to preach the simple Gospel of Jesus Christ, you will have all New York at your feet." And so it was; for human hearts and the soul's needs are everywhere the same. The broad Atlantic, with its separation of nations, does not affect nor vary these.

The attendance at our early celebration was fairly good, but not so large as I have seen at other Missions. In this I was somewhat disappointed, because at that service special opportunity is given for detailed instruction on Holy Communion, as well as for the strengthening and refreshing of our souls. The evening service was generally crowded, and I found that the effect of their not being abruptly addressed or interrogated was to induce many more to remain for the "after-meeting." This after-meeting seems to have been greatly valued, nor shall I ever forget one particular service; viz., that for women on the Wednesday afternoon. But, to my own mind, the one service that seemed to me most to interest the people, to draw out the hearts, to excite the deepest devotion, was the *Bible-reading* on 1 St. John. This was given daily, and lasted one hour and a quarter. We had some sweet hymns from my own collection; and again I found in New York what a demand there is for *exposition*, as distinct from a *sermon*. A very considerable number of those present took copious notes. Those hallowed hours are the most frequently recalled by

myself. I am more and more persuaded of the value and importance of a higher class of Bible readings for the cultured classes, through which one may make known, as I always do, to the laity and even clergy present the names of good books as aids to reading the Scriptures, as well as books of private devotion and sacred poetry. I invariably distribute a printed list of these as a *souvenir* of the Readings. This service was immediately followed by one for *intercessory prayer*, which lasted half an hour. Those who attended the services were encouraged to send in, anonymously, special petitions, and these were read aloud and then humbly presented to God. Some of these, turned afterwards into praise, were very interesting. Many present were moved to tears on hearing them read. In the London Mission of 1885 I was struck, conducting the Mission at St. Pancras Church, with the many petitions with reference to *unbelief*. In New York I was equally impressed with the many petitions with reference to *intemperance*. These petitions, sent in anonymously, brought much to light of the real *immediate* effect of the Mission. I should say, reflecting quietly over all that is now as a dream of the past—and it must be remembered my work lay amidst the *élite* of the city—and gauging results so far as we may, *that the petitions*, suggested by God the Holy Ghost, showed *as much as anything* in what direction the Mission *told*.

I have all these petitions by me, carefully preserved for reference. They were the heart-response to our teaching. Looking over them in my study, far removed from the scenes and inspiring influences of the Mission, how these requests for prayer reveal the spiritual condition of many professing Christians in our Churches! There are earnest prayers for enlightenment, and for the illumination of the Holy Ghost; for the grace of "godly sorrow," and for a true conversion; for conviction of sin, and for strength to keep some high and holy resolve made during the Mission. There are touching prayers for the lapsed and fallen that they may be restored to the paths of safety and peace. Some ask that they may be led to a true consecration of themselves to Christ, and that henceforth they may be "living witnesses" for Him. How these petitions bring to light the power of the world, and the hold its attractions have on those who name the name of Jesus! How many parents prayed for their children, some with little ones to bring up in the fear of the Lord, who were neglecting their first and immediate duties, as well as the care of their own souls, in worldly dissipation and gayness! How many husbands, sons, and brothers were mentioned as far from God; some drifting into infidelity, some evidently overmastered with the temptations of a great city! The anxiety

awakened during our Mission for the spiritual health of others showed no little realization on the part of the petitioner of the blessedness of the truth as it is in Jesus then first realized or revived. Often I used to say, and I think not unreasonably, "How I should like some avowed atheist to be present at this one service; let him hear and explain how it is that out of all those petitions that poured in daily, sent anonymously with the opportunity thus afforded for any kind of request, *not one* was for any temporal, but all were for some spiritual blessing." No one could be present at this service without feeling that God the Holy Ghost was also present in great power. We are often reminded that we cannot "tabulate results." We are told we must "wait for eternity" to know what was done by a Mission. This I fully grant, that *all* the results can never be known here. Many carry away a secret blessing. Many, like Mary, "keep all these things and ponder them in their hearts," but there are *certain* results which are quick and recognisable. The subject-matter of special requests for prayer; the acknowledgments made in private interviews; the outpourings of a heart in the letters addressed to you during and after the Mission, as true and as touching as anything can be; the silent acts of conscious consecration; the taking up of some definite work for God—if *these* are not results, what are? Family prayer in households where prayer was not wont to be made; business letters laid aside on Sundays; a worldly and compromising life renounced; the "love of God in Christ" realized and constraining; Holy Communion for the first time received or more fervently and devoutly partaken of; increased value set on all means of grace; some long-standing vice parted company with; some old truth once more embraced; some long drawn-out quarrel bridged over with mutual reconciliation and the kiss of peace; souls quickened into newness of life; if *these* are not results, what are? Are they not what we look and pray for in our stated ministry? Such as these attended—and praise our God for it!—our Mission in New York. If I were asked to put concisely and to summarize thoughtfully the dominant impression left on my mind, it is this: Truths faithfully proclaimed and often before heard were *accentuated*. They seemed to be more vividly impressed; they were more personally embraced. And to what do I attribute this? I attribute it mainly and chiefly to this, that in Mission teaching one *does not assume that all in Churches are true believers*. Hence the importance of insisting much on *fundamental truths* and "first principles" with that *consecutive* teaching, which compels the hearer to "examine himself whether he be in the faith." Next, it is the leading our people to *honour the Holy Ghost*

Who rules this present dispensation, and Who makes truths necessary to salvation *vivid, personal, real*. In proportion as we teach that all true conviction of sin, all saving faith, all realization of the love of God in Christ, are not states of mind into which *we can work ourselves* by any effort of the will, but are of His power, working effectually on our minds, we see the results we desire. If, therefore, a Mission brought about no other than these results that I have named; if it only excited interest, deepened devotion, compelled men and women to think seriously, moved them to pray, led them to supplication for others, and to take up work for God; if it taught the clergy who preach the "truth as it is in Jesus" to remember that God the Holy Ghost must be honoured when they preach, and the people that they must seek His aid to apply the Word preached; if it stirred the stagnant waters of the spiritual life and sweetened their course, then it was well worth while, as it was a high and holy privilege, to be allowed of God to take a part, however humble, in a work which, great as the strain may be on all the powers, so indisputably advances His kingdom.

The readers of this article will, I hope, have gathered from its perusal my own profound conviction that this first Mission in New York was *singularly blessed*. The marvellous gathering of business men daily in Trinity Church to hear Mr. Aitken arrested the attention of New York itself. Some two thousand and more were every day to be seen filling that spacious church to overflowing; and I quote the following sentence from a letter addressed to me by Bishop Potter: "We are seeing fresh fruits of the Mission every day, and the memory of your visit will long live in our hearts as a gracious epoch in the history of our Church life."

It only remains for me to confirm my own impression by the opinions and publicly expressed verdict of Americans themselves.

And first I might cite the concluding Service of Praise and Thanksgiving as bearing its eloquent testimony to the immediate good of the Mission. Those who felt they had received any blessing from the Most High were asked and encouraged to acknowledge "what God had done for their souls." Opportunity for doing this was given at our concluding and memorable Service of Praise. That service consisted entirely of praise, and after the Benediction had been given by the same voice that opened the Mission in the "Church of the Heavenly Rest," the congregation sang the Doxology. I have by me, as I write, the letters in which "mention is made of the lovingkindness of the Lord," and the desire is expressed to show forth His praise for mercies received during those few happy days. They are as touching and bear as

much the evidence of the work of God the Holy Ghost as the requests for prayer. The reading alone of these, without reading some *in extenso*, occupied well-nigh three-quarters of an hour. They would fill a small volume, and what a valuable contribution such a volume would be to the "evidences of Christianity"! How much room there is for such evidence as distinct from what is ordinarily quoted in support of our common faith! How rich it would be to quote passages sometimes from the pages of human hearts, on which the Spirit has written, as well as from dry books of theology! No one could hear these genuine, unaffected acknowledgments of answered prayer and conscious spiritual benefit received without feeling that in no miraculous sense, but through the ordinary means of grace, the Holy Ghost had applied truth with power. Shall I not say that all this which so gladdened us was the Spirit's testimony, Who, while He never "speaks of Himself," makes His power to be known through truth received?

How helpful, how uplifting, how bracing is such a Service of Praise! How full of encouragement to us who minister, to resort to nothing histrionic and sensational, but to have more faith in the weapons God puts into our hands, and to wield them in humble reliance on His most sure promises! How helpful to our people to see and realize that blessings come through *ordinary* and appointed means of grace as devoutly and faithfully used; that any service may be the occasion of a revelation to a waiting soul! How such acknowledgments of spiritual good emphatically rebuke an age which is disposed to ridicule the idea of a world unseen! How the testimony of some, who ten days ago would have scouted the idea of "conversion" as possible in a matter-of-fact age, is unspeakably valuable as the grateful testimony of a personal consciousness which cannot but speak of the things it has heard and seen! I put, first and foremost, the praises and thanksgivings of individual grateful hearts as conveyed in the letters received during and since the Mission. Such testimony as the following, from one himself in the ministry, is very valuable, for his blessing means his people's blessing: "It would be, I fear, a token of ingratitude to God were I to refrain from telling you how helpful you have been to my innermost spiritual nature. Coming as I did nearly a thousand miles to attend the Mission, I am more than repaid for all the expenditure of time and money by the profit received from the 'Bible Readings.' I have been 'taught the way of God more perfectly.' I trust I have learned the deeper sweetness of the 'life hid with Christ in God.' I hope to carry back to my distant home the light, heat, and preciousness of your words,

and hand them out to the flock which God has entrusted to me. May my thanksgiving be thanks-living!"

I quote the comment of a leading lawyer in New York: "I am so thankful that the Mission has proved so great a success. We have every reason to feel that the work has been owned and blessed of God. Not the least important result that I, a resident in New York, feel is, that by its means different 'sects,' as you call them, are now feeling that there is more of the bond of union between us and them than ever existed before. If the Mission has contributed ever so feebly to the grand result for which our Saviour prayed, I know that you will feel repaid for all the share you have had in the good work." Testimony to the same effect might be given *ex abundanti*. I have read with peculiar interest the reflections on the Mission on the part of outside observers, and the conclusions arrived at by those who have been much interested in the movement. I take the following from the *Observer*:

We have attended many of these services in the Episcopal churches, and bear our testimony to the simplicity and fidelity with which the fundamental truths of the Gospel have been proclaimed, and the faithfulness with which those who profess and call themselves Christians have been urged to a consecration of themselves to Christ in holy living, and earnest effort to bring others to a saving knowledge of Christ as a Saviour.

Amongst other comments, the following are noteworthy. "The Mission teaching allowed of no divorce of the Word and Sacraments. While giving the emotional part of our complex nature its proper place, it did not teach that a spasm of 'feeling' was conversion, still less salvation. Change of heart, as evidenced in change of life, was the great aim of the message." The breaking down of reserve between pastor and people, and the personal interviews between the missioner and seekers after truth, while free in their methods from anything approaching the "confessional," are fully recognised as a most valuable feature in the Mission. The fact that many who had "forgotten their first love," and after long years of wandering have, through this special effort, been recalled into the fold, is allowed to be amongst some of the most blessed results. The Mission has, we read, illustrated and recommended the value of informal methods, of certain departures from the grooves in which devotion was commonly run, and has shown how ready the laity are to fall in with such departures, which, after all, consisted in much simpler services, and less antiquated and stilted modes of conducting them. The Mission is leading the bishops and clergy to ask, Would it not be well to have trained missioners as licensed preachers, whose one distinct work should be to evangelize?

Looking back on it all, we can say, "The Lord hath done great things, whereof we are glad." Many, if not all of us, felt that the work was really only beginning where we left off. We would fain have remained longer amidst what God was so owning and so signally blessing: we would fain have remained longer amongst those whose gratitude and affectionate bearing can never be forgotten. One sorrows to think that three thousand miles lie between ourselves and many dear "children" in New York. We live in the hope we may look into their faces again: we pray that if not here, yet there, where there "shall be no more sea," we may meet and rejoice with a common joy. Meanwhile, we thank our God for the wonders He has wrought. We believe that one more link is added to the chain which binds two great peoples of the same tongue together; and we rejoice to believe that the verdict on the first Mission in New York, in which some of the clergy of the Church of England were privileged to take a part, by those who remain there, and can calmly and dispassionately review it when its more exciting circumstances are withdrawn, is simply and soberly this: "The memory of your visit will long live in our hearts as a gracious epoch in the history of our Church life."

FRANCIS PIGOU, D.D.



ART. III.—THE ALPHA AND THE OMEGA.

WHAT MAY WE SUPPOSE THAT OUR LORD INTENDED BY SAYING OF HIMSELF, ἐγώ εἰμι τὸ Α καὶ τὸ Ω?

THE words ἐγώ εἰμι τὸ "Α καὶ τὸ Ω, occur three times for certain in the Apocalypse (i. 8, xxi. 6, xxii. 13). In the last of the three passages the context shows that they are our Lord's utterances concerning Himself. "Behold, I come quickly; and My reward is with Me, to render to every man as his work shall be. I AM THE Α AND THE Ω, the beginning and the end, the first and the last."

In the second passage (chap. xxi. 6) the words come to St. John directly from Him that sat upon the throne. If St. John saw the Speaker, again we say that it must have been our Lord, for "No man hath seen God at any time." The only-begotten Son is ever His visible exponent. In chap. i. 8, the saying is given by the sacred writer with this authority, "I am the Α and the Ω, saith the Lord, which is, and which was, and which is to come, the Almighty." Whether this sentence, or the threefold repetition of the saying in the Apocalypse